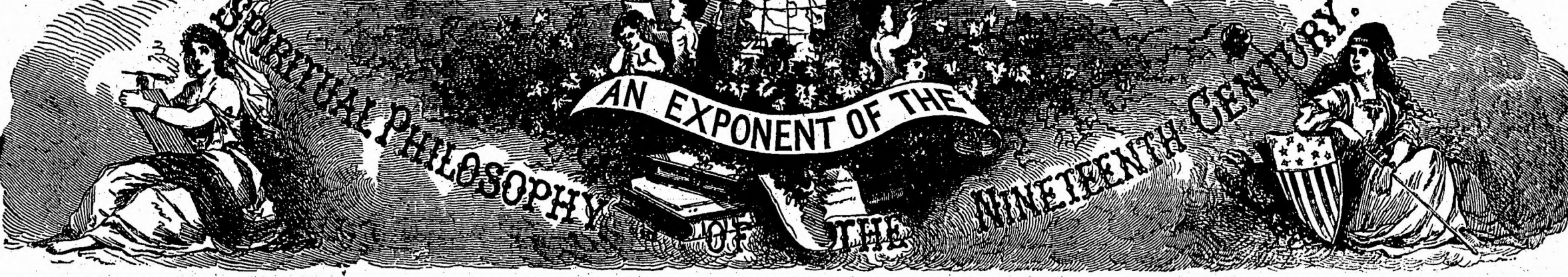


# BANNER OF LIGHT.



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## CONTENTS.

FIRST PAGE.—The Spiritual East—Meetings in Boston Music Hall.  
SECOND PAGE.—Poetry: My Golly Man. Foreign Correspondence: A Voice from the Caribbees; Letter from England. The Late Rev. Elakim Phelps. Religious Persecution.  
THIRD PAGE.—Poetry: The Grave. The Reviewer: Witchcraft of New England Explained by Modern Spiritualism. Banner Correspondence: Letters from Vermont, Ohio, Illinois, North Carolina, Texas, New York, Kentucky, Pennsylvania, and Iowa. New Publications: Spiritualism of the Secular Press. Spiritualist Meetings.  
FOURTH PAGE.—The Thirty-Third Anniversary, Dr. Shide's Work in Boston, Dr. Britton's Anniversary Address, etc.  
FIFTH PAGE.—London Letter, New Advertisements, etc.  
SIXTH PAGE.—Message Department: Spirit Messages given through the Mediumship of Miss M. T. Shelton.  
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—Anniversary Exercises continued; Palmé Hall, etc.

## Banner of Light.

BOSTON, SATURDAY, APRIL 9, 1881.

**The Spiritual East; Meetings in Boston Music Hall; Addresses by W. J. Colville, Mrs. Cora L. V. Richmond, J. William Fletcher, and J. Frank Baxter; Remarks by Various Speakers in Attendance; Music and Attractive Lyceum Exercises; etc.**

In another column will be found a synoptical reference to the highly successful gatherings convened in Music Hall, on the morning, afternoon and evening of Thursday, March 31st, in honor of the Thirty-Third Anniversary of the advent of Modern Spiritualism. Desirous that our patrons abroad should in some measure participate in the pleasure experienced on that day by the Spiritualists of Boston and vicinity, we made arrangements to give a full and extended report of the proceedings, which account—or rather its first installment—is now laid before the reader:

J. B. Hatch, of Charlestown District, Conductor of the Shawmut Spiritual Lyceum, and an efficient Committee of Arrangements, have been for some months past working up the details of what has proved to be one of the most successful enterprises ever carried out in the name of Spiritualism within the limits of New England; and to him and to the whole-souled workers who aided him the credit is entirely due, on the material plane at least.

The morning of the 31st dawned blankly as to weather, and snow, rain, mist and various elements of discomfort vied with each other as the day wore away to make the outside aspect one of gloom; but within the hall, from the first opening word in the morning by Capt. Richard Holmes, the chairman, to his farewell at half-past ten o'clock in the evening, a spirit of harmony and good feeling reigned supreme, and the exercises moved on with regularity and precision. The large attendance throughout the sessions signified that the effort to render the occasion worthy of the cause it represented had the most emphatic endorsement of the Spiritualists hereabouts; while numerous delegates from other parts of the country testified to the interest in its proceedings entertained in their respective localities.

The tables on the platform were tastefully decorated with baskets and bouquets of flowers, whose beauty and fragrance were eminently typical of the glorious gifts which Spiritualism since its appearance in its modern phase has laid upon the altars of human life in its every department. Attached to the front of the speaker's desk, and thus prominently conspicuous in its position, was arranged an oil painting (life size) of the late Mrs. J. H. Conant, who for so many years was the self-sacrificing and patient medium at the *Banner of Light* Public Free Circle-Room. Portraits of the late William White, Spirit Dr. H. F. Gardner, Spirit Jennie S. Rudd (successor of Mrs. Conant as medium for the *Banner of Light*), Mr. J. B. Hatch and the editor of the *Banner of Light*, were displayed along the balconies to the right and left of the platform.

At a little before 11 o'clock A. M. the Lyceum Orchestra, led by Miss Lizzie Dawkins, Musical Director of the Shawmut, introduced the exercises by several well-rendered selections, which evidently met the approval of the people attending. Assistant Conductor C. Frank Rand of the Shawmut then introduced Capt. Richard Holmes, of Boston, as the presiding officer for the day. On taking the chair that gentleman gave the following expression of his views regarding the occasion and the results which Spiritualism has already achieved:

**Opening Address of Capt. Holmes.**

Ladies and Gentlemen: We are here assembled to commemorate the Thirty-Third Anniversary of the advent of Modern Spiritualism; but not, in my opinion, is it the anniversary of Spiritualism's original birth, for I hold that from the morning that the stone was rolled from the gate of the sepulchre, and the two persons in shining garments were perceptible to the visions of Mary Magdalene, Joanna, and Mary the mother of James—and from the day that Christ himself drew near and conversed with them as they journeyed from Jerusalem down to the present time, we have had frequent records of unmistakable evidences that there is a mortal and an immortal state of experience, and that the spirits who have passed on to a higher life do return and commune with those yet in the form. But for more than eighteen hundred years have theologians perverted the records, and not intelligently have the people been enlightened with regard to the true mission and destiny of the soul; and we here assembled have reason to congratulate not only ourselves and all believers in our beautiful theory, but the community at large, that, while, in comparison with the professed religious creeds, Modern Spiritualism is but in its infancy, yet in its influence, in its development of humanity in all that is grand and ennobling in matters pertaining to both present and future life, it largely overshadows all the fossil theologies whose birthdays have been numbered for centuries.

And let it not well for us to briefly review the past, and also to note how Modern Spiritualism stands with the community of the present when compared with the older theologies? The 21st

of December last was the two hundred and sixtieth anniversary of the advent of Orthodoxy into New England—for two hundred and sixty years ago that day our ancestors, steeped in Orthodoxy, landed upon Plymouth Rock; and while I respect and admire their many virtues, as one of their lineal descendants born and reared in close proximity to the spot upon which they landed, I claim the right to criticize and denounce their religious inconsistencies; for, leaving the comforts of home, they braved the perils of the deep, the winter's chilling blasts and the hardships of the wilderness for the ostensible purpose of enjoying religious liberty, and then immediately organized a system of religious discipline and persecution more arbitrary than that they had fled from—driving into the wilderness men, women and children who dared to think for themselves, and whose thoughts failed to coincide with the tenets of the church they had established.

Ten years subsequent to the landing of the Pilgrims at Plymouth, John Winthrop (the founder of Boston) and his followers landed upon this spot, and as the artist has sculptured him in the statue standing in Scollay square, he held the charter of Boston in one hand while he closely hugged to his breast the Bible with the other. On the seventeenth of September last Boston celebrated the two hundred and fiftieth anniversary of that landing, and her worthy chief magistrate, in his oration upon the occasion, although standing within the portals of the Old South Church, boldly said that had the artist sculptured him with a spelling-book in place of the Bible it would have been quite as appropriate, and more historically correct; for, he said, knowledge has made us what we are, and through popular intelligence have we been able to establish and preserve our free institutions.

By a curious inconsistency Winthrop and his party, who strenuously opposed the union of Church and State in the Old World, within a twelvemonth found themselves advocating that combination in the New; for in 1631 an order was passed that from that time forth none should be admitted to the freedom of the body politic but such as were church-members; and for thirty-three years—just the number of years that Modern Spiritualism has been recognized—did that order remain in force, until in 1664 a law was enacted that freeholders, twenty-four years of age, certified by the minister to be Orthodox in sentiment and not vicious in their lives, might be admitted as freemen, though not professed church-members.

And this has ever been the arbitrary record of the Church—grudgingly yielding little by little, and that only by compulsion; proscribing all who are not believers in its peculiar creed, reserving for such unbelievers the wrath of an offended God to be visited upon them and their descendants even to the third and fourth generation, and portraying in glowing colors to the vivid imaginations of the timid the horrors of the lake burning with fire and brimstone, until by education, by enlightened intelligence, by the expansion of the human mind, by the exercise of free thought, by free speech, and the insinuations of a free press, the people are becoming awakened, and the fossil theologies of the past are fast becoming powerless.

The Orthodox Church has become, as it were, paralyzed, so much so that the Rev. E. N. Packard, one of their earnest apostles, in sorrow and anxiety deploringly says that the churches of his persuasion in the Old Bay State are not in a hopeful condition. He says there are five hundred and twenty-six of them, and to more than two hundred of these, with an aggregate membership of twenty-two thousand, there was not a single soul added in the year 1870, and of the whole number there were for the same year but one hundred and sixty souls added. Think of it, ladies and gentlemen; those five hundred and twenty-six churches for the entire year of 1870 "saved" a little less than one-third of a soul to a church! I am aware that the human soul is valuable, but I have not been into a mathematical calculation to ascertain what the expense of saving one is, providing it takes three Orthodox churches (under the enormous expense at which they are at present conducted) an entire year to accomplish the object. Perhaps some of you who are ready-reckoners can solve the problem.

The Rev. Mr. Packard made this startling comment in regard to it: "Death and the Devil almost keep pace with the army of ministers and Sunday School laborers." Another eminent divine, the Rev. George L. Pentecost, who has been styled by some "a second Moody," has recently said that in the year 1870, and of the church three thousand converts were made by one sermon, and now it takes three thousand sermons to make one convert; which, he says, indicates an extraordinary depreciation in the value of modern sermons. But in this the reverend gentleman is mistaken, for it is not attributable to the fact that the sermons have so sadly deteriorated in quality, but that the people are fast becoming convinced that it is their God-given right to think and decide for themselves rather than to have others think and decide for them.

Having spoken of the comparative ages of the old and the new church, I wish it were in my power to give an accurate numerical comparison of the believers in each in our own Commonwealth; but while it would not be a difficult matter to obtain the aggregate number of professed church-members, I know of no method whereby we could with any degree of accuracy ascertain the number of Spiritualists; they are to be found in the ranks of every religious and secular organization. The Orthodox, Unitarian, Methodist, Universalist, Episcopalian and Swedenborgian churches are honeycombed with them. So rapidly are they increasing that we meet them in the daily walks of life where we least expect them. Those of you who in your summer vacation have had the pleasure of passing a few days with any one of the spiritual camp-meeting gatherings cannot have failed to have had greeted to your minds as I often have to mine, the current saying, "The woods are full of them."

This grand demonstration, in which we are now participating, notwithstanding the adverse inclemency of the weather, cannot fail to assure you that the interest in Spiritualism is not waning; and as Spiritualists I congratulate you upon the flourishing condition, the rapid advancement and the increasing popularity of your belief.

Ladies and gentlemen, you have been summoned here to listen to the silver-toned words that fall from inspired lips. I have spoken briefly of the old church; others will have much to say to you of the new, and I will not longer detain you from partaking of the rich repast that has been provided for you, but will at once proceed in the performance of the duties of the day which have been assigned me.

After a reading by Miss Emma Greenleaf, and a song by Mrs. Maria Fries-Bishop—both of which actions were well received, and indicated the eminent fitness in the selection of these *captives* for the parts assigned them—Capt. Holmes proceeded to introduce to the audience the orator of the morning, W. J.

Colville, as one who, though young in years, is old in the work which he has accomplished for Spiritualism; and who, since his arrival from England, has endeavored himself to many New England hearts:

**W. J. Colville's Discourse.**  
**WHAT HAS SPIRITUALISM DONE FOR THE WORLD IN THE PAST THIRTY-THREE YEARS?**

As we look out to-day upon the vast concourse of friends gathered in this spacious and beautiful hall to celebrate the Thirty-Third Anniversary of the Advent of Modern Spiritualism, we cannot fail to be impressed with the fact, self-evident to every thoughtful and observing person, that the progress of Modern Spiritualism is a progress almost without a parallel in the history of the world. It is true that our beautiful and soul-inspiring philosophy has yet to contend against many violent storms of opposition; it is true, also, that Spiritualism has to fight against subtle enemies who are seeking to undermine its foundations, and throw discredit upon its phenomena, while claiming to be in favor of its progress. Tares and wheat grow together in its field, as well as in every other; the harvest hour alone will show the fate of the two.

It is our pleasing and important duty on this occasion to offer a few remarks in recognition of the innumerable blessings enjoyed by modern society growing out of this modern flow of new to-day in the village of Hildesheim, near Rochester, N. Y. Two little girls were induced by a spirit of no very illustrious pedigree to set in motion the spiritual telegraphic wires which had been established between the two states of being. This humble spirit and these humble maidens were, unconsciously to themselves, the instruments of supernatural beings who had for centuries been devising means whereby they might make manifest their presence to the hugging and thirsting millions of earth's children who were well-nigh starving for want of some certain tidings from the world of souls. No doubt the spirit immediately communicating was not thoroughly aware of the import to the world of his simple communication; he was as yet near the earth, and gladly availed himself of the medial instrumentality of the Misses Fox to make known his proximity to terrestrial life and to announce the interest he yet took in earthly affairs; but God, who ever uses the most feeble and the strongest, the simple and the complex, the worldly-wise and the unworldly, through angelic agency, this humble medium-spirit to speak the first word in the language of Modern Spiritualism. The letter A in the spiritual alphabet was rapped out when the intelligence producing the strange phenomenon announced itself in the following way: "We are spirits, and love to communicate with you." No one was prepared to account for the existence of the rappings; no one had any intelligent idea of the nature of the communication that had been made. Intelligence manifesting announced itself as spiritual, and not only as spiritual but as an individual human spirit who had once lived on this planet, thereby answering the universal cry of humanity: "Where are the dead? And can our loved ones see us and speak to us again?"

