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# The Spiritual Rostrum.

The Sermon on the Mount. PART III .- TREES KNOWN BY THEIR FRUITS.

An Inspirational Discourse Delivered in Berke ley Hall, Boston, Sunday Morning, March 26th, 1882, by

W. J. COLVILLE. (Reported for the Banner of Light.)

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."—Matt. vii: 17.

During our present series of lectures on the Sermon on the Mount, and its Practical Teachings applied to the present age and to every-day ve proposea which have recently been brought to our notice by members of evangelical churches who declare that we have nothing substantial to offer in place of the Christian, dogmas we overturn. One critic in particular, who has favored us with more than one evidently honest and decidedly intelligent letter, begs us to tell him what good fruit has ever grown upon the tree of Theism, or upon that of Spiritualism. He points us to the magnificent churches, with their colossal charitable attachments; he tells us of the immense amount of missionary work accomplished by evangelical communions, both at home and abroad, and in the same breath assures us that he can discover no traces of similar good work being done by so-called liberal religionists who refuse to adopt the Christian name, and who prefer to work outside of every

We are quite ready to admit that we can often largely benefit ourselves and increase our own usefulness by patterning after our neighbors in many things. Organization is necessary, but organization to be successful must be an effect instead of a cause. Church-fellowship is highly desirable, and in many instances highly necessary. Organized charities are the great engines, propelling forward one car of human duct of our Christian brethren, and yet we see no force whatsoever in our correspondent's obiection to our own thoroughly independent position. The difference between our usefulness and that of the churches is rather a difference

ecclesiastical fold.

progress. We see much to admire in the conin mode than in spirit. So far as real charity is concerned, church-members work almost exclusively through the agency of sectarian institutions, liberals support the common institutions of the land, those of the churches included, and afford relief to the needy wherever they find them to the extent of their ability. Roman Catholics take a destitute child to a Catholic orphanage or seminary, and there provide him with food, shelter, clothing and education inside the walls of an edifice dedicated to a Romish saint. This is the Romanist's mode of relieving destitute children. As Romanists have attained to uniformity, though they often lack unity, what one does others do; and so it happens that large and well-endowed buildings abound in the land, and are recognized far and near as standing monuments of the kindness to the forlorn shown by Catholics. The church, instead of unassisted kind-hearted humanity, gets the credit of all the good done by priests and nuns; whereas, if the truth were told, it would soon be a well-attested fact that this charity does not grow out of Roman Catholicism, it grows out of the human heart. Some priests are good true-hearted men; they would be even if they were atheists. Many sisters of mercy are tender, whole-souled women; they would be so whatever were their theological opinions. Because they belong to a church which assumes the right to appropriate human

church to absorb and utilize their private be-

supremacy the results of their own kind-hearted-

Protestant sects, though in somewhat smaller degree, act in a precisely similar way; they make it appear that the Baptist, Methodist or resbyterian church has done so much good in the world, simply because people belonging to these denominations have employed and cultivated virtues which are inherent in the human preast, and which spring up spontaneously in the heart of men.

There being no large organizations to-day of advanced liberal thinkers, radicals in religion are for the most part isolated individuals, and many appear to remain so by reason of their intense dislike for every form of mental bondige. Because these people do not pray standing on the corners of the streets, sounding a trumpet before them, they are accused of never praying at all. Because they do not think it necessary to club together and report to the newspapers an account of every cent they have expended in relieving the suffering and needy. they are credited with taking no part whatever in the relief of the distressed : whereas, if their private deeds of benevolence were only sounded abroad, the public would be astonished to see how very, very much charitable, practical and wise work has been secretly accomplished by those whom the church in its arrogant selfrighteousness often accuses of living lives of selfish ease, caring little or nothing for the wel-