From that day to this, despite all opposition the cause of Spiritualism has daily become dearer and dearer to the hearts and minds of mortals everywhere, and as the most obvious of earth's inhabitants, Travelers from every clime to-day, you can find no intelligent community devoid of those who have accepted the truths made manifest by this new revelation of the undying power of spirit. From the Atlantic to the Pacific shores, the soil of your beloved land has become more fruitful, and society happier, wiser and more prosperous, owing to the hallowing influences of this new science, this religion. Crowned heads and peasants, titlers of ground and soldiers fall, on European soil to-day are rejoicing with all their hearts in the blessed light which Spiritualism has shed o'er the otherwise darkened world. Far away at the antipodes, in Australia and New Zealand, flourishing like a stalwart young oak, the tree of Spiritualism is affording shade, and rest, and fruit, to the tired and weary and hungry toilers in the fields of commerce; those who cannot give up their conviction that immortality is a reality, but are still utterly disheartened with the dogmas and practices of ecclesiasticalism, have turned to this blessed light, as the devout Oriental bows to the splendor of returning day. Among the wise men of the East, as well as among the thinkers of the West, this sublime revelation is producing a mighty upheaval. Spiritualism causes civil and ecclesiastical despotism to tremble and quake for fear, as it gladly embraces and uses all the truth it finds in every system, but is resolute in its warfare against oppression, exclusiveness, and fictitious royalty.

Instead of an infallible church, pope, or book, it sets up the human soul as the supreme judge of human action, pointing every man to his conscience, and no man to the authority of creed. Tearing down with unsparring hand the idols to whom the people have offered degrading sacrifice, it still leaves intact every help to virtuous living which any reasonable or clinging nature needs. Substituting demonstrated facts for questionable surmises, certainty for doubt, knowledge for vague hope, it settles the question of man's conscious existence after death, and settles it in accordance with reason and intuition, settles it indeed as the New Testament settled it, and as the Grecian philosophers settled it, and as the sacred writings of all ages and peoples settle it; not indeed in harmony with priestly dogmatism and Oriental transmigration theories, not indeed in harmony with the letter of certain disputed passages in epistles or philosophic treatises, but in perfect harmony with the innermost teaching of the ages and with the spirit of all great teachers. Every great system of religion is founded upon certain cardinal truths concerning the moral bearings of earthly life upon a future state of being, and though upon all speculative points morals and spirits alike differ widely concerning the vital essentials of true religion, all intelligent spirits are practically agreed. No matter whether they inspire the lips of Egyptian or Assyrian seers, or whether their utterances are delivered through American trance mediums, all unitedly affirm

not only the grand truth of man's immortal life, but concerning that life all testify in no uncertain tones that it is one of growth, of boundless progression, and that as a spirit passes out of the mortal form, so it commences its career in the next sphere of being. Death adds no virtue and subtracts no weakness from the immortal soul, multiplies the facilities of acquiring information and making visible headway, but in no case does it purify the spirit, it only liberates it. Spirits have returned to the earth in all ages; all history records their manifestations among men. Some of them have been wise, and others foolish; some have misdirected infatuated and ignorant men and women, others have instructed humanly in the ways of virtue; some have displayed fiendish propensities, others have given evidence of the highest moral status conceivable, but all have been human, all alike invariably displaying human characteristics or eccentricities. The hostility manifested by the churches of Christendom to the dawning light, is utterly irreconcilable with the value they attach to the Scriptures. Take the record of spiritual communion out of the Bible, and you have little, if anything, left to interest either children or those of ripe years. All the heroic deeds of the Bible history were wrought by mediums, and the accounts given of their spiritualistic experiences are thrilling and romantic, and deeply instructive. How dry would be Bible-tales in the estimation of the younger members of your families, if the spirits did not appear upon the scene of human action to grace the stage with their marvelous proceedings. No wings does the story place upon their shoulders, though calling them angels, gods, and lords, as well as men; it tells you they ate, drank, spoke, wrestled and behaved just as you behave yourselves. Sometimes they whisper in the darkness, at other times they materialize in the light; sometimes they write on palace-walls with fingers which suddenly appear, and as suddenly vanish; at other times they speak through chosen vessels and talk of laws. In the days of Jesus, in the night hours on the mountain-top, they make themselves visible to a little circle of four prepared ones. They speak to women of things which the first history wrote. They come to the apostles after Jesus has left the earth and talk face to face with John upon the isle of Patmos—so says the record; how far it is authentic is scarcely a question for us this morning to attempt to decide, but its authenticity is unquestioned by millions of those who in this present age are doing all in their power to convince the world that all spiritual manifestations are fraudulent.

Devote churches full still to see that their attitude toward Spiritualism is undermining every foundation on which they base their claims? Are they still so blind that they do not perceive that this aggressive attitude is depopulating and impoverishing them all over the world? Since Spiritualism has offered them the light and they have rejected it, their influence has waned, their resources dwindled.

A spiritual revival is everywhere needed to establish a love of religion in the midst of all things, communities. Religion, however, is antipathetic in its essence to dogmatic theology, the former being a power in life, the latter an appeal to the intellect, utterly irreconcilable with the sincerest convictions of many an honest heart. Spiritualism, as we have endeavored to show very hurriedly to show, is taught everywhere in the Bible. It is also the very soul of the Talmud, Koran, Puranas, Vedas, Zendavesta, and, in a word, all so-called sacred literature. It is the very spirit of Grecian philosophy, its reputed founder, Pythagoras, being a genuine positively in favor of spirit-existence, and also of practical spirit-communion. The gods of all the older peoples, who walked and talked with men as men, were truly human spirits in ever-varying grades of development. All the classic writings are intelligible in the light of Spiritualism, and utterly unintelligible without this light. The doctrines of the Jews are all based upon a recognition of spirit-interposition. Christianity is founded on Spiritualism, and Jesus and all his apostles and all his early followers were distinguished mediums, exercising their gifts constantly.

While we contend resolutely for the historical evidences of Spiritualism, and insist that history distinctly proves that spiritual gifts were exercised by the leaders of all great religious and reformatory movements in days gone by, we desire most emphatically to utter our protest against every form of exclusiveness in connection with Spiritualism. Spiritualism is not the product of Christianism as a system, or of any other organization known among men. It has rather produced every religious association, and is the father of all, but the offspring of none; consequently all attempts to limit the workings of the spirit will be unavailing and disastrous to all promoters of schemes which have for their object the issuance of a command to the spirits as to how they shall proceed in their undertakings. Man has no right to dictate conditions, because of himself he cannot produce a true manifestation enlightening himself or his fellows concerning the realities of the spirit-world. Occultism, Theosophy, Magic, Adephod—these words may be legitimately employed to designate certain ways whereby the human embodied spirit may rise superior to ordinary physical limitations, and summon to its aid, when in a superior condition, certain spirits of no very exalted degree, who may act as servants, but mediumship, right or wrong, understood and employed, is far beyond the magician's art, as the wise and intelligent ones who inspire mortals from the higher spheres, instead of being inferior spirits who can be summoned and made to obey the will of the adept, are intelligences of loftier capacities than your selves, and are as much your superiors in growth of mind and expansion of soul as you are superior to the untutored barbarian, who is still a human being, a less developed member of the race to which you belong.

We claim that the spiritual movement is in the hands of its invisible promoters, that they, having set the machine in motion, are alone capable of running it successfully along its way; that while they solicit your kindly cooperation as junior partners in the spiritual firm, they as the senior partners must always be consulted and must ever take the lead.

It is well for us, on occasions like the present, to look back and see wherein we have been successful and wherein we have failed in our past undertakings. The record of Spiritualism is by no means an untarnished one. The fair white record is in many places blotched by human folly and avarice. The idiosyncrasies of Spiritualists, often mere Phenomenalists, have been taken as a representation of the avowed and general teachings purporting to emanate from the unseen spheres; but the movement cannot lawfully be held responsible for all the infirmities of its adherents, any more than all the iniquities of professing Christians can be fathered upon Jesus or his early disciples. On the whole, Spiritualists are a people of more than average intelligence and respectability. Crime and insanity are at a discount among them; they have in their ranks many of the most prominent men and women of this age, and, in-

stead of being for the most part credulous simpletons, as some of their enemies have vainly endeavored to prove, they are often, and indeed usually, people of critical and analytical cast of mind. They are accustomed to demand proof for all they accept, and are frequently inclined to skepticism. Many of them are clear-headed scientists; others are hard reasoning thinkers, of the materialistic school, before they were converted to a knowledge of the Spiritual Philosophy. Some indeed have come out of the Orthodox and other churches, and are not as yet quite free from sectarian bigotry. Some of course are weak-minded and ready to give credence to everything exciting the attention of lovers of the marvelous; but we venture to challenge any opponent to prove that Spiritualism has not made its way, during the past thirty-three years, into families of the highest distinction, into profoundest schools of philosophic thought and scientific research. The striking beauty of this glorious religious science, or scientific religion, is that it has an intelligent message for all classes in the community, its catholicity, its cosmopolitan characteristics enabling it to make its way everywhere; whereas any system less comprehensive is painfully limited in its missionary enterprises by the different degrees of intellectual capacity possessed by diverse minds and peoples.

Some there are who cannot possibly accept the doctrine of man's immortality, no matter how powerful may be the arguments furnished in favor of this mighty truth. To many men of genius and profound research spiritual things are the *Algebra* x, the unknown quantity. Agnosticism is making rapid strides among the liberal thinkers of to-day, some progressive minds in the pulpit even questioning whether giving the strongest possible encouragement to all workers in the cause of woman's emancipation, pointing significantly to the fact that woman as well as man is to be represented in all the most important offices of Church and State. In the palmy days of ancient spiritual prosperity man did not reign alone. All ancient peoples worshipped the dual deity. The Egyptians paid divine homage to Isis, the universal mother, as well as to Osiris, the eternal father of creation. The Roman Jove or Jupiter shared honors with Minerva. Gods and goddesses were everywhere venerated in ancient mythology, which was in its inception a figurative setting forth of a widely prevalent realization of the reality of spiritual beings, and of their power to communicate with mankind. All systems have fallen a prey to licentiousness and tyranny wherever and whenever the masculine element of being has been singly adored. All life is dead. Reason and affection must be unfolded in every individual ere he can attain to any degree of even approximate perfection. Man is the representative of intellect, woman of intuition. Reason, unenlightened by the soul, becomes hard, cruel and aggressive. Intuition, apart from reason, is apt to degenerate toward the plane of superstition.

In the midst of the last quarter of this wonderful century, when science is everywhere making such amazingly rapid strides, Spiritualism has appeared as the corrective of intellectual pride, pointing man from the form to the spirit, and taking captive the minds of the most ardent thinkers of the day, many of whom have thought it worth while to pause in the midst of their important and laborious researches to investigate the claims of Modern Spiritualism. Never in a single instance have we discovered that an honest, intelligent inquirer who has carefully followed up his investigations, has failed to find in the phenomena something he could not explain satisfactorily on any materialistic hypothesis. There is something in it, is the sentence continually on the lips of the non-committal individuals whose natural skepticism and cautiousness cause them to pause long before they express fully their faith in the supernatural nature of the manifestations. The back-brain theory, the odic-force theory, the snapping-toe-joint theory, and many other theories too numerous to mention, invented thirty years ago to explain the rappings and other phenomena, have long since deservedly fallen into disrepute. One manifestation after another appeared, until the theory which apparently covered the ground occupied by the raps, could not possibly explain the new wonder. Signs multiplied as human ingenuity was taxed to the uttermost to explain the occurrences in accordance with the accepted opinions of the schools of divinity and medicine. Doctors of Divinity found their devil either stronger than God, or else not the cause of spiritual manifestations such as frequently occurred in the presence of the faithful, and in case by those of the purest young maidens educated most carefully and surrounded with all the hallowing influences of religious and secular education. Doctors of medicine found the sick healed by the laying on of hands, and they feared the new power exercised by simple boys and maidens might seriously affect their practice.

It is a noteworthy fact that in every period of history opposition to the light of truth comes from the thinking who gets his light in the old school way. The clergyman is dependent upon his profession for his living, therefore he carefully guards the interests of the Church, and naturally feels uncomfortable at the thought of an innovation which may seriously draw upon his resources and affect his worldly prosperity. The medical man is naturally afraid of the potency of magnetism, as it can be employed by persons who are not members of the medical fraternity as well as those who are. If the spirits have been willing to work only through the agency of prelates and doctors, they would have been welcome visitors, indeed, as they would have added immeasurably to the power of monopolists. Let every one who thinks he is doing God service by supporting those whose interest it is to establish and keep up a monopoly, read carefully the history of the past, and institute, as he readily can, an analogy between the fate of ancient and modern spiritual teachers. Jesus was out to death at the instigation of the chief priests and their adherents; and the great high priest, knowing Jesus to be innocent, yielded to the gang who supported him, and sentenced an innocent and noble hero to a malefactor's doom. When the early Christians were preaching at Ephesus they were gladly welcomed until the city-smiths, who were a powerful clique in the city, clubbed together to support the worship of Diana, because by that form of worship they could best advance their material interests. Heretics in the sixteenth century were burned at the stake, because the secession from the Church weakened its revenue and diminished its power. Spiritualism is hated by persons

[Continued on eighth page.]







Written for the Banner of Light.

## THE GRAVE.

BY THE AUTHOR OF "DAISIES."

"No hope within the grave  
For any save the just;  
There as we fall we lie,  
The dust returns to dust;  
The soul before her God—  
Probation past and gone—  
Must then be judged; there is  
No help, no hope, save one!"

Oh, creed that helped the past,  
So dark in this our day,  
Fly with the fading night,  
Depart from us, we pray!  
Each soul must hope in death  
For light and truth and grace;  
And trust that in that realm  
The hopes of time have place;  
That there we find our own;  
That there we reach the true;  
That all are blest of God,  
And learn His will to do!  
This is our hope for all;  
Thus will he seek and save;  
Thus all shall come to life,  
And bless the hallowed grave!

## The Reviewer.

WITCHCRAFT OF NEW ENGLAND Explained by Modern Spiritualism. By Wm. Putnam, Esq., author of "Bible Marvel-Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Miracle," etc. Boston: Colby & Rich, publishers, 9 Montgomery Place.

The historical facts recorded in this volume cannot fail to form an interesting study for every Spiritualist, and to all others who are disposed to honestly investigate the subject. They prove most conclusively that the phenomena of Modern Spiritualism are identical in their nature with those that constitute these facts, and which brought in those days of priestly despotism and popular ignorance, persecution, torture and death to those most intimately related to them. In fact, the history of all times and all people shows that manifestations of spirit-presence and power have always been in waiting for the acceptance of mankind, and have at various times shown themselves, only to be crushed down and shut out of sight by the selfishness of strong-willed men in authority, banded together to usurp the authority of God, and claiming to act as his special agents on earth.

It is needless to say that this book, written by a Spiritualist, presents an altogether different view of the matter from that of any previous writer upon the subject. It is the natural sequence of the inflooding light of the past half century. It could not have been given before this light had been revealed; or, if given, its truth and the reasonableness of its positions would not have been recognized.