fare of those around them. The word evangelical is misapplied when applied to the Orthodox churches of the world, as all the four evangelists were ultra-radicals in their teaching. The only two religious denominations forming part of the Christian church in America who can lay any just claim to the title evangelical, are the Universalist and Unitarian, who have always based their faith more upon the gospels than upon the epistles; while every other church has turned more attention to the latter than to the former. In England, as well as in this country, it is well, known that in many cities both large and small. the Unitarians contribute, considering their numbers, by far the most liberally to city and county hospitals, and indeed to all public charitable institutions. Even though these institutions are provided with Episcopal or other Orthodox chaplains, it is well known that secularists are constantly on hand with true energy and wealth to relieve the destitute whom the churches refuse to assist; for, while churchpeople are only too eager to grasp all the money they can seize from liberals, they constantly refuse aid to the deserving poor, because they are connected with no church. Every so-called public charity in the land ought to be legally forbidden to accept money from others than people who stay outside the church, while overurches, if it refuse to the deserving because they do not attend church. It is no business whatever of yours or ours or of anybody where people go to church, or if they go nowhere, so long as we are the stewards of public money entrusted to our keeping by people outside of churches as well as by those inside of them, to be impartially distributed among the distressed, irrespective of their creedal notions. Only quite recently we have been informed by persons of unimpeachable veracity, that in this very city relief has been refused to deserving people, because they were not connected with any religious society. If a religious society chooses to raise a fund exclusively for the assistance of its own poor, it has a perfect moral and legal right to do so, provided it asks for no assistance from outsiders; but immediately it strays outside its own limits with the subscription list, and importunes people in no way connected with it for support, if it receives any enlargement from such, it is in duty bound, in accordance with the commonest and simplest rules of honesty, to willingly dispense its favors outside its own lit-

tle circle. The great error of the churches is the error of the Freemasons, Odd Fellows, and all societies without exception. Brotherhood is limited within the precincts of a charmed circle: love is begotten through rites of initiation; a man only becomes entitled to your consideration as a brother after he has joined your clique and identified himself formally with you. Churches and secret societies alike have done and are still doing a great, good work, but the necessity for them is fast dying out, and their decadence can but lead to the liberation of the spirit of fraternity from the sepulchre of clan in which it has for ages lain buried. The time is not far distant when disciples will frequent consecrated shrines only to find the spirit fled; not lost, but freed, as the body of Jesus is said to have been carried from the tomb only that, reanimated, it might appear wherever such a demonstration of spirit-power should be most extensively advantageous.

We propose to-day to discuss briefly the real value of churches and secret orders when stripped of the borrowed plumage with which they love to adorn themselves. We have already made one great basic statement, and that is that people are not virtuous because they belong to churches or orders, but because they are human; in the same ratio they are not vicious from any such cause. The Church desires to receive into its own bosom all the laudation bestowed upon every one of its members whenever they do a good deed, as though they could not have been so pious had it not been for the hallowing influence the Church had exerted upon them. If the Church is willing to be just and act honorably in its dealings with the world, it cannot take to itself the credit of all the good actions of its members without also attributing to itself the cause of all their misgoodness specially to itself, they allow that deeds. If every charitable deed performed by a Christian is a Christian deed, then every lie

are quite willing to admit that the virtues of all Christians are the direct result of Christianity, if we at the same time are free to attribute all the misdemeanors of Christians to the same origin; but this the Churches protest against as an injustice; they very logically state a historic fact when they declare that evil, in all its shapes, infested the world before Jesus was born, and that, therefore, it cannot be just or reasonable to attribute the vices of Christian nations to the Christian religion. So far, so good. It is manifestly absurd and unjust to saddle upon Christianity the weaknesses and sins of Europeans, because we can all of us learn, even by the most cursory observation of the state of the world at present and formerly, that there is certainly fully as much vice where the name of Jesus has never been pronounced, as in lands where his praises are always sang and he is worshiped as a god; but common honesty compels us to be equally frank in admitting another, and, to our Christian friends, far less palatable truth, viz: that just as truly as Christianity is not the cause of the vices of its professors, weither is it the cause of their virtues, for virtue is prevalent among Jews. Mohammedans, Buddhists and Parsees, many of whom have never heard the name of Jesus, and many more of whom, having heard of him, feel in no special way bound to follow his lead.

Sectarian partisanship on the one hand, and fierce recrimination on the other, can only lead men into a disastrous dilemma, out of which there can be no escape except by the gateway of a calm, cool, deliberate collection and analysis of facts. Though not attached to the Christian name, we are as much attached to it as we are to any other name applied to a large body of powerful religionists; and while in no sense anxious to defend Christianity from attack, rather to act in defense of Judaism, or Buddhism, we desire to be put on record as maintaining this position, that such tracts circulated by so-called Liberals as Denton's "Pocasset Tragedy the Legitimate Fruit of Christianity," and many others by various authors even more audacious, are not calculated to advance correct ideas of what unprejudiced radicals really believe and teach; as these fiery emanations from excited brains are impulsive ebullitions of feeling, capable of stirring up the passions of hearers and readers for the mement, but no more appeal to the permanent reason of man than do the sermons of Spurgeon, Talmage or Moody. Sensational preaching attracts a crowd; but even though many good things are often said by the revivalist preachers, the very people who most need rousing and frightening are the and "get religion" when they suffer from hysteria. This hysterical religion unfits them for the practical duties of life, causes them to deteriorate into morbid fanatics or misanthropes, and causes religion to appear grotesque in the eyes of all unprejudiced lookers on. Just as dangerous are the violent declamations of certain "freethinkers," whose stock in trade consists in their abuse of other people, and their

blind fury against everything Christian. Religious facts need to be presented as calmly and philosophically as the facts of science are presented by the most eminent professors in our colleges. We do not need to lose temper and become violently excited when demonstrating the existence of Saturn's rings, and descant ing upon their nature. A lecture on solar heat does not require a heated imagination and a vindictive assault upon people who do not hold our opinions, in order to render it effective. A mathematical problem can be solved most read ily without anger and excitement entering into the work of its solution. The great victories achieved by men of science would never be achieved were it not for their calm, unimpassioned observation and experimentation, every true scientist knowing well that the simple enunciation and demonstration of truth is the sole work of the exponent of correct theory. Now our position with regard to the religions of the world is simply this: Religious beliefs are not so much the cause of behavior as they are the direct and inevitable result of a peculiar state of mind; the state of mind is not so readily changed by a change of opinion, as a newer, broader, and truer opinion grows up spontaneously with a higher development of intellect and fuller unfoldment of the moral sense We are reminded of the words of Jesus when we make this statement, that they who do the will of God shall know of the doctrine; a simple statement to this effect, that a pure, honest and aspiring life renders one open to heavenly influences and susceptible to truth from whatever quarter it may approach. Of course the term "will of God" may be variously interpreted and applied, but you are too familiar with our definition of it to make it necessary for us to say more than that doing the will of God correctly means doing our very best according to our light; following our inward sense of right, and laboring . with all our might in the interests of our fellow-beings.

Our great argument in favor of this idea. or in support of this position, is drawn from history and the observation of all open-eyed trayelers of the present day. Supposing we say that paganism, meaning everything unchristian, is the cause of evil in the world; we have a right to expect that every pagan shall be a liar, a thief, a licentiate-indeed in every sense a bad man. Then, if we suppose that virtue is the result of Christian teaching, every one firmly believing in the Christian system must be an honorable, truthful, pure-minded person. If belief in Jesus was necessary to a virtuous life; if virtue grew from it as a branch grows nevolent feelings, and willingly attribute to its | told by a believer in Jesus is a Christian lie, and | from a tree, every one who had accepted Jesus

every act of theft is Christian dishonesty. We | as his saviour, who trusted only in his atoning | sweet human nature. Her own loveliness of blood, would be an angel on earth, while those who knew nothing of the historic Christ, and did not take him for their lord and saviour, would be found sunk in the meshes of all ungodliness; but we simply do not find any such state of things in the world. The burglar who enters your house and robs you in the night, may hold any or no theological opinions. He may have received the communion at the altar of a church the day before, or he may be a man who never sets his foot inside of a place of worship; his acceptance or rejection of dogmas has very little if anything to do with his thievish propensities and their indulgence. You cannot blame the church when a church-member falls from grace; neither can you blame materialism when an unbeliever in a future state acts dishonorably in the present. Some of our friends may think we are placing too little value on a correct appreciation of the truths embodied in areeds and systems, and that we are really by such expression undermining our own standing as a religious society. We are doing nothing of the kind; we are merely uttering a self-evident truth, capable of demonstration every day, and every hour of the day everywhere. We have nothing to do with it other than to acknowledge it. It is a fact, and every observer of fact must admit it-the sooner the better.