The most prominent feature of the witchcraft persecution was that a belief in the existence of a devil was the main cause of all the cruelties and legalized murders inflicted upon its victims. It is impossible to say to what power the occult events of those times would have been attributed had this belief in the personal presence of an evil one not existed. Admitting that this candidate for the highest office in the universe was holding high carnival in New England, it would appear that, instead of holding possession of the weak women and children accused of being in league with him, he was incarnated in those who claimed to be "the ministers of God" and the judges of the law, who, with infuriate zeal, led on the host of persecutors; for justice was driven from the land, and the reports made of examinations were not wholly truthful.

Answers given by the accused were not reported if their tendency was to disprove the popular theory, or if they were reported were forced to conform to the generally accepted belief. Such was the determination to convict that in the case of Rebecca Nurse, a "venerable matron who for scores of years had been beloved and respected for her beautiful domestic, social and religious course," the jury having brought in a verdict of acquittal the Court manifested so much surprise, intimating that the twelve men who had heard the evidence did not understand the case, that the jury asked permission to go out again and reconsider; and this after their verdict had been rendered! The permission was granted; they went out returned with a verdict of guilty, and the lady was sentenced to be hanged.

The only way of proving oneself innocent was to confess that he was guilty, and this being evident, many to avoid death confessed to being what they knew they were not. Six highly respectable women of Andover, who made such confession, subsequently signed a paper certifying to having done so. Hutchinson says, in his "History of Massachusetts," that another effectual way of avoiding accusation was to accuse some one else; and doubtless this was done in numerous cases.

Instances of phenomena similar to those of the present time are frequently cited. In 1648 while Margaret Jones was in jail the officer saw, in broad daylight, a little child run from her into another room, where it vanished (p. 87). In 1692 Sarah Good, while in prison, and closely guarded, disappeared, and the guards reported in the morning that she was gone some time from them. At the same time she was seen in another place (p. 326). Margaret Rule was often raised by an invisible power toward the ceiling of her room, where she remained for some time, and the united power of several men failed to prevent her being thus raised (p. 44). When people tried to carry Martha Goodwin up stairs her weight was increased to three times what it usually was (p. 219). Articles of furniture danced about, cooking utensils leaped from place to place, and chairs, like intelligent beings, bowed gracefully to those who came "to detect the witchcraft" (p. 171). At the house of William Morse in Newburyport, 1679, an owl was placed in a cupboard, and the door shut. A moment after the owl came down the chimney. Caps were taken from the heads of persons, an inkstand was taken from Mr. M. while writing, and found on the floor under the table, a cat that was put outside was thrown in at the window, and afterward rolled up in a red waistcoat; these, and numerous other similar things, were constantly occurring in full daylight (p. 184), and the book abounds with accounts of such manifestations.

It is impossible for us, in the brief notice the crowded state of our columns compels us to make of this volume, to do full justice to its merits as a work of historical interest and value. Mr. Putnam certainly deserves the thanks of all for rescuing the subject from the hands of those whose special purpose seems to have been to condemn its victims, that, by so doing, they might exalt the persecutors, which they felt called upon to do in order to uphold the church of the puritan faith in those bigoted acts of cruelty and wrong that form the blackest page

of its annals. Every friend of truth will rejoice to know that the subject is placed upon its proper basis and shown to be what it really was; and that one so patient and thorough in research, so truthful and unbiased in statement as Mr. Putnam has proven himself in this work to be, has given his services to the task, and that the result of his labors is now before the public in a substantial and enduring form.

## Banner Correspondence.

## Vermont.

WEST PAWLET.—Paul Dillingham writes: "Mrs. Morse, of 203 North Pearl street, Albany, has been speaking at intervals during the winter at West Pawlet, Vt. She has labored among the people and organized several circles, which are meeting regularly, and are having good manifestations. She has worked up a great interest in Spiritualism among the people, and whenever she comes to lecture, the churches are nearly deserted. Both old and young attend her lectures, and are greatly interested. On the evening of March 12th, she gave a séance in a private house, and although the weather was unfavorable, one hundred people came to witness the manifestations. The most intense excitement prevailed. The Welsh people, of whom there are many in this section, are becoming interested. Men who have been brought up in the preaching of the Evangelical clergy, and always held Spiritualism in abhorrence, are now accepting it. Mrs. Morse speaks in Manchester, N. H., the second Sunday in April. She will speak again at West Pawlet the first Sunday in May. Those wishing to engage her to lecture in this section, can address her at Albany."

POMFRET.—John Allen writes: "I have been a subscriber to the Banner of Light sixteen years. It is my spiritual meat and drink. I think it grows better from year to year, and consider the Message Department and the Questions and Answers worth all I give for the paper. I have reached old age and am somewhat of a cripple, but I mean to have the Banner as long as I can obtain money to pay for it. May its circulation increase until it is known everywhere, and bigotry and superstition are, by its influence, banished from earth."

## Ohio.

COLUMBUS.—Mrs. Sarah Patterson writes of meeting Mrs. J. A. Bliss in the early part of March at the residence of Mr. and Mrs. Coit, on Third street. It being proposed to hold a séance, a temporary cabinet was constructed with material our correspondent purchased. There were about eighteen persons present. After piano playing by a niece of Mr. Stuart, a spirit-form appeared, and was recognized by a lady, whom it was subsequently learned was his wife. Next came a very beautifully apparelled spirit, that of a young lady, a classmate of Mr. Stuart's niece, who graduated a short time since, and shortly after passed to the other life. She was fully recognized, and manifested great delight in being able to make herself seen and known. At the second séance, among many who came was an old lady who identified herself as the mother of Mrs. Stuart, by showing a withered finger. Mrs. S. stated that her mother in early childhood broke her finger. The parts were reunited and doing well, when it was again broken, the result being that it withered and remained so all her life. As this was not previously known to any one present, it proved to be a good evidence of the genuineness of the manifestation. Near the close of the séance the form of a little girl appeared, leading the medium out of the cabinet by the hand. The former, unable to retain her materialization, shortly returned to the cabinet, leaving Mrs. Bliss outside, who soon followed. Every one present, twenty-two in number, expressed much satisfaction with the results of the meeting.

CINCINNATI.—Robert Hosea writes: "We find the Banner of Light to be a very welcome guest at our fireside, though only a few in our suburb dare to look for 'light' elsewhere than within the walls of the Orthodox Church. One of my excellent friends who passed from Boston a few years ago, leaving a considerable fortune to the Methodist Church, charities and colleges, sent me word through 'Planchette' that he had not found the Methodist heaven he had pictured to himself on earth."

WILLIAMSTOWN.—Dr. B. D. Evans writes that there is great need of mediums and lecturers in this place and its vicinity, and that any who can serve in either of those capacities, who may be passing on the Pittsburgh, Fort Wayne and Chicago Railroad, will find there a hearty welcome and a good home with himself and his family. Any one disposed to accede to his request can write to him as above.

## Illinois.

MORRISON.—Mr. O. F. Woodruff writes: "Perhaps a few words from one residing in this far-off land will not be wholly without interest to the many readers of your glorious Banner of Light. Spiritualism has been at the low ebb in this land of beautiful prairies and towering church-spires. The philosophy, however, has its believers and defenders even here; their influence is gradually but perceptibly imprinting itself upon the minds of thinking men and women, and to aid the cause a series of lectures have lately been given through the trance mediumship of Mrs. Ophelia Samuel, of Chicago, which were able productions, beautifully rendered. It was first alleged by the skeptics that the medium was written out by the medium, memorized, and then delivered as others are from the rostrum. This theory was soon disposed of by the controls of Mrs. Samuel requesting there should be a subject named by the audience, after each lecture, and in fact two subjects were given by those who stated that they were skeptics, and that they had had no conversation with the medium, which two subjects were then and there happily blended into an impromptu poem through the medium, commanding admiration from all. Mrs. Samuel is a noble woman, pure in thought and expression, and is doing a great work for the cause that is destined to revolutionize the religious world, and bring him to repentance that 'hath said in his heart there is no God.' Let me add in conclusion, that if more mediums of this character can go forth and preach the gospel to every creature, the race of man will become spiritualized, Christianized and redeemed."

## North Carolina.

SMITHVILLE.—Sarah E. Grissom writes: "I have, since the 6th of November, 1880, been receiving the Banner of Light free, through your kindness, for which I desire to return many thanks, for it has been a source of great comfort to me in my lonely widowhood and bereavement; indeed, but for the Banner of Light, in connection with the spiritual food I am constantly receiving from the good spirits in my lonely hours, I do not know how I could have lived through all the trials that I have passed. I am now slightly convalescent from a severe sickness, which kept me confined for five weeks. Three days of the time I was shut up alone in my house before I was found; but I am thankful to say my friends were very kind after that. I have been a Spiritualist for more than twenty-three years, and have always stood up in defense of its truths, even in the face of persecution, and hope to do so as long as I have the power of speech and a rational mind. I do not know of any Spiritualist being in this place except myself, though I have two friends who are deeply interested and who sit with me at times, a lady and gentleman, the latter possessing some mediumistic power. Again let me thank you for your past liberality, and to hope that the Banner of Light may long continue to illuminate the hitherto dark places of earth."

## Texas.

STRAWN.—Samuel Hodges writes: "I have read your excellent paper for some time, and assure you that I am well pleased with its character and teachings. Its high moral, progressive and spiritual tone is truly elevating. The many excellent lectures given through mediums and others are highly interesting. Memory at this time takes me back about thirty years to Lake Mills, Wis., where I first listened to the high moral and religious teachings of elevated spirits given through the mediumship of Cora Scott, now Mrs. Richmond. The doctrines taught by them were in harmony with man's intellectual, moral and aspiring nature—his reason, conscience and better judgment—and not like the absurd doctrines of the popular church."

## New York.

NEW YORK CITY.—J. Simmons says: "That we here in New York have cause to feel encouraged, in view of the fair and candid manner in which the New York Tribune has recently treated the subject of Spiritualism on two occasions, is evident in the favorable comments one hears from persons competent to judge. 'Truth only asks a hearing'; therefore, in conceding it now, the press is doing no greater act of justice to the cause than it is to itself."

NEW YORK CITY.—Edmund L. Archer writes as follows: "I ask a little space to make a few remarks by way of showing the value of Spiritualism, and what it is capable of accomplishing for one tossed on a sea of doubt. As Spiritualism is not a creedal religion, is not organized, and, therefore, no new members admitted within the fold, according to the standard and formula of the Orthodox of the dominant religion, allow me, in this wise, to enroll myself an humble member of the Spiritual Temple. I made a resolve to attend the religious meetings of all shades and degrees of faith; finding nowhere a resting-place where the unexpressed thoughts of my mind were fully voiced, I at length reached a point which, when I look back from this day, I recall the memory of with feelings of inexpressible joy. I refer to the meetings of the 'Independent Liberal Church,' held at the Masonic Temple in this city, of which that noble man—that shaft of polished reason—Octavius Brooks Frothingham, was the pastor. There only and in his presence, did I feel the spirit of reverence, and the aspiration and desire for the true, the beautiful, the good. But notwithstanding the inspiring discourses, and the pure ethics taught, there was yet one question that was not then settled—the question of questions—'If a man die shall he live again?'"

Mr. Edmund Clarence Stedman, in a sketch of the life of Mr. Frothingham, touches on this question of immortality. Mr. Stedman, in his position on this subject, he says, is very like Ralph Waldo Emerson's, the Concord sage, who says it is 'very cunningly hid.' This, of course, was the very question on which I craved to be enlightened; but as it was 'very cunningly hid,' and no hint thrown out that we may yet possibly discern something concerning it, hope was chilled. The last work I read on immortality previous to my residence in the 'Liberty of Spiritualism,' was 'The Christian's Creed and History of Life.' One of the chief ideas thrown out in that volume that arrested my attention was that a future life becomes necessary for the full fruition of man's capabilities, and the inference that there must therefore necessarily be a future life. That is, as I think, a good point, and yet immortality was not absolutely proven. After laying aside this work, I began to read the literature of Spiritualism as well as the works of opponents to the Spiritual Philosophy, and in these early days of my investigation I was, as you may imagine, more hopelessly perplexed than ever. Yet this was but brief, for on pursuing my course of readings, I soon discovered that the data on which those writers base their opinion on the blind forces was inadequate to cover all the facts adduced on behalf of the spiritual hypothesis. I now believe that immortality cannot be definitely, absolutely, conclusively established without a ray of light from the phenomena of a philosophy of Spiritualism. These alone can demonstrate that 'the stroke of death is but a kindly frost which cracks the shell and leaves the kernel room to germinate.'"

MIDDLEBURGH.—Mrs. H. Becker, acknowledging the weekly receipt of the Banner of Light, writes: "I wish to add my testimony to that of others, that to me, traveling the down-hill side of life, it is very sustaining; I obtain much comfort from its pages. I wish also to verify the message of REV. MATTHEW LABAREE, cousin of mine. He was born in Amesbury, Mass. I hope it will be the means of awakening an interest in the subject among many of his relatives living in this section."

NEW YORK CITY.—Mrs. Milton Rathburn writes: "On the 24th of March, Mrs. Shepard Little met the needs of an audience at our residence, who were greatly pleased by her masterly handling of the subjects presented by her hearers. We predicted for her a full house, and were not disappointed. Mr. J. T. Little favored us with music, vocal and instrumental. The Second Society of Spiritualists of our city hope to have Mr. and Mrs. Little upon their platform during the month of May."

## Kentucky.

LOUISVILLE.—A. S. Byington writes that the mediums of this city are now being notified that they must take out licenses, or be liable to prosecution, fine and imprisonment. "The outlook now is that our mediums will be suppressed, and the rights of Spiritualists in this city crushed out, unless an appeal can be made in the United States Court in defense of our religious liberties—a right which the Constitution of the United States guarantees. We as a body are not able to defend ourselves, and our mediums are not able to pay the license imposed. Now we would ask, through the columns of the much-loved Banner of Light, the generosity of our spiritual friends in general, that by contribution a fund sufficient to test the constitutionality of this law may be raised. We wish to make an appeal before to the United States Court. Any contributions to aid us in breaking the shackles of a persecutive ordinance will be thankfully received."

## Pennsylvania.

SCRANTON.—Lyman C. Howe writes: "I notice in the last Banner of Light a communication from JULIETTE MANLY. No dwelling-place or definite date are given by which to identify her, but she speaks of her work as a medium, and says she has 'many friends throughout the State of New York.' I know such a woman. She has been several years beyond the grave at Erie, Pa. She was a writing medium, and many were convinced and converted by her writings. She came to Laona, N. Y., for medical treatment, and from there took her flight. I spoke at the funeral. She was developed as a writing medium at Jamestown, Chautauqua Co., N. Y., while a member of the Church—Episcopal, I believe. She had many friends in New York and Pennsylvania."