We challenge any one to question our veraci ty when we declare that virtue is indigenous in no creed and in no country. Just as pure and lovely lives have been lived by Buddhists as by Christians; just as saintly ones by Christians, even of the Jonathan Edwards type, as by those whose faith was a spiritual Universalism. The Roman Catholic Church has been accused of originating and conducting the frightful massacres of Protestants common to the sixteently century. People have implied that these persecutions were simply and inevitably the result of Roman Catholic belief. Further research leads us to other admissions rather destructive of this theory; people who hated Roman Catholics were just as persecuting, and went so far as to burn the Catholics in their rage. Mohammedans have put Christians to death without mercy, just as cruelly as Christians have massacred the Jews. We are all smarting under a sense of the disgrace to humanity which is now brought upon the world, even in the midst of the nineteenth century with its boasted freedom and enlightenment, by the atrocities committed in Russia against unoffending Israelites. The Hebrew people are too sagacious, too taltheir own industry, to remain unmolested by but in the interest of material monopoly. We do not blame a body of religionists or a company of any church or creed or any organization advo-

cating infidelity. There are two despotic rival forces in Russia to-day, equally dangerous to the safety of the country: Absolutism and Nihilism. Both proceed from one common root, and that root is inordinate self-love, and lack of moral principle. Every religious persecution has proceeded from this common cause. Christians in the first century were persecuted under Roman emperors their own supremacy if men of different beliefs Paul was preaching from city to city against idolatry, his sermons were bitterly opposed because they told the people that it was not necessary to give their money to those who made silver shrines for the Ephesian goddess Diana. Italian and English prelates and kings in the days of the Protestant reformation inveighed against opposing theories because the prevalence of ideas contrary to theirs, hinted at and led up to a diminution of their sovereignty and its ultimate overthrow. We never can be made to believe that selfish tyrants, actuated by greed of gold, put people to death on charge of heresy, unless they saw in that heresy the cloak of a power inimical to their personal and private interests. It is very natural to try and thrust upon our religious zeal our avaricious aims, but no sane person can long believe that any one sufficiently heartless to burn a man alive has any very great amount of religion. He aims at aggrandizing self, and in order to serve self he is anxious to appear in the eyes of men to be serving God, that he may better deceive them. Martyrs, of course, are generally sincere, because it is an evidence of religious zeal to endure fierce torture, as well as complete social ostracism for conviction's sake.

Look at the churches of to-day and analyze the characters of their members as far as you can, and you will find two diametrically opposite and many intermediate types of moral growth professing belief in precisely the same dogmas. Here is a refined, gentle lady, bent on charitablc errands, ready to share her last crust with a poor fellow mortal, even though that sister or brother be in no sense her personal friend or companion-believer in Christ. She is herself strictly orthodox, and believes that out of Christ there is no salvation for any human soul, and yet the poor person to whom she ministers has professed no faith in Jesus, has given no evidence of conversion. Why does she wherever practicable, as a bond of union bespend her time and strength and means in ministering to the wants of some one not belonging ployed we must each one of us understand that-to the household of faith. Her calvinistic we are guilty of an act of immorality if we precreed has never led her into so wide a field of tend to engage in it while we wish itomitted, and charity; she obeys the impulse of her own regard it as a farce or an anneyance. It prac-

disposition leads her to dwell upon self-sacrificing love. She emulates Jesus in his work of mercy, but if she were a Buddhist she would be just as tender and compassionate, just as helpful to the suffering, only in that case her thoughts would revert to Gautama's self-denying life instead of to that of the great Galilean seer. Another woman in the same congregation, holding precisely the same theological opinions, shuts up her bowels of compassion against every distressed individual who is not of her way of thinking, and justifies herself by declaring that her first duty is to the saints: but even to these she ministers very sparingly. Now these two persons theoretically agree; practically they differ. They may sit side by side in the same pew at every Sunday service and week-day prayer meeting, but how vastly different they are in disposition and conduct. Their theology has not made them what they are, or they would be exactly alike; faith in Jesus has not altered their peculiar natures; and so long as instances of this kind multiply we must perceive that we are very far astray from truth when we hope to convert all the world to good living by the simple inculcation of historical and intellectual fact and opinion.

We know that the church will respond in its own defense; we have always said that intellectual assent to truth is not sufficient; there must be change of heart, or no admission into heaven. This is true; but the immense mistake made by theologians is in their imagining that change of heart, moral improvement, is produced by theological dogma, or that whenever it occurs, it leads to a particular personal relation between a soul and the Christian Saviour. Emerson was wont to say that baptism was unnecessary, because God did not send children into the world so defiled that they needed to be washed at the font ere they could be clean in his sight. The great power of this sublime, transcendental philosopher lay in the firm grasp which he held upon nature in its unity. Theodore Parker's amazing success was due to the same cause. He went to the root of the matter of religion, and found that from one root many branches might 'spring; and when we realize this, we pay less attention to word and act, and a great deal more to the motive which leads up to action and utterance. Take. for instance, the habit of attending church. The prevalent idea has been that it was a good thing to go to church; that the very act of going was a praiseworthy one; that to utter ented, too able to get on in the world through prayerful words or to sing sacred songs was in itself laudable; but we have all found out by their inferiors who have not their talent or will | this time that going to church on Sunday is no to work. The crusade against the Jews is a cru- infallible preventive of dishonesty on Monday, sade in which Christians and Infidels alike en- | and that those whose voices sound loudest in rymn and prayer, often take the lead in cursing and swearing a few hours after.

Every good tree bringeth forth good fruit, Atheists for this unwarrantable attack upon and a corrupt tree evil fruit; it is impossible that the Hebrews; we blame avarice, jealousy, in- a good treeshould bring forth evil fruit, equally justice, a determination to conquer by riding so that a corrupt tree should bear good fruit. over a brother's dead body; we criminate pas- But is the fruit-producing cause in the constision and pride, inordinate self-love, and not tution of the tree usually visible? Is it not rather ordinarily invisible? Has not the root the most important part to play in the production of good or evil fruit? Is there not often an internal cause of death which works imperceptibly and leads to the destruction of the tree and the withering of all its fruit in the bud? Even though it may be adorned with brightest and seemingly healthiest foliage, some unsuspected canker-worm prevents the fruit from arriving at maturity, and it is to this inbecause the powers that were felt, a danger to visible worm that the tree owes its uselessness and ultimate death. You may place a flower in and customs, acknowledging Jesus as a head in- the ground, and the day you place it there, it stead of them, should come into power. When will appear as a growing plant and excite fully as much admiring comment as the flowers which have roots under them. A branch of tree thrust in the earth may have for a while all the appearance of deep roots and prospective longevity, and no one will suspect its artificial and transitory condition until he has dug into the soil and discovered the absence of all root in the earth.

> Now our question is not, Do you go to church? but if you go why do you go? and if you absent yourself why do you stay at home? If you go to receive benefit and to impart it you will be blessed and made a blessing every time you enter the building. People who breathe the same air with you will be largely improved in every sense because of your presence. If when you utter words of prayer you say them from your heart, if every word you sing you feel, and are longing all the while that some blessing may reach you so that through you it may reach others, you cannot be bearing evil fruit, because you are a good tree, your root is good, and whatever your particular leaves and fruitage may be they will assist in feeding and healing the nations of humanity. A great deal of nonsense is often uttered, both by religious formalists and materialists, upon the value or uselessness of prayer. Both parties seem to be ignorant on the subject of prayer, and entirely unacquainted with its relation to the fixed laws of the universe. It is customary in some families to have family prayer night and morning, every one in the house being expected to be present. No matter how unwelcome the exercises to certain members of the household, all are expected to join in them, guests included. A special blessing is supposed to rest upon a household that has fallen on its knees twice a day and uttered some words addressed to God or Jesus. We have no word to say against family prayer; we approve of it and recommend it tween members of one house; but if it be em-

tically matters not whether you utter words of prayer or not: when you pray it matters not whom you address with the lip; all that does and the reason why you use them at all. Sincerity is a good tree and must bear good fruit; insincerity is a vile tree and can only yield cor-