## Iowa.

WEST ALBANY.—John Hutchinson, upon forwarding his subscription, writes that his wife has, for the past four years, rendered efficient service in the cause of Spiritualism as an unconscious trance medium, both for personal

ing and speaking. Private circles have been frequently held at his house and the homes of neighbors who have desired to learn of the truth. Many spirits, distinguished when on earth as intellectual and reformatory workers, have been present and given the listeners much practical instruction. He states that soon after Mrs. Jennie Ludd's transition she visited them, and expressed a wish that her kind remembrances and good wishes be sent to the Banner of Light and also to 'Father Hazard,' remarking that she was yet working in the cause of spirit communion. Mr. and Mrs. Hutchinson's circles have always been free, their object being to give all as freely as they have received, believing that 'the value of truth is the knowledge of it.'"

## New Publications.

BENJAMIN PIERCE. A Memorial Collection. By Moses King, Cambridge, Mass.

Though not designed to be a biography, this neatly-printed work is a summary statement of all the leading incidents of the life of the distinguished educator and scientist whose career it is intended to commemorate. It has been well and truly said that no name has shed a more brilliant lustre over the academic department of Harvard College during the past thirty-five years than that of Benjamin Pierce. Since 1842 he has held with distinguished honor the position of Perkins Professor of Astronomy and Mathematics in that institution, and a life more busily employed than his has been in intellectual pursuits of the highest order. It would be difficult to point out. From 1830 to 1846 he prepared and published a series of text-books on geometry, trigonometry, algebra, and 'Curves, Functions and Forces,' remarkable for their perspicuity. His astronomical researches were extensive, and the comet of 1843 induced him to give a number of lectures in Boston that attracted attention and led to the establishment of the Observatory at Cambridge. The discovery of the planet Neptune, in 1846, brought Mr. Pierce prominently before the world in the labor bestowed upon questions allied therewith, and proved him to be the peer of any astronomer. His genius was recognized, and elections to the Royal Societies of London, Edinburgh, and Göttingen and various Continental Societies, were awarded him.

To our readers Prof. Pierce will be remembered as Chairman of the notable Committee consisting of Harvard College Professors who, in June, 1857, gave a superficial and strongly prejudiced examination of spiritual phenomena, bitterly condemning the subject of Spiritualism in an Award given by them, and promising a Report, which has not yet appeared. Latterly, however, his life was marked with a more tolerant spirit, and it is said by one who knew him well, that 'he did not share the cool indifference, still less the irreverent aversion to the Father of Souls (and presumably to spiritual things), which has been a growing evil among men of science.'"

THE SPIRIT OF THE MATTERHORN. By Lord Queensberry. Dedicated to the Peers of Scotland. London: W. Mitchell, 33 Old Bond street.

The author, having been deprived of his seat in the House of Lords, on the ground, as it was alleged, of having expressed opinions antagonistic to the Christian religion, offers these pages to show that the charges made against him were without foundation. From them we learn that though he does not deny the existence of a Supreme Power, he denies the right of any one to apply a name, such as 'God,' to that Power, which he considers to be undefinable, and prefers to designate it as 'The Inscrutable,' which to us appears to be equally as well a name, and one far less euphonious than the one he so strenuously objects to. It is stated, as the opinion of the author, that the Soul of man is the result, or effect, of his body, the former proceeding from the latter as the sounds of a violin proceed from the instrument; hence the conclusion that there can be no immortality for the soul after the body is destroyed, there can be notes from a violin after the destruction of the instrument. The poem, taking this view of human existence for its foundation, though containing some very good thoughts incidentally introduced, glitters like an iceberg, and in its teachings is as cold and cheerless as that terror of the northern seas.

ACROSS PATAGONIA. By Lady Florence Dixie. With illustrations from Sketches by Julius Beerholm. New York: R. Worthington & Co., 770 Broadway.

In the perusal of this bright, vivacious narrative, one scents from afar the healthful flavor of out-door life amid scenery that, in its views of mountains, ravines and inland seas never before looked upon or visited by man, vegetation the most luxuriant, as if spun from sunshine and mist, surrounds the traveler with a charm that ever entrances the reader with visions as of another world. Lady Dixie says that one reason why she selected Patagonia for her travels was that it was 'outlandish and out of the way,' and for that same reason this book is interesting to the general reader in its descriptions of a people and a country we know very little about. It is most excellent in its typography and the engravings illustrating the text beautiful specimens of modern art. We receive the book from Lockwood, Brooks & Co., in this city, who have it for sale.

THE LIFE OF BUDDHA AND ITS LESSONS. A Lecture Delivered at the Town Hall, Kandy, Ceylon, by Col. H. S. Olcott, President of the Theosophical Society, June 11th, 1880. Colombo, India.

A brief summary of the life of Sakya Muni and its lessons, these being inculcative of gratitude and benevolence, tolerance, the brotherhood of men, manly self-reliance, an equanimous breathing of whatsoever of good or ill we may encounter, and of self-purification and communion by which the illuiveness of externals and the value of Internals are understood; sentiments embodied in the moral code of Buddha, pronounced by Max Müller to be 'one of the most perfect which the world has ever known.'"

OUR SUNDAY TALKS AND POEMS, with Gleanings in Various Fields of Thought. By J. J. Owen, editor San José (Cal.) Mercury.

This volume consists of various articles in prose and verse originally published in Sunday editions of the paper of which the author is editor. They are written professedly from a secular standpoint, and intended to be entirely free from dogmatism and assumption of every kind. A book of pleasing and instructive reading, the poems of more than ordinary excellence, it will prove very acceptable to persons of every class of religious belief.

MARRIAGE, PATERNITY AND HOME. By Dr. A. B. Spinney, Detroit, Mich.

An ably-written lecture upon subjects of the utmost importance to all, its purpose being to establish a condition in which all may act together in harmony to elevate, purify and cause marriage to become holy, both in name and deed, the result of which shall be better children and purer homes.

In regard to materializing circles, the Rev. Samuel Watson says: "Magnetism is the element used by spirit action to so manifest the materializations that they cannot be mistaken for the medium's double. Here is the great difficulty. Magnetism must be refined by spiritual development. This the mind so material cannot understand, and consequently the harmony necessary to materialize is seldom found in promiscuous circles. Much has been said about imperfect materializations to the detriment of mediums, when in reality the mediums are unconscious of the manifestations transpiring from their magnetism. The objections often urged by skeptics in regard to dim light is more the want of information as to the influence which light exerts than a conviction that the manifestations are not real. Light dispels the element just as the warm rays of spring sun melt the snows of winter. The water is absorbed or evaporated—so the magnetism is absorbed or evaporated by being thrown into repulsive elements."

"E. P. H." writes us from Haverhill, Mass.: "Sunday, March 20th, Mrs. Stiles Worcester, addressed the Spiritualists, supplying interesting and very convincing tests of spirit-presence. The character of the meetings here indicates that a class of forces of a high order are being attracted, offering words of light and assurance when proper control can be obtained."

## Spiritualism of the Secular Press.

Accounts of premonitions of death, interpositions for the purpose of averting accidents to individuals, appearances of the spirit-forms of persons whose departure from this life is unknown to those who see them, and other events reasonably deemed mysterious and unaccountable upon any other hypothesis than that they are produced by the denizens of another world, are of late given in the columns of the secular press with more frequency than ever before. This is so marked that it would almost seem there was an "editor-at-large," or rather a reporter-at-large, in the spirit-world, whose work it is to cause all such incidents of this mundane life to be faithfully recorded in publications other than those specially engaged in the advocacy and defense of Spiritualism; for journals that never publish a line directly favoring Spiritualism appear to take special pains to make known incidents of the kind above mentioned in all their minute details. Scarcely a day passes that some such occurrence is not related in one or more of the papers of this city; and the same is true of others in all parts of the country.

There is an unseen power at work for the diffusion of information concerning the relations existing between this world and the world of spirits greater than a vast majority of earth's inhabitants have the remotest conception of; and from tens of millions of spiritually-magnetic batteries, established upon earth by that power during the last half century, is going forth this very day, and all days and hours, an influence for the betterment of its conditions that the hardest forms of skepticism, and materialistic fortresses that are thought invulnerable, are impotent to resist or to thwart in its purpose to elevate and bless mankind. The earth moved, though persecution and death confronted those who revealed and maintained the fact; and Spiritualism will triumph, though all the powers of the world combine to oppose its onward march.

COMPULSORY VACCINATION TRAMPLES DOWN PARENTAL AUTHORITY.—Compulsory Vaccination is beyond all comparison the strongest form of 'parental government' that was ever introduced into this country. It overrides and tramples down parental authority in relation to the treatment of the child out of the care of the father and mother, who are ordained by Providence to exercise their parental care, and it insists upon a disease being infused into the child in every child in every state to prevent the possibility of its catching another disease. That might be justifiable; but it could only be justifiable, not upon medical theories, not upon the observance of innumerable precautions, and the presence of favorable circumstances, but upon the undeniable, universal in its operation, certain in its results, free from peril, and an absolute preventive.—Light Hunt, Sir Thomas Chambers, M. P.

## SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—The Brooklyn Spiritualist Conference meets at Everett Hall, 388 Fulton street, Saturday evening, at 7½ o'clock.

Conference Meetings are held in Fraternity Hall, corner Fulton street and Calcutta Place, every Friday evening, at 7½ o'clock. Seated free, and everybody welcome.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall, G. P. Dole, President; Gustavus Allen, Treasurer; E. T. Shaw, Secretary. The public cordially welcome.

CHICAGO, ILL.—The First Society of Spiritualists holds meetings in Fairbank Hall, in Central Music Hall block, corner of State and Randolph streets, every Sunday, at 7½ P. M. Mrs. Clara L. V. Richmond, regular speaker.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Weisberger's Hall, corner Prospect and Browline streets, at 7½ P. M. Thomas Lee, President; George W. Fowler, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Thomas Lee, Conductor; Mrs. P. T. Rich, Guardian. Correspondence of the above Societies can be addressed to T. H. Lee (Waterman), 105 Cross street, Cleveland, O.

CEAR RAPID, IOWA.—First Society of Christian Spiritualists meets every Sunday at 7½ P. M., in 75 South Washington street. Inspirational speaking. Dr. J. L. Enos, President; Mrs. Aquila V. Warren, Vice-President; Mr. Hamilton Warren, Secretary and Treasurer.

MANASSA, MARY.—Regular meetings are held on alternate Sundays, W. Hood, President; Geo. C. Stetson, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIS, IND.—The First Society of Truth-seekers meets for religious instruction, East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MASS.—Meetings are held in Mechanics' Hall, 100 West street, every Sunday at 12 M., and 7½ P. M., under direction of Dr. George Burdett.

The First Society of Progressive Spiritualists holds meetings every Sunday morning and evening at Temple Hall, 30 Market street, G. W. Fowler, President.

LEONISTER, MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 7½ o'clock P. M. F. L. Foster, President; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 P. M., at Temple Hall, Main street. All cordially invited, especially students. President, J. T. Tilly; Vice-President, J. H. Cotton; Secretary, Mrs. Nottie C. Wier; Treasurer, P. Lindquist.

MANCHESTER, N. H.—Spiritualist Society holds meetings every Sunday at 2½ and 7½ P. M., in Parker's Hall, 88 Elm street. Asa Emery, President; Mrs. George Ammidon, Vice-President; G. E. Tamplin, Secretary.

NEW YORK CITY.—The First Society of Progressive Spiritualists holds meetings every Sunday in Temple Hall, 55 West 33rd street, at 10½ A. M. and 7½ P. M. J. A. Colton, Secretary, 30 West 40th street. Children's Progressive Lyceum meets at 2 P. M. Charles H. Burdett, President; J. M. Hunt, Assistant Conductor; Mrs. A. M. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mrs. M. E. Recordin, Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

The People's Liberal Spiritual Conference meets every Sunday at 7½ P. M., at 4th Avenue and 14th street, George P. Finch, Chairman, 47 3rd street.

The First Harmonical Association holds free public sessions every Sunday at 10 A. M., in A. A. Hall, No. 11 East 14th street, between First Avenue and Union Street.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Army and Navy Hall, corner of Broad and Commercial streets, at 2 and 7½ o'clock. Speakers and mediums are invited to bring forth under the auspices of the Society, will address H. C. Berry or Dr. T. Webster.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2½ P. M., at Hall corner Spring Garden and 8th streets. Everybody welcome.

The Second Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M., at the hall corner Spring Garden and 8th streets.

The Second Association of Spiritualists of Philadelphia holds meetings every Sunday afternoon, at 4 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Martin, President; Charles H. Burdett, Secretary.

SUTTON, N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Secretary.

FRANCISCO, CAL.—The First Spiritual Society holds a conference and séance every Sunday at 2 P. M., at Izora Hall, No. 737 Mission street, above Third. Also meetings for lectures and séances in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at 10 A. M., in the Children's Progressive Lyceum, corner of Broadway and Second streets. Assistant Conductor, Mr. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Director, Mrs. Emma Seal.

MAINE, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

WELLS, N. J.—Societies are held every Friday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 1½ P. M. Dr. D. W. Allen, Conductor.

WORCESTER, MASS.—Meetings are held at St. George's Hall, 404 Main street, every Sunday at 2 and 7½ P. M.

Mass Convention.—There will be a Mass Convention at Eureka Hall, Plymouth, Vt., Friday, Saturday and Sunday, June 10th, 11th and 12th, 1881. Good speakers will be in attendance. South Woodstock, Vt. Per Order.

Vermont State Spiritualist Association.—The June meeting of the Vermont State Association is to be held at South Troy, Friday, Saturday and Sunday, June 23d, 24th and 25th. Per Order.

Passed to Spirit-Life.—From Washington, D. C., March 23rd, 1881, J. L. Ashby, in his 70th year.

Bro. Ashby formerly resided in the State of Maine, and was a minister of the gospel of the Congregational Church. He had a church career of nearly thirty years, and was a man of great intelligence and liberal mind. He abandoned the Church for the Spiritual Philosophy, which made him free indeed. He passed away from the flesh not with grief and faith, but with the knowledge that he would again bloom in immortal youth. Bro. A. was beloved by all who knew him. He leaves a widow.

From Newton, O., March 16th, of heart disease, William H. McDonald. R. McDonald.

[Obituary notices not exceeding twenty lines published free. When longer, the usual fee is required, payable in advance. Ten words to a line.]



## TO BOOK-PURCHASERS.

**COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass.** keep for sale a complete assortment of **Spiritual, Progressive, Reformatory and Theosophical Books, at Wholesale and Retail.**

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## SPECIAL NOTICES.

In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal and free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondence is the source. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for personal notice.

Notices of Spiritualist 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 9, 1881.

**PUBLICATION OFFICE AND BOOKSTORE.**  
No. 9 Montgomery Place, corner of Province 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 House, Boston, Mass. All other letters and communications should be forwarded to **LUTHER COLBY.**

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. —*John Pierpont.*

Thursday, April 7th, being Fast Day, the **Banner of Light** establishment will be closed on that date.

## The Thirty-Third Anniversary

Of the recognized advent upon the plane of experiences in the mortal of what is known as Modern Spiritualism, occurred, as our readers are aware, on Thursday, March 31st, 1881. The Cause came then in simplest form, and made its appeal seemingly from a lowly plane; but from the first—despite the criticism of the bigoted schoolmen wedded to accustomed lines of thought, and the ridicule of scientific scoundrels, who aimed to measure everything by their petty standards, and to *disprove* one thing because, according to their *ipse dixit*, it was "in accordance with," or to reject another "because, for the same potent reason, it was 'contrary to the facts of nature'—it has advanced, 'conquering, and to conquer.' These scientists and the schoolmen, striking hands against the Truth in an unholy compact, whose only seal was their own self-interest, have battled ever since, but a glance at the condition of affairs after the lapse of thirty-three years, shows that the ground they have lost in the estimation of the people is indeed wondrous to behold; so that at the present time in the Church of the foundations of what the world has been accustomed to regard as 'settled' things regarding the present life and the future destiny of man, are disturbed; and among the scientists there is not wanting a noble and notable delegation of thinkers and leading lights who have fearlessly enrolled themselves in defense of the Truth as it is in Reason.

The surprising results achieved by the modern gospel of Spiritualism in the brief period which has elapsed since its advent, are of themselves the most conclusive letters patent of its right to even yet broader consideration by the world in the years that are to come, and furnish prophecies of yet grander conquests when that consideration is appropriately achieved. Let all who are the recipients of the benefits of this modern gospel of Love, Benevolence, and Mercy, unite in spirit and in truth with the souls in higher life and the hard-working media of the earth-plane to help on the era of its final triumph!

Those who have perused the pages of the **Banner of Light** for some weeks past will have perceived that extensive preparations have been made for the commemoration of the Thirty-Third Anniversary; and we shall devote much of our space for awhile to reports of the services held in various parts of the American continent.

In Boston, as we stated last week, the celebration was commenced by Children's Progressive Lyceum No. 1 and the Ladies' Aid Society by meetings in *Paine Hall*, Sunday, March 27th, continued March 31st, and concluded April 1st. An abstract of the proceedings at these meetings will be found on our eighth page.

In *Music Hall*, this city, on the morning of the 31st, the Shawmut Spiritual Lyceum—of which hard-working and useful organization for the benefit of the young Mr. J. B. Hatch is the efficient and worthy conductor—commenced its Anniversary proceedings, and carried them forward through the day and evening with marked and encouraging success—notwithstanding the weather, which was during the day unpropitious to the full extent of the meaning of that word. While we shall give hereafter an extended report of the doings at *Music Hall* during this memorable day, we will in advance briefly sketch the order of exercises gone through with such earnestness and power by Bro. Hatch's school, and will refer our readers to the first page, present issue, where will be found the opening installment of the main account.

In the morning the exercises opened with orchestral selections, under the direction of Miss Lizzie Dawkins, the Musical Director of the Shawmut; a select reading, "A Royal Princess," by Miss Emma Greenleaf, followed; after which Mrs. Marie Fries-Bishop sang "The Better Land." W. J. Colville then delivered an excellent discourse (which we give in full elsewhere).

At this point that portion of the session which had been set apart for the exercises of the Lyceum was reached, and in obedience to a vote of the audience, (so great was the interest of the people,) no postponement for dinner was had, but the noon hour was devoted to the rendition of the programme announced, which consisted of a finely executed Banner March, Physical Move-

ments, under the leadership of Master W. F. Rand and Miss Ella Carr, recitations, vocal and instrumental music by Minnie Warner, Emma Ware, Hattie Rice, Lillie Page, Mary Green, Carrie Huff, Alberta Felton, George Felton, Charles Pray, Ella Murray, Lewis Gerry, May Gerry, Annie Folsom, Gracie Wade, Fannie Briggs, Kittie May Bosquet, Gracie Burroughs, Jennie Lothrop, Bertie Kemp, Alice Messer, Albert Rand, Haskell Baxter and Carrie Shellamer; and stick music by Master Willie Cummings, whose performance elicited the warmest applause on the part of the people present, necessitating the presentation of "more of the same sort."

An organ concert, by W. J. D. Leavitt, introduced the regular service for the afternoon. A song by Miss Mamie Reed, of Abington, followed. The audience were next regaled by the reading by Miss Belle Bacon—in a style of the art whose high character there was no mistaking—of the trial-by-combat scene in *Ivanhoe*. The people then joined with Mrs. Nellie M. Day and Miss Carrie Shelhamer in singing the stirring anthem "Jubilate," written by Miss Lizzie Cota for the Boston celebration in 1868. Mrs. Cora L. V. Richmond, who made the journey from Chicago expressly for the purpose, next addressed the people on "Spiritualism, Its Past and Its Future," in a manner which was even beyond the usual grace and eloquence of this talented instrument. She closed with an inspirational poem, which, together with the address, we shall print in due course.

A poem (given through the mediumship of Miss M. Theresa Shelhamer) and entitled "The Rap Heard Round the World," was then read by Miss Lizzie J. Thompson in a highly effective manner; an eloquent address by J. William Fletcher followed; and the session concluded with a reading, "Hand-in-Hand with Angels," by Miss Alice S. George, of Groveland, Mass.

In the evening Mr. Leavitt opened the meeting with a concert on the great organ. Readings by George W. Coots and Miss Jeanette Howell (both being heartily *encored*) prepared the way for a thoughtful address by Mr. J. Frank Baxter. He preceded and followed his discourse by vocal selections, accompanying himself with a cabinet organ. He then entertained the people still further by platform tests, which were evidently appreciated to the full.

At the close of these tests Mr. J. B. Hatch, under whose efficient management the celebration had been carried out, returned thanks to the Spiritualists of Boston and elsewhere, who had so kindly seconded by their attendance the efforts of the Shawmut Lyceum to appropriately remember the day; and announced that he had secured *Music Hall* for the celebration of the *Thirty-Fourth Anniversary*, March 31st, 1882; also for the first Sabbath in June, on which date the Shawmut would hold its session for "Flower Sunday." This announcement was received with applause, vigorously expressive of the endorsement of both projects.

The evening session then concluded with short speeches by Mrs. Morse (of Albany, Vt.); Col. Kase (of Philadelphia); John Wetherbee (of Boston); Capt. H. H. Brown and Rev. Mr. Lothrop; when Capt. Richard Holmes—who had so skillfully presided during the sessions—after cordially inviting all present, and many more, to attend the celebration at *Music Hall* next year, declared that of 1881 closed. (Owing to the inevitable "ice-way" which a large meeting is sure to make as regards time, quite a number of speakers, from whom remarks were expected, found themselves unwilling to extend the limits of the evening session. Among them may be noted Dr. F. L. H. Willis, Dr. H. B. Storor, Dr. Henry Slade, Dr. Samuel Grover, Dr. W. L. Jack, Mrs. Clara A. Field, Mrs. Sarah Byrnes, Mrs. Laura Kendrick, Mrs. N. J. Willis, and others. Among the invited guests present were Mrs. M. V. Lincoln, (Vice-President) and Mrs. A. M. H. Tyler, (Secretary) of the Ladies' Aid Society; William Eglington; Dr. Beals, President of the Lake Pleasant Camp Meeting Association, and Father Lyman, of the same organization; together with officers of the Onset Bay Company, etc.)

May I. Biggs, Hattie E. Wilson, Maggie J. Folsom, Hattie Richards, J. B. Hatch, Jr., (Secretary), C. F. Rand, E. Stevens, May S. Hatch, Emma J. Rand, A. J. Smith, the residue of the Committee of Arrangements on the part of the Shawmut, deserve great credit for the earnest manner in which they backed the efforts of their Chairman—Conductor Hatch—to make the enterprise a success.

*Turn Hall.*—A finely attended party for dancing occurred at this place (26 Middlesex street), under the auspices of the Shawmut Spiritual Lyceum, on the evening of the 31st—the music being by the Lyceum Orchestra, conducted by Miss Dawkins; the floor manager being J. B. Hatch, Jr., with J. W. Doble, A. Shellamer, J. Oakes, A. G. Baxter, H. B. Drisko and H. Barnard as aids. Miss Lizzie Harrington, of the Juvenile Pinafore Troupe, introduced a pleasant variation in the order of dances by executing a "Sailor's Hornpipe."

E. N. Reed sustained his previous high reputation as caterer; and the occasion was voted by all who attended to be a pleasant conclusion of a memorable event in the history of Spiritualism in the East.

A letter from Miss Lottie Fowler informs us that she is about to leave the Tontine, New Haven, Ct., for the United States Hotel, Hartford, in the same State. She further writes: "I am glad that William Eglington is in Boston. He is a first-class physical medium. I attended the seances where Sir Garnet Wolseley was present, and Mr. Eglington was the medium, and was satisfied with what was witnessed. When I was at Ems, Germany, the guest of Prince Emile de Saxe Wittgenstein (who was *aidé-camp* to the Emperor of Russia) in June, 1875, I sat for the Czar, and also the Princess he afterward married, and told both that he would not pass away in an ordinary manner, but would be assassinated; and the lady was moved to tears."

Mr. and Mrs. Kase, of Philadelphia, attended the celebration at *Music Hall*, on the 31st of March. They subsequently spent an hour at our office agreeably. This lady and her husband are devoted Spiritualists, having had much evidence of the truths of Spiritualism through media at their own residence. They assure us that Mrs. Thayer, the flower medium, whom they had at their house for ten months at a time, is *bona fide*, they having tested her mediumship fully.

We were obliged to put the **Banner of Light** forms to press one day earlier the present week, on account of Fast Day, which occurred on the 7th. We fear that many correspondents in distant parts of the country will be disappointed by the non-arrival of their notices in time for this issue; but we trust these friends will bear with us in this instance.

Miss M. L. Marble, of North Hartland, Vt., will please accept our thanks for a box of flowers for our Free Circle-Room table.

## Dr. Slade's Work in Boston.

Goes steadily forward, and the rich fruits of what he has accomplished, which we have had it hinted to us, be made pointedly apparent to the readers ere long. At present—yielding to the great pressure of anniversary reports upon our space—we must be content with chronicling the following testimony: Mrs. Fay (formerly Mrs. Flinn), the materializing medium, of No. 14 Dover street, Boston, called at our office recently and stated that she had had a very satisfactory and interesting sitting with Dr. Slade at his rooms, in the Adams House, this city. She seated herself at the table with the doctor, and at once, on taking her hand, he (although he had never seen her before) declared her to be gifted with surprising medial powers (a fact, by the way, to which many ladies and gentlemen who wot of in Boston are ready to attest from personal experience). Dr. Slade then took up a slate and passed it to her, that she might closely examine it. She did so, and found its surface free from any marks whatever; this slate was then placed under one corner of the table at which they sat, the doctor holding it with one hand, and Mrs. Fay with the other, the whole of the slate being in plain sight to her, save the very small portion shaded from the strong daylight by the corner of the table. Independent writing was soon achieved; after which he asked her to hold the slate under the corner as before while he placed his two hands upon the top of the table and visible all the while to her, in the bright sunshine. While thus holding the slate with her own hands Mrs. Fay received the following communication:

"We are very glad that you have come; we can better develop you now."

She then placed the slate in its former position, and received the additional message:

"I am here, and with you; and I hope you will doubt no more."  
H. C. FLINN."

While she was at the table the chair she sat upon was forcibly drawn away from her; loud raps were frequently heard; and at times she saw hands reaching toward her from directions opposite to those of Dr. Slade, who had his own in plain view all the while on the top of the table. Hands reached out to her from behind her chair when Slade sat opposite to her, and caused her hat to be tilted about upon her head. The table itself was raised some three feet from the floor, in the light, while she (Mrs. F.) had her feet resting upon those of the doctor, that she might assure herself he had no agency in the manifestation. She informed us that she was very much pleased with what she witnessed, and was thoroughly convinced of its entire genuineness and reliability.

## Dr. Slade Remembered in Germany.

We have been allowed the perusal of a private letter dated Brunswick, March 12th, in which a distinguished engineer states to Dr. Slade that he has been commissioned by Prof. Zollner and Baron Von Hoffman to make the proposal that he (Slade) return to Germany at his earliest opportunity. The writer avers that "the cause of Spiritualism has gained much ground" since Dr. S. was in that country, "and," he adds, "your advent among us would be hailed with joy."

## The Anniversary in Brooklyn, N. Y.

S. B. Nichols informs us that the Thirty-Third Anniversary was observed by the Brooklyn Spiritual Fraternity, a very large audience being in attendance. After an invocation by Mrs. R. Shepard Lillie, addresses were made by Dr. Eugene Crowell, Prof. Henry Kiddle, Prof. J. R. Buchanan, Dr. J. V. Mansfield, Mrs. Mary A. Gridley and Mrs. Hope Whipple. The exercises were interspersed with fine musical selections. Mrs. Margaret Fox-Kane was on the platform, and loud raps were heard by all present. A report of the addresses is received, and will be given to our readers next week.

## Salem, Mass.

The Thirty-Third Anniversary was celebrated in Salem, at Lyceum Hall, Thursday, March 31st, with a grand evening meeting. The exercises were lengthy and very interesting, consisting of inspired addresses and poems and very fine vocal and instrumental music, contributed by Miss Amanda Bailey, Mrs. Wells, W. J. Colville and George A. Fuller. Dr. Holbrook presided.

Byron Boardman writes from Norwich, Conn., April 3d: "The bill relating to itinerant doctors has passed the House under considerable excitement, debate being cut off by a call for the previous question, while half a dozen members were clamoring to be heard on the subject. The Senate on Friday tabled the bill, but its friends no doubt will call it up in a few days with a fair prospect of its passage."

The Worcester *Spn*, commenting on the Schurz banquet, says: "The fact remains that to the Poncas, the Cheyennes, the Nez Percés, and the Utes, Mr. Schurz's administration of Indian affairs was stained by illegality, oppression, cruelty and bad faith. All the champagne of the Boston dinner will not wash out these stains."

J. J. Morse writes from his home in London, Eng.: "I should dearly like to be with you on the 31st of March, but as that is impossible I will send my fraternal greeting to you and all Spiritualists in heart and truth who live in your grand land of liberty, progress and freedom."

We had intended to print an article embodying various veridical evidences of the reliability and value of the **Banner of Light** Message Department, but the press of anniversary matter upon our columns renders it necessary that we defer it till our next issue.

The proprietors of the **Banner of Light** return thanks to Mrs. Hattie E. Wilson and others of the Shawmut Spiritual Lyceum for floral offerings recently tendered to themselves and the Free Circle Department.