We are always praying, in one sense. We are always thinking about and wishing for something. In language we may address Jehovah, Allah, Buddha or Christ, but earthly language is not the language of the gods, and to Our plane of thought generates a desire to come en rapport with certain intelligent entities in the invisible realm. Spirits who are around us are aware of such thoughts as affinitize with theirs, and thus we draw around us and give power to act through us to spirits whose plane of development answers to the sphere we invoke by the nature of our invocations. You may kneel down and pray to God to curse some one; you might just as well pray to the devil, because by such a prayer you develop a fiendish state of mind, and no one but a devil could delight in carrying out your diabolical wish. We cannot too strongly bear in mind, at all times, that whatever we wish to fall upon others will fall upon us, sooner or later, as by tixing our thoughts upon anything we attract it into our surroundings. It is thus terribly dangerous to wish or pray that ill befall our brethren, for by so doing we draw it around ourselves, and give it power over us. The reverse must be equally true, that to pray or even wish that good may come to some one, we invite and attract it, and whatever our influence or that of our prayers may be upon the individual on whose behalf we supplicate the powers above. We cannot invite good into our own sphere without becoming the better for it, and we cannot be improved without being at fixing our thoughts upon anything we attract and we cannot be improved without being at once more useful to our brethren. Our strongest conviction is not that Spiritualism will transform the world, but that spirituality will do so: and that Spiritualism is of real benefit only to the extent that it awakens and induces

A word on public prayer is here opportune. Some of our hearers have suggested that invocations are useless. They are positively necessary in many places for many reasons. In the first place, they allow us to express the realdesires of our hearts in the hearing of others, and thus give others to know our real aim in convening in these assemblies. Furthermore they direct attention to certain needs in our lives, and make us feel the necessity of struggling to supply them by courting the assistance of all beneficent beings who can assist us: they call us to a realizing sense of our dependence upon the angelic and divine guidance we can avail ourselves of, by stretching out our hands and linking them with those of the invisibles: they bring our minds to a focus; they tranquilthey bring our minds to a focus; they tranquil-ize and harmonize, and thus render us more re-ceptive to holy influences than we otherwise should be. We no more expect to change a law should be. We no more expect to change a law by prayer than we expect to create air and sunlight by opening a window or removing a curtain; but our actions do change our relations to these elements by putting us in an attitude of recentivity.

Our closing thought is this, that a positively good, growing tree is alone capable of yielding good fruit. We shall have no fruit at all in our gardens if we content ourselves with plucking up weeds and planting nothing. It is true that we must uproot weeds if we expect to plant our trees where they will grow and thrive; true that we must pull down shanties to clear the site for a palace, but the palace does not spring up spontaneously because the hut is in ruins. The fruit tree does not appear because the weeds have gone; if we plant nothing in their place they will soon reimpear, just as seven Our closing thought is this, that a positively place they will soon reappear, just as seven devits are said to have entered into a swept and garnished house after its occupant had been released from the one who had been his primitive companion; nature allows no vacuum. To protest against vice is altogether insufficient, to test against vice is altogether insufficient, to punish for crime altogether inadequate, to oppose error often comparatively useless. What then is needed? Not so much the destructive work of the iconoclast as the positive planting of the tree of actual knowledge where the weed of error formerly throve; not Talmage's exposure of the wickedness of New York, or Henry Morgan's Boston inside out, as the plain and that suities as a medium. Dr. Smith, of Brandon, gave personal experiences, and said many of this patients were really believers, and that many of his patients were ministers. He related a conversation which he once had with Wendell Phillips in regard to the death and burial of Henry C. Wright, Mr. Phillips speaking of it as a proof of spirit-communion. The conference being closed, M. F. Hammond, of Worcester, presided at the regular session, and in his opening remarks referred to the fact test against vice is altogether insufficient, to Morgan's Boston inside out, as the plain and positive education of the people in the laws of life and in the love of virtue. Talmage not very long ago preached ably against the error of smoking.