The Committee on Public Health (?) have reported to the Massachusetts Legislature a "Pharmacy" Bill, of the most pronounced and Allopatic character. Now let the law-makers stamp it out—as they should.

The Colorado Legislature have passed a "Doctors' Plot Law"—after all.

For notices of New Publications see third page.

A startling story of a massacre on Drummond's Island, in the Gilbert group of the South Pacific, is told by a correspondent of the *Alameda Argus*. He declares that two sea-captains give an account of a bloody massacre of three hundred natives by a party of islanders, led by a Hawaiian missionary of the American Missionary Society. The story is very mythical, but, even if true, it would be a case of poetic justice. The South Sea Islander has carved and eaten a good many missionaries in his time; it is only simple justice that the missionary should have his turn.

## DR. BRITTAN'S ANNIVERSARY ADDRESS.

## Claims of the Secular Press Bureau.

Spiritualism is older than the Egyptian obelisk, and looks down on us from an eminence above the Pyramids. The evidences of its phenomena run back through the shadowy past until they are lost in pre-historic periods. In every age some voice has spoken, vaguely, perhaps, out of the darkness, to admonish us that visible forms are not all of life, and that tangible substances do not embrace the more essential and substantial elements of Being. Everywhere a great hand with index finger points back along the line of material causation, until that line fades out in the distance before our imperfect vision. At last the whole chain of physical causation dissolves in our grasp, and we are left face to face with an Invisible World! As spiritual phenomena, in some form, necessarily accompany all human existence, and to say the least, have occurred in every period within the limits of authentic history, we can scarcely make a mistake in celebrating the anniversary of Spiritualism on almost any day that may best suit the convenience of our people. Whether there is any special propriety in celebrating its advent to-day, is a question of secondary importance which I do not propose to discuss.

I am rather here to consider the methods by which the present interests and final triumphs of our cause may be most effectually advanced and accomplished. It has been suggested that I should occupy the few moments accorded to me by the courtesy of your Committee in making some brief explanatory observations concerning the peculiar work of the **SECULAR PRESS BUREAU**. Let no one make the mistake of supposing that this is exclusively my work. No; I cannot justly claim so much honor for myself. This eminently practical and important enterprise originated in the Spirit-World. In the most essential sense it is the work of all spirits and mortals who have thus far contributed either words of encouragement, spiritual influence or material means for its advancement. The most I can claim for myself is that I have the honor to be the servant of this noble cause. In this broad view of the subject I trust I may speak to you freely without the restraint which a person of ordinary modesty naturally feels in referring to himself and his labors.

From the beginning of the present movement Spiritualism has been obliged to contend with an unscrupulous opposition. The enemy has employed every available means to mislead the public mind in respect to its real merits and the amazing magnitude of its propositions. For more than thirty years that opposition—inspired at once by the dogmatic theology of the Church, the scientific materialism of the schools, and the popular skepticism of the times—has used the secular press to dispute and misinterpret the facts; to misrepresent our principles and practices before the world; to conceal and pervert the truth; to caricature innocent persons and public assemblies; to excite a feeling of disgust at the mere mention of the name and of contempt for our most sacred convictions; to denounce all defames as unprincipled tricksters, and to maintain the honest disciples of a great but unpopular truth. No systematic attempt was made to roll back this foul tide of misrepresentation of the noblest principles and malice abuse of a spring freshet through all the principal channels of popular thought and general intelligence. Only here and there some man of unusual personal influence was able to obtain a respectful hearing in any public journal of wide circulation and commanding influence. So few were the exceptions to the rule, that, so recently as 1879—when the question of the Secular Press Bureau began to be agitated—it was confidently predicted by influential Spiritualists that the experiment would end in failure; that the space necessary for a proper statement and defense of our views could not be had in the secular papers, especially in those of large circulation. It was boldly declared that we should be obliged to purchase the requisite space at "advertising rates." Those people believed, we must presume, that the spirit of prophecy was upon them and that their words would be verified. But they were mistaken. I am not here to question their sincerity, to cast suspicion upon their motives, or to say a single unkind word of any one.

But I am reminded that the occasion calls for some acknowledgment to the Secular Press. It is doubtless our fault, as a people, that we did not receive more respectful attention at an earlier period. What had we done to command recognition? We had never placed any declaration of principles before the world. We were not wanting in the visible elements necessary to constitute a great body; but there was no common law of cohesive attraction to bind them together. We were so intensely individualized that there was neither unity of purpose nor concert of action among the people. If we were agreed on any one thing, it was that each should have his own way every time, and without any embarrassing reference to the common welfare. In the public apprehension, and in fact, we were not a united people, but only a very harmless and well-behaved mob. For almost a third of a century we had failed to make any concerted, intelligent and determined attempt to show the press of the country that we were in earnest in our demand to be heard for the sake of our Cause. When at last the experiment was made, we soon discovered that there was more real manhood in the sanctum than the editorial chair was credited with by some of our prominent Spiritualists. Justice demands the acknowledgment, that, personally, and as a representative of Spiritualism, I have met with many evidences of respectful consideration, and often with a high sense of honor, that does not always characterize the papers ostensibly devoted to the religious and spiritual interests of mankind. For a period of over thirty years—in spite of the common prejudice against Spiritualism and all my reputed heresies—I have been treated with uniform hospitality by the journalists of the secular press in every part of the United States, and, indeed, wherever the English language is spoken. I trust I shall not be suspected of personal vanity in saying, to the honor of the press, so much as is demanded by the moral law of reciprocal justice.

It was in 1879 that the resolution was formed—at the instigation of the Spirit-World—to make a determined effort to use the secular press for the purpose of more fully informing the public mind respecting the facts and philosophy of Spiritualism. The correspondence of the Editor-at-Large was almost everywhere kindly received, promptly published, and otherwise treated with the utmost respect. Of the entire series of letters contributed by the Bureau to the Secular Press, in the year 1880, there

are only three that have not been published in some influential secular paper. In several instances the editors have relinquished much of the space in the editorial department to make room for this correspondence. The letters have very rarely occupied less than a column—often two or three times that space, and in some instances have extended to seven or eight columns. My good friend, Mr. CHARLES D. LARKEY—well known as an experienced journalist and as the Editor and Proprietor of the *American Builder*—estimates that, at the proper advertising rates, the columns which this correspondence occupied the first year have a commercial value of \$15,000; and yet not a single dime has been paid for this space!

In this correspondence the enemies of Spiritualism have been fearlessly unmasked; error, hypocrisy and falsehood have been named, and the general subject freely discussed; always, I believe, in respectful language, and with a just regard to the essential dignity of the subject. To-day Spiritualism meets its foes in the largest intellectual and moral arena on earth—the newspaper press of the United States! Thus a great door has been opened, wide enough to admit the boldest champion of the Future—opened—if you will have it so—to be closed no more!

Friends: this is a more significant victory than many people may imagine. That beautiful Spiritualist who came out of Nazareth was something more than thirty years old when he was crucified. Modern Spiritualism—according to your record of its birth—is about the same age. Spiritualism has also been derided, despised and spit upon; even its most blameless disciples have been viewed with suspicion, and punished with social ostracism for their honest convictions. Many a sensitive medium has found his or her way leading up the rugged steep of some moral Calvary. Not a few of the early champions of this cause have tasted the "wormwood and gall"; and the "crown of thorns"—even that is quite too real to belong to sacred history alone. But the long impending crisis is here. Once more "the veil of the temple is rent." The great truth—always strong in latent forces, and enduring for final triumph—is assured. Even now, without giving up the ghost, Spiritualism descends from the Cross! The white flag of the Immortals, already unfurled above the spiritual battle-ground, is emblazoned with the symbols of victory!

When people are invited to contribute money for any purpose, they naturally desire to clearly comprehend the object, and to be satisfied that the apprehended results will warrant the proposed expenditure. A single illustration will enable you to settle this question in its relation to the different methods employed in the diffusion of spiritual knowledge. Let us presume that we have one hundred public assemblies convened to-day, and on each succeeding Sunday, to listen to the teachings from the spiritual platform. Suppose that these assemblies average two hundred and fifty persons; (this is probably a large estimate); this would give us a total of twenty-five thousand people convened to listen to the Sunday lecture in one hundred different places. Now should you publish the lecture in a paper with the circulation which the *Boston Herald* is known to possess; and if an average of three persons should read each copy, or hear it read, the message would reach no less than three hundred and ten thousand persons, or more than twelve times as many as would listen to its utterance from the one hundred platforms.

The comparative expense of the two methods is no less suggestive feature of the subject. In our large cities it probably costs some fifty dollars a Sunday to keep up the meetings—to compensate the speaker, pay rent, advertising and other incidental expenses. But let us make the modest estimate that the one hundred public meetings only involve an entire average expense of \$20 for each and every Sunday. This would give \$2,000 as the aggregate cost of the one hundred platform services for a single day. The man who should prepare the same matter for the *Herald* might be satisfied if he received one-fourth part of that sum; and yet instead of his labors being limited to an audience of 25,000, he would probably reach and influence more than a quarter of a million! But if we assume that not more than an average of one person will read each copy of the paper, he would still deliver his message to over 100,000 souls, or more than four times as many as would listen to the one hundred speakers; and all this additional publicity for one-fourth part of the actual cost of the platform method of teaching. The facts confirmed by our limited experience would perhaps warrant a stronger statement. It is estimated that during the first year of our work, the Secular Press Bureau Correspondence reached 2,000,000 of people at the very small cost to the subscribers of \$1,300, which is less than three per centum on the actual expense of the other principal method employed for the diffusion of spiritual knowledge.

I have not presented this striking contrast in respect to the relative efficiency and economy of our principal methods of teaching because I would dispense with the spiritual platform. By no means. A great cause, so much misunderstood, cannot afford to abandon the platform where its just claims may be elucidated, and the magnetic presence accompany the spoken word with the "demonstrations of the spirit and power." Nevertheless, in the light of the facts submitted, we shall be able to understand why it is that the pulpit has lost its prestige. The time was, within the memory of some of my hearers, when the human mind was under the guidance of the pulpit; when the minister of the parish set the fashion of popular sentiment; but that time has gone, never more to return in the history of this people. Now the press is the great educator. The real facts in the case are so remarkable that they should command instant and thoughtful attention. It is only through the secular press that we can hope to reach the skeptical classes, who most especially need to be enlightened on the great questions of the Spiritual Reformation. The secular press is already firmly established on a capital of many millions. It possesses the public confidence and commands immense facilities for the wide diffusion of all desirable information. It reaches the whole community as no other human instrumentality ever can. Shall we turn this powerful engine to account for Truth's sake? Shall we open its manifold channels and pour a flood of spiritual light through them to illuminate the nations? If we are so disposed, there is no power in heaven, on earth or under the earth, that will hinder the execution of our purpose.

Now, friends, what do you propose to do about it? We should do something worthy of our great opportunity, and not leave the spirits to perform all the labor. The man who is able to do the most for this cause—most to elevate







## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Providence street and Montgomery Place, every Tuesday  
and Friday, at 7 o'clock. The hall is open at 6  
o'clock, and services commence at 7 o'clock precisely, at  
which time the doors will be closed, allowing no access  
until the conclusion of the service, except in case of abso-  
lute necessity. The public are cordially invited.  
The messages published under the above heading indi-  
cate that spirits carry with them the characteristics of  
earth-life to that beyond—being for good or evil—con-  
sequently those who pass from the earthly sphere in an un-  
developed state, eventually progress to a higher condition.  
We ask the reader to receive no doctrine put forth by  
spirits in these columns that does not comport with his or  
her reason. All express as much of truth as they perceive  
more.

It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact for publication.  
As our angel visitors desire to behold natural flowers  
upon our Circle-Home table, we solicit donations of such  
from the friends in earth-life who desire that it be a place  
to place upon the altar of Spirituality their floral offer-  
ings.  
Miss Schellenger wishes it distinctly understood that she  
gives no private sittings at any time; neither does she re-  
ceive visitors on Tuesdays, Wednesdays or Fridays.  
Letters pertaining to this department, in order to  
ensure prompt attention, should in every instance be ad-  
dressed to Colby & Rich, or to  
LEWIS B. WILSON, Chairman.

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

Séance held Jan. 18th, 1881.

### Invocation.

Accept the service of the spirit, oh, our Father, re-  
ndered unto thee in prayerful aspirations, and soul-felt  
gratitude and praise. Accept the thoughts which go  
well toward thee, the centre of light and of all life,  
as the incense of the heart, which would waft upward  
its own beautiful fragrance of love and of blessing.  
We would praise thee with the heart, and soul, and  
spirit, with the entire being kindled with knowledge  
and consciousness of thy divine parenthood, of thy in-  
finite love, tenderness and guardianship over all beings.  
We would praise thee with words unceasing, that shall  
ring out in the melody of the spirit, rising higher and  
higher, swelling out in one grand chorus of harmony,  
in which angels and archangels may join, and which  
shall reach thee in thy glorious home of light eternal.  
And while sending the aspirations of the inward being,  
while reaching out to thee for strength and encourage-  
ment, we would ask thy blessing to rest upon every  
heart; we would beseech thy benedictions of good to fall  
upon every spirit, that the inward vision may become  
opened, and that glorious gleams of eternal life may  
fall upon every mortal here below. We would ask that  
these disembodied spirits who gather here, some of  
them not entirely freed from material bonds, may receive  
some new experience, some new light, that shall  
strengthen and encourage them in their endeavors to  
learn of thee and thy laws. We ask that they may be  
strengthened to send out their words of truth and  
of cheer unto the weary and mourning of earth, that  
all alike may be comforted; that those in the spirit  
world and those in the mortal world may be united  
in one unceasing song of gladness and praise to thee  
that there is life eternal, that there is existence and  
experience forevermore for the human spirit, and that  
progressiveness shall be the lot of all. Amen.

### Dr. Artemus S. Carter.

I feel to return from the spirit-world to speak  
to my friends and the public at large. I have  
sensed the thoughts of certain individuals which  
have reached out to me, and which I desire to  
respond to. It is questioned, "What method  
shall we take to rid ourselves of the habit of im-  
temperance?" and I would respond as follows:  
Seek to surround yourselves with cheerful com-  
panions who are of strictly temperate prin-  
ciples. By no means tamper with the patent  
medicines and nostrums of the day, which go  
under the name of tonic or bitters. Bathe the  
surface of the body frequently in tepid water,  
that all the little pores of the skin may have  
something to drink—that they may absorb in-  
to the system a moisture which shall quench  
this unnatural thirst which at times comes  
upon you. Let your diet be composed principally  
of fruit and vegetables, that the acid and  
water of this food may allay your thirst and  
strengthen your system generally. If you will  
do this, and cultivate your will-power—deter-  
mine within yourselves to resist the temptation  
—I am sure you will succeed. This is my word  
to certain ones whom I knew when on earth,  
who are addicted to the excessive use of alco-  
holic stimulants.

I have existed in the spiritual world proper  
for nearly ten years, and I have been studying  
into the laws of life during that time. I find  
that still you have epidemics sweeping over  
your communities, still you cry out for instruc-  
tion and assistance concerning the best method  
of treating them. I find an alarming prevalence  
of diphtheria, among not only the small chil-  
dren, but also the older beings of the commu-  
nity at large, and still the question is asked: What  
will stay this terrible scourge. I believe that  
our physicians and our people have not yet be-  
come instructed in the true method of treating  
diseases of any kind.

A community is stricken with diphtheria.  
A physician experiments, and studies into this  
disease, and, at last, hits upon something which  
he believes to be a sure remedy, for every case  
which he takes in hand is successfully treated.  
He publishes his remedy at large, for the bene-  
fit of the people. The same disease, in pre-  
cisely the same form, at least to outward ap-  
pearance, breaks out in another community,  
the remedy before-mentioned is tried, but is  
found to result unfavorably; it seems not to  
stay the ravages of the disease; and why is this?  
In the two different communities there is to be  
found a difference in the habits of the people,  
and a difference in the association of the ele-  
ments of the atmosphere, consequently some  
other mode of treatment must be provided.  
The sulphur cure may be beneficial in hun-  
dreds of cases in one locality; it may be of no  
benefit in another; while the inhalation of pine  
tar smoke may be of the utmost benefit; still  
further on, neither of these remedies may be of  
use, but a weak solution of carbolic acid or  
nitrate of silver may be very beneficial. It is  
for the physicians and scientists of each locality  
and community to study into the habits, the  
associations and surroundings of the people,  
and to analyze the elements of the atmosphere  
and of the water—in this way will they be able  
to lengthen the proper remedies for each dis-  
ease. Likewise, I perceive that there are no  
two organizations composed precisely alike,  
and that is meat for one system will be poison  
for another, even though the symptoms of the  
diseases be precisely the same; this also must  
the physician and the scientist look into. In  
this way and in no other will it at last be found  
what is beneficial for each individual. I be-  
lieve that the application of magnetism through  
the human form, applied by healthy, genial,  
sympathetic beings, will be of more assistance  
and benefit in curing diseases of every nature  
than any other curative agent that can be sup-  
plied.

It is also important that the people guard  
their own systems. Whatever serves to debili-  
tate the physical body, whether it be the indul-  
gence of the passions or the appetites, whether  
it be excess of grief and anxiety, or over-exer-  
tion of mind or body; whatever tends to weaken  
the system, whether it be by partaking too  
lightly of food or exercising the stomach too  
much in over-eating, will open the organism to  
disease, and will surely encourage the growth  
and spread of the germs of disease in the sys-  
tem. To all these things must we look if we  
would have a healthy race of men and women.  
Children who are allowed to gorge themselves  
with all kinds of food, particularly sweets and  
salty, are often the first attacked by the dis-

eases incident to childhood, by the ravages of  
diphtheria and kindred complaints. I felt to re-  
turn and speak as I have done. I should be very  
glad to feel that I had thrown out one thought  
which will be of use, of practical benefit to  
any being; if so, I shall feel amply repaid. I  
should indeed be pleased if any friend of mine  
could recognize me in my coming, and feel to  
encourage me to return and send out to him or  
her my greeting and my warmest regard, for I  
remember all friends and expect to meet them  
in the higher life. I passed on from Princeton,  
Cal. I have many friends in Leonister and  
surrounding places in Massachusetts, and I feel  
that my words will reach some one whom I have  
formerly known. I am Dr. Artemus S. Carter.

### Lizzie F. Woods.

[To the Chairman:] How do you do, mister?  
That doctor helped me to come. I came here  
every day, and I could n't talk, and then only a  
little while ago, in the night, I went to a place,  
and I got hold of a medium, I guess it was this  
medium, but I could n't talk nor say anything  
because I was awful bad here [putting her hands  
upon her throat], all filled up in my throat. Then  
the gentleman said for me to come again, and I  
could talk, and the doctor who has just gone  
helped me, so I could come in. My name is  
Lizzie F. Woods, and I come from Chicago. My  
father is Henry Woods. I want to go home. I  
can go home from the spirit-world, but I can't  
talk. Just as soon as I go into my little room  
I feel as if I was choking, real bad, oh, awfully!  
Will I always feel so? [You will get rid of it  
by coming here.] That's nice. I am nine years  
old now. I would like to send my love home to  
father and mother, and little Henry, too, and  
say that when I am away in the spirit-world I  
do n't feel like choking, I feel real nice and good.  
I am going to school. I have n't learnt much  
yet, but I am going to. I am going to grow up  
and be a smart woman; wouldn't you, if you  
was me? My teacher says I can grow up to be  
a woman, just as she is. Her name is Mary.  
She is real kind. She is some relation to my  
mamma; she is n't a sister; she is an adopted  
sister; that is just as good as a relation, is n't  
it? She thinks everything of her, and so do I.  
I came home, and I brought some real hand-  
some red roses that my teacher, Mary, gave me,  
and I put them all around my mamma when  
she was in bed. When she woke up she thought  
she saw something, and she said to papa, "Oh,  
I dreamed of the loveliest roses I ever saw, and  
they were so sweet!" And then, when she got  
real wide awake, she said, "I was going to look  
around and see if they were not here, they were  
so real." Then, you know, they thought it was  
only a dream. She could n't see anything, then;  
she did n't know it was me that brought them,  
at all. I could n't stay, because I felt choky. I  
had to go away; but I am coming back again.  
I am going to see if I can't make them all see  
my pretty roses. Oh, I hope I will! It will be  
nice! [To the Chairman:] I think you are real  
good to let little girls come here; it cures them  
all up. I feel ever so much better. My middle  
name was Frances. It is now—of course it is.  
The reason I brought the roses that teacher  
Mary gave me, was because papa used to call  
me his little rosebud. I thought it would make  
them think of me, and they thought it was only  
a dream. I am not a dream, am I? I am going  
to try and make them see that it is n't all  
dreaming. Good by.

### S. B. Thaxter.

[To the Chairman:] I feel inclined, sir, to an-  
nounce myself here, trusting that my name will  
be seen by my friends, and they will realize that  
I am a living, conscious, active man, able to re-  
turn and manifest, and desirous of imparting  
some knowledge of the eternal life to them, if  
they care to learn of it. I am S. B. Thaxter, of  
Abington. I have not been a denizen of the  
spirit-world sufficiently long to understand a  
great deal of it, but still I appreciate and com-  
prehend its laws sufficiently for my well-being,  
and I feel that I never can be thankful enough  
for this existence which is mine, and for the  
companionship and association of my dear ones.  
One loved one has joined me in the spirit-world,  
and I feel blessed indeed. Together we work,  
together we dwell, soul to soul, in spirit com-  
munion that is heartfelt and deep, and that  
seems to fill our beings with new life and  
strength. Although it may be through smoke  
and flame and through tribulation that the  
spirit passes out, when it arrives at its immor-  
tal home it finds itself surrounded by such lov-  
ing ones that it feels rejoiced that it has passed  
through even so dark a passage to reach the  
joys and glories of the spiritual world. And so  
together we return, rejoicing in our new life,  
in our experiences, sending out our love and  
blessing and sympathy to each friend, assuring  
every dear one that we are safe in the heav-  
enly land, and that we shall ever strive to assist  
and benefit them all to the best of our ability.

### Rufus B. Kinsley.

It is very nearly eleven years since I passed  
from my old body. Mr. Chairman, one that be-  
came too cumbersome for me to make use of,  
and which I dropped as you would drop your  
heaviest overcoat in the summer-time. I feel  
that I am strengthened and refreshed now in  
my spiritual existence. I would have my friends  
know that I am still traveling over the road,  
seeking to learn something for my advantage,  
and for the advantage of others, striving to  
work earnestly, early and late, for the advance-  
ment of my soul and the attainment of spiritu-  
al wealth. I considered myself a successful man  
when I was in the body, materially speaking,  
and I have no complaint to make concerning  
my life on earth. I find now that I could have  
attained more knowledge, more experience for  
the welfare of my inner life than I did, but as  
there are so many opportunities before me,  
which I intend to make use of, and so many fa-  
cilities for gaining knowledge and experience,  
I have no right to complain of anything missed  
in life. I attained more than the average age  
of man—had passed the Rubicon of three score  
years and ten, and can say that my experience  
was rounded out in physical and material ways.  
I believe I can well say that I was an active,  
busy man on earth, that I never cared to spend  
an idle hour, and so I find myself wedded to the  
old habits. I cannot bear to be idle now. In  
association with old friends I still work on, and  
I hope, by-and-by, to greet all friends of mine  
who are still inhabitants of the flesh, over on  
the spiritual side. Occasionally it pleases me  
to return to earthly scenes—to travel over the  
road. It does me good to pass from Fall River  
to Boston, and back again, to Newport and so  
on, overlooking old scenes, and sometimes  
catching a passing view of faces which were  
once familiar to me; but my chiefest work is in  
the spiritual sphere proper, and is apart from  
anything of a material nature. I am satisfied  
with all that was done with my earthly affairs; I  
am satisfied with all things as they are arranged,  
and I do not care to give any advice or instruc-

tion. I was long known as one who ran an ex-  
press between Rhode Island and Boston, and I  
feel that I shall be recognized by some old  
friend or associate. I would like to send my  
greeting and remembrance to all. Rufus B.  
Kinsley.

### Clara Morrison.

I lived in Springfield, Ohio, where I passed  
away. I had a difficulty of the lungs; I was  
also troubled with general debility and weak-  
ness. My physical form seemed to pine away  
slowly, and it was years before I was freed from  
the body; but now I feel so strong and happy  
and joyful that I rejoice in my life. I never  
weary as I used to do, and feel, oh, if I could  
lie down in an eternal sleep how happy I should  
be! Now I feel that life can never be too long  
for me to enjoy all that it presents to me—all  
that it contains. I have friends in Springfield  
whom I would like to reach, who, I feel, would  
receive pleasure by hearing from me, could they  
be convinced of my identity. They are not be-  
lievers in the Spiritual Philosophy. I was not a  
believer in Spiritualism, and I feel now had I  
only received of its teachings, its blessed assur-  
ances of immortal life, I would indeed have felt  
consolation and peace in many an hour of weak-  
ness and pain. But I can rejoice that I experi-  
ence this now; and if my friends will only re-  
alize that Spiritualism is true, that we can  
return from beyond the grave and minister to  
them and speak to them in words palpable to  
their hearing, give them evidence of our love and  
tenderness, it would indeed be a blessing to me.  
My sister Mary is with me. She passed away  
from a far-off country, whither she had gone  
for her health; but she, too, had the hand of  
disease placed upon her, and it blighted her ex-  
istence on earth. She passed away long before  
I did, and her husband is with her in the spirit-  
world at this time. We all desire our friends to  
feel that we can come to them; that we can  
bring them our love and affection; that we can  
understand the ways which are theirs and the  
work which is upon them; that we feel every  
shadow which clouds their spirits, and that we  
can also sense the sunshine and joy which is  
theirs. I do hope they will visit some medium  
in Springfield, and so give us an opportunity to  
return and manifest. There is a great deal my  
sister wishes to say which she does not wish to  
be published. If our friends will only open the  
door for us by visiting a medium, and permit-  
ting us to come to them, we will be able to con-  
vince them of our identity, of our existence, be-  
yond the shadow of a doubt. My name is Clara  
Morrison.

### George A. Barney.

Be kind enough to record me, Mr. Chairman,  
as George A. Barney, who desires to reach Mrs.  
E. J. Barney, of Los Angeles, Cal. I feel that  
it is important for me to return and announce  
myself at this place, to send out my message to  
my relative, not only that she may realize that  
I am a living, being, conscious of her existence  
as well as my own, and having a knowledge of  
my friends' surroundings, but it is also impor-  
tant because of friends of mine, who are inves-  
tigating this Spiritualism and anxious to learn  
of its truth or falsity. I desire to say that, on  
passing away from the body, I was met and wel-  
comed by my old father, and by my little son,  
James. By them I was taken to a spirit-home  
as natural as my earthly home, and similar to it  
in construction. And what surprised me more  
than all was, to find two maple trees before the  
door, shedding their foliage around, precisely  
the same as the red maple leaves of the two old  
trees which stood before the old homestead. I  
could not understand this, and I hardly under-  
stand it now; still I find my home surrounded  
in this way by scenes familiar to my sight. It  
was presided over by my good, kind father, and  
my blessed old mother, who had taken my little  
one into their keeping, and were educating and  
developing him. I feel that my friends must  
realize that I am here, speaking for myself; that  
none other is using this language, or making  
these remarks; that I am here to convince them  
of my identity. And I wish to say to my friend,  
Look into the chest of drawers, the lower  
drawer, under that pile of old papers which has  
been undisturbed for so long, and you will find  
a sealed envelope or packet, which I desire you  
to open. In that packet you will find slips of  
printed matter which concern myself and my  
business. When you find them, copy each one  
out separately, and send the copy to my brother  
William, asking him to send you a reply. If you  
will also forward my message, I shall be doubly  
grateful. If this is appreciated, you will find  
marvelous results working out from my small  
request. I have nothing more to say. I feel  
that the individual addressed will receive my  
message, and if so, I shall be truly grateful.

### Jennie Sprague.

[To a lady in the audience:] Dear mother, I  
recognize you here, and I wish to bring you my  
love and the love and blessing of your dear  
ones. Aunt Katie wishes me to give you her  
deepest, sweetest love, and tell you that she  
still guides and guards you, she still watches  
over and protects, and will do so until you  
join us all in our sweet spirit home. Oh,  
could you realize the number of dear ones  
present with you, who bring their affection and  
their sympathy, your soul would rejoice in  
gladness and you would feel that you were in-  
deed blessed above all others; so I would say to  
you, darling mother, the star of hope is gleam-  
ing yet on high, and you will find yourself walk-  
ing in paths where only sunlight and peace can  
come; where your spirit shall receive that rest  
which it most requires. And so by your side I  
come, because none other of our band seems to  
desire to come to-day; and I speak to you con-  
cerning your work and your mission. That  
which you hope for will be accomplished; that  
which you desire will succeed; nothing shall  
fail, nothing shall go down, because the spirit-  
ual world has promised to assist us in our work.  
We shall continue to send out our words of love  
wherever we feel it is needed and required. We  
shall be assisted by powerful spirits who are  
working for the welfare of humanity, to en-  
lighten the ignorant. Then, darling mother,  
accept our love; accept the assurance that we  
are with you, strengthening you in the hour of  
labor and bringing you peace from on high.  
Believe that the dear one who has passed over  
is still working, still watching over the good of  
the cause, and is laboring on to perfect the  
work which was merely begun while on earth.  
All things are good; all things are working out  
as we would have them, and we feel encour-  
aged and rejoiced. Jennie Sprague.