Only recently a great agitation has sprung up in this very city with reference to total abstinence from alcohol, the dreadful effects of which are constantly dilated upon in physiological treatises, but with small good result, because the mere proclamation against wrong is notnecessarily the education of the people in the paths of right. "Thou shalt not" will not answer the demands of the hour; "thou shalt" will alone instruct the multitude. It is customary to chronicle every evil deed. The newspapers are filled every day with glaring and shameful accounts of the most hideous crimes, while a record of good deeds is not thought so necessary. If some one would start a paper and name it " Virtue," and devote its columns to a simple record of the good being done in the world, without any editorial or other comment, that sheet would make more converts to truth in a week, and cause more people to fall in love with virtue and practice it, than all the exposures of evil narrated in a century.

If Spiritualists would publish to the world the facts of the Spiritual Philosophy and Phenomena, and let them speak for themselves, and end forever their vituperate attacks upon other people, in a year from now, an anniversary celebration held in Mechanics' Building would not contain a quarter of the people eager to testify to the good accomplished for them by the agency of spirits and Spiritualism.

Let us plant our good trees, publish our facts. live our knowledge, and the positive force of good will extinguish evil and error as water puts out fire and fire banishes cold. A good tree must bear good fruit.

THE DIFFERENCE.-A doctor will sit down and write a prescription; time, five minues; paper and ink, one-fourth of a cent; and the patient pays \$1, \$2, \$5, \$10, as the case may be A lawyer writes tenor twelve lines of advice and gets from \$10 to \$20 from his client. An editor writes a half column puff for a man, pays a man from fifty cents to a dollar for putting it into type, prints it on several dollars' worth of paper, sends it to several thousand people, and then surprises the puffed man if he makes any charge. - Valley Visitor, Newburyport, Mass.

No hospital needed for patients that use Hop Bitters, as they cure so speedily at home.

# The Annibersary.

matter is the spirit in which you employ words Report of Spiritualist Convention, Brattleboro', Vt., April 1st and 2d,

MONDAY, APRIL 1ST.

Morning.-The Convention was called to order by M. F. Hammond, of Worcester, Mass., and the following organization effected: President, Dr. A. B. Smith, of Putney; Vice-President, Mrs. Sarah A. Wiley, of Rockingham; Secretary, L. M. Howe, of Brattleboro'; Committee them it makes no difference whether we call on Programme, M. F. Hammond, of Worcester, upon one or another real or imaginary Deity. Mrs. C. E. Smith, of Putney, Mrs. Frank Reed and Mrs. W. II. Adams, of Brattleboro'.

A conference of one hour was held, partici-A contende of one hour was held, participated in by Dr. Smith, of Putney, and Dr. H. P. Fairfield, and M. F. Hammond, of Worcester, Mass. On motion of Dr. Fairfield the Committee on Programme was instructed to take up contributions. Adjourned.

contributions. Adjourned.

Atternoon.—Exercises commenced at 1:30 by singing. Conference was then opened by M. F. Hammond, who extended an invitation to skeptics to ask questions and present objections to the Spiritual Philosophy. He was followed by Dr. Fairfield, who took for a text the words of Paul, "Prove all things; hold fast that which is good."

Mr. Gordon spoke of Indian spirit guides. He thought the reason mediums are controlled and helped by them is because the Indian is a Spiritualist by belief and tradition, and enters spirit life more in harmony with spiritual laws than others of earth.

than others of earth.

tion was willing to hear the views and objections of the opponents of Spiritualism, when offered in a spirit of candor and fairness, and claimed that Spiritualists had an equal right with others to maintain and promulgate their

ideas and philosophy.

Dr. S. N. Gould, of Randolph, spoke of the On. S. N. Gould, of Randolph, spoke of the Convention as being a celebration of the anniversary of the advent of Modern Spiritualism, and expressed his pleasure that such a Convention had been called in this part of the

Or. Fairfield spoke of the need of having an organization of Spiritualists in Brattleboro'. Mr. Hammond spoke of the benefits that would accrue from such an organization.

Mrs. Manchester of Randolph announced that

there was, a State Association of Spiritualists, also several local associations in the central and northern parts of the State. Dr. Gould spoke of the local associations of Duxbury, West Randolph, Glover, West Braintree and Morris-ville, and stated the method necessary to form an association under the protection of the State Association, and according to the statutes of Vermont. The President hoped some action would be taken by the brethren in Brattleboro' toward an organization before the close of the Convention.

early Christian times as recorded in the Bible, and the communications and phenomena