Séance held Jan. 21st, 1881.

### Questions and Answers.

CONTROLLING SPIRIT.—We are ready to con-  
sider your questions, Mr. Chairman.

QUES.—[By J. G. Murray.] Matthew, chapter  
xviii, verses 10th, 16th, 17th, says, in substance:

"If thy brother trespass against thee, and will  
not heed either thy warnings or those of the  
church, let him be unto thee as a heathen man  
and a publican." Verses 21st and 22d read:  
"How oft shall my brother sin against me, and  
I forgive him? Till seven times? Jesus said:  
Not until seven times, but until seventy times  
seven." There is apparently great inharmon-  
y in the above quotations; can the control ex-  
plain them so that they harmonize with them-  
selves and with reason?

ANS.—We explain the discrepancies in the  
teachings you have quoted in this way: We un-  
derstand the Nazarene to have been a medium  
for the control of spiritual intelligences. At  
times he was overshadowed by an exalted influ-  
ence which would undoubtedly teach forgive-  
ness of transgression against each other, not  
for the seventh time, but far beyond the seventy  
times seven. It is possible that the first com-  
mand, "Let him be cast out as a heathen man  
and a publican," was given the disciples by the  
medium ere he had fully passed under the con-  
trol of his spiritual guides. The age when these  
beings lived on earth was one far from ad-  
vanced, as compared with the present time.  
Man had not progressed to any such standpoint  
as he occupies to-day, and we cannot expect  
the teachings of that past age to harmonize with  
the teachings of the present day. If one tres-  
passed against another in those days, it was  
something remarkable for him to receive for-  
giveness; thus do we believe the speaker but  
reflected the customs of the day when he uttered  
the words, "let him be known as a heathen."  
Subsequently, when Peter observed the shadow  
of the celestial influence upon the Teacher, he  
approached, and said, "Lord, how oft shall my  
brother sin against me, and I forgive him? Till  
seven times?" At such a time the answer  
would be: forgive your brother even though he  
trespass against you seventy times seven. For-  
give your enemies, bless them that curse you,  
do good unto them that speak evil against you—  
these are spirit teachings in every age.

Q.—There are among us men who, by the use  
of a forked hazel, peach or other twig, held up-  
right in the hands, will locate a vein of water  
beneath the earth's surface with great pre-  
cision. Can you explain by what natural law  
this is done?

A.—By the same natural law which causes a  
pencil to move in the hands of a medium for  
mechanical writing. There are certain indi-  
viduals in the form who attract influences from  
the spiritual spheres to their side. These un-  
numbered intelligences have the power and clear  
vision to penetrate the earth's surface and de-  
tect the presence of minerals or of water. Place  
a switch of any kind in the hands of these indi-  
viduals, and it will become a divining rod for  
the use of the intelligences behind them—they  
are the real movers of the rod. This is the real  
manner of working all divining rods, whether  
they be of witch-hazel or any other vegetable  
substance. Consequently we believe a person  
capable of making use of a divining rod to be a  
medium for the use of higher intelligences.

Q.—Why is it that "Bunyan's Pilgrim's Pro-  
gress," "Milton's Paradise Lost," and other  
works of that class, retain such a hold on the  
public mind, being, as they are, decidedly of a  
non-progressive order?

A.—We consider "Bunyan's Pilgrim's Pro-  
gress" to be a work of a useful nature for some  
minds. It is purely an allegory, and may repre-  
sent the lives of many individuals in the form  
to-day. The experience which came to certain  
ones, and which, at times, will come to all, in  
their passage through the mortal life to the  
realms beyond, may indeed coincide with the  
experience of Christian in his journey to the  
Celestial City, and many minds can feel re-  
freshed and strengthened for the trials of life  
by a perusal of this work, as it may be interpret-  
ed to suit the requirements of their own mental  
natures. The struggles and victories of the  
Pilgrim typify the experiences of mortals every-  
where in their struggles with self and the foes  
of doubt and temptation that assail them. The  
chief value of "Paradise Lost" lies in the grand-  
eur of its imagery and its sublime descriptive-  
ness. To all poetic souls, to all æsthetic beings,  
the work becomes delightful and of use, invit-  
ing them, as it does, into a world of beauty and  
mental activity. The lofty flights, the bold con-  
ceptions, and the glowing imagery of "Milton's  
Paradise Lost," all combine to render it a charm  
to student, thinker and poet alike. While the  
mental nature is fed, while mankind can judge  
of the merits of these works from a proper or  
true standpoint, they will continue to be of  
value in the world. Though of a non-progres-  
sive nature, yet these volumes supply a want,  
and satisfy the cravings of many who cannot  
as yet appreciate and comprehend the advanced  
truths of more enlightened literature. At the  
same time progressed minds can and do find a  
pleasure in their perusal.

### Laura Markham.

I wish to send my message a long distance. I  
have friends in Portland, Oregon, whom I have  
long sought to reach, but without avail. I can-  
not find any mediums there, and so I have come  
all this way in hopes that my message will  
reach my friends and will give them some bene-  
fit. My name is Laura Markham. I lived in  
New York. My friends went to Oregon soon  
after my decease. I followed them there, be-  
cause I seemed so closely attracted to them that  
I could not break the connection. I have no  
desire to do this, only a desire for leaving all  
material, earthly things and getting away into  
the spiritual. My friends have felt very sad  
and sorrowful since my departure. They do  
not believe in Spiritualism; they feel that I  
have gone away to heaven, far, far off, and that  
they shall never hear from me again. Their  
ideas of a future world are very vague and in-  
distinct. I have sought to impress them with  
my presence, but without avail; this makes me  
feel very sad indeed; it seems to me if I could  
only assure them of my presence and of my in-  
terest in them it would be a source of great re-  
joicing to me, and I hope, of a little comfort to  
them. This is what brings me here to-day.

I wish to reach John Markham, and to have  
him give my message to all whom I love; to tell  
them all that I send them my love, and that I  
am often beside them, seeking to manifest. I  
have heard one say but recently, "Oh, I would  
so like to hear Laura's voice once more join in  
singing with us; it would seem so much like  
the old times and the old home! I should feel  
so pleased and happy; but we shall never hear  
her again." Then I heard John remark: "She  
has gone from us, bright in early life. We  
shall see no more of her." It made me feel so  
sad, because I was there in their midst, enjoy-  
ing their conversation and their evening song,  
and thinking, "How delightful it would be if  
you could only realize my presence and feel  
this is home, just as really and truly as the  
home that we all once inhabited." Home is  
where the heart is; where the real enjoyment

and peace are to be found; and I feel that they  
can make their new surroundings a home of  
peace and gladness if they will only seek to be-  
come satisfied with what comes to them and  
contented with their surroundings. If they can  
only learn that the spirits of their friends are  
with them from time to time, bringing them  
encouragement and peace from the spiritual  
world, they can really and truly find a heaven  
upon earth, and become prepared to appreciate  
and enjoy the home which awaits them in the  
future. This is all I have to say, only that I  
shall try to come again somewhere and send  
another message, that they may really and truly  
feel that I do love them and take an interest  
in their welfare. They have met with a few re-  
verses in material things, and they are cast  
down and depressed in consequence. I came to  
send them a ray of cheer, a beam of comfort,  
praying and trusting these thoughts may sink  
deep into each soul.

### P. B. Randolph.

I come that my friends may know I have en-  
tered the vestibule of the great Temple of Light,  
and have become initiated into certain secrets  
of the great working Order. I am but a mere  
novice, but I see that I shall be able to press on  
and to gain more knowledge and light as the  
degrees are taken upon me, and I shall be able  
to return to my associates, and dispense to them  
certain signs, and a knowledge of ceremonies,  
which will be to their advantage in their meet-  
ings and their investigations. There is a Circle  
of Light which I know will receive me into its  
sacred precincts, and be glad to welcome me.  
Its members are looking for a word and a sign  
from me, at this time, but I cannot give it here;  
I find it impossible for me to control this organ-  
ism as I desire. But I will say to that circle,  
Wait patiently for a few more months, then  
you will receive the signs and tokens for which  
you look, and which will demonstrate my pres-  
ence, and the presence of my comrades. But I  
am not here to speak about this. I am here to  
send out a word of encouragement and cheer to  
the medium who dwells in the West.\* I will say  
to her: Yes, I bring you power and strength  
daily for your work. I surround you with an  
influence from on high, that you may be able  
for the welfare of the human race, for those  
who suffer bodily ills, or are cramped and con-  
fined by pains and disease. I cannot give to  
you that which you request, neither would you  
have me do so at a public circle, but if you will  
sit alone, quietly, and allow me to take control  
of your hand, and write out my thoughts, you  
will receive that advice and instruction for  
which you have been looking so long. I have no  
desire to go to another medium, but in your  
situation, I will remain passive. I will  
come to you, and write down all that is neces-  
sary. Your labors will be increased, your heart  
and hands will be strengthened for your work.  
There is still more coming up before you which  
you are to perform, and I desire you to place im-  
plicit trust in your guides and in your spirit-  
friends. This is all that I have to say to you  
now. Work on earnestly and well, in harmony  
and sympathy with your companion, and you  
will be able to send out an influence of strength  
and of power throughout the city that will be  
felt and known of men. Work on; you will  
labor till you feel that there is no more work to  
be done. We will strengthen you for this; we  
will give you all the encouragement that you  
may need. I was present at a séance a few hours  
since, when I wished to control and manifest  
myself to parties in the audience, but I found I  
was unable to manifest palpably, so as to be re-  
cognized. I found the medium not in a con-  
dition for me to control her organism, and  
transfigure it to my satisfaction, consequently  
I remained away, but I shall come at some time.  
I feel that I shall have the power to so transform  
that medium's visage that I shall be recognized.

### Cordelia Wheelock.

Mr. Chairman, I feel that a few words from  
me may reach the heart of some friend, and  
perhaps be of use. Will you please to say that  
Cordelia Wheelock, of Webster, has returned  
to manifest to her friends? Months have passed  
since my departure to the spirit-world, and I  
feel that, as I have been given so much of joy  
and pleasure, it is my duty to impart it to my  
friends and neighbors. I wish them to know  
that now I am happy and strong. I did not feel  
that my life on earth was a long one; I felt that  
it was short, compared to what I saw before me,  
but I am so glad that now it is ended, and  
that I have entered upon a spiritual existence,  
where, free from pain and suffering, I may  
realize what life and joy really are. I wish to re-  
turn to you in private, to come to the home  
and manifest to you. If it is possible to obtain  
the services of a medium in the home, please to  
do so, that I may come to my familiar room and  
give that advice and instruction which I know  
will be of benefit to you; that I may give to you  
a knowledge of certain things in the home,  
which will be of assistance to you in time to  
come. I do not wish to say much, only to an-  
nounce myself, and ask my friends to give me  
an opportunity of coming to them at home.

### Special Notice.

BY THE CONTROLLING SPIRIT REGARDING AD-  
VANCING SPIRIT MESSAGES.  
A few words, Mr. Chairman, I wish to say, in behalf  
of the hand who control this circle, as likewise the expression  
of my own ideas: that we consider it best not to advance  
spirit messages given here, unless there is something im-  
portant in the message which demands immediate publication.  
We are forced to speak in this way, because we are  
receiving many requests from friends to come to the home  
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 impor-  
tant 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. 21.—Sarah Kettrow; Charles S. Richardson; Willie  
Harris; Mary Ann Johnson.  
Jan. 22.—S. S. Campbell; Leontine Tounlor; Charles  
Johnson; Lucy Hartley; Lydia M. S. Lincoln; William An-  
derson; Louisa McKay.  
Jan. 23.—Dr. John Clough; George Stone; Susan B. At-  
terton; Ezra Eames; Amanda Perkins; Capt. Eben Wheeler.  
Feb. 1.—Sebastian Streeter; Della W. Hamilton; Sarah  
A. Wilson; Charles Parker; Lillian Smart; John A.  
Morgan; Mrs. Elizabeth Abbott.  
Feb. 4.—Children's Day.—Clara Felt; Jimmie Ryder;  
Charles H. Hatch; Phoebe Clavson; Ada Phillips; Josie  
May Spaulding; Carrie Gurnee Snow; Ralph Fay;  
Jones; Lizzie Strong; Herbert Fowler; Sadie Jenkins;  
John S. Smith; Harry Woodward; George Wilson; Cora  
L. Witter.  
Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella  
G. Sumner; Albert Mason; Mrs. Balle Goodwin; James  
Brewer; Ellen Barton; William Smith.  
Feb. 11.—Ella Moore; Mrs. Louisa Reed; George W.  
Jones; Mrs. Susan W. Stanwood; William R. Lavender;  
Nathaniel Davidson; Mrs. George W. Currier.  
Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lohr-  
r; Lyman Strong; Susie Fisher; Hattie A. Davis; R. A.  
Bullock; Bessie Gray.  
Feb. 18.—William Atkins; Mrs. Mary W. Bartlett; Jo-  
seph Hadley; Isabel Huling; Estella Page; Ira Holt; Celia  
A. Thayer.  
Feb. 25.—Thomas Smallwood; Eliza B. Safford; Charles  
E. Stearns; Lemuel Thompson; Eunice S. Somers; Henry  
Mendith; Ula M. Shedd; Sophia H. Henshaw; Ralph Fay.  
March 1.—George P. Morris; Maria Mitchell; Walter  
Evans; George Moore; Hannah N. Thresher; Otto Buck-  
man; Chas. Taylor.  
March 4.—Thomas Greene Mitchell; Alice Wilder; Wil-  
liam A. Haines; Jennie D. Reed; George A. Riley; Lydia  
L. Reed; Dove-Eye.  
March 8.—Sarah A. Sanborn; John S. Thomas; John  
Redfern; Ella Snow; Dolly Hartman; Mical Tubbs.  
March 11.—Ella W. Love; John W. Madgdon; Nathan  
Fletcher; Chas. A. Adams; George W. Henshaw; Ralph Fay.  
March 15.—James Bowen; Henry A. Jonkman; Lizzie F.  
Morrison; Capt. Samuel Beale; Mary E. Thayer; Ad-  
gall Cushing; Herbert Blackwell.  
March 18.—Elisha Spaulding; Nellie E. Street; George W.  
Henshaw; L. Avery; John W. Smith; Mrs. Mary A.  
Adams; Peter Valkenberg.  
March 22.—Rev. Eliphaz P. Crafts; Marion White; Wil-  
liam Henshaw; Frederick A. A. Adams; John S. Jones;  
Enoch Plummer; Isabel, to Mrs. Harriet Adams.  
March 2







**For Publishers who insert the above Prospectus in the respective journals; and call attention to it editorially will be entitled to a copy of the BANNER OF LIGHT year, provided a marked paper is forwarded to this office.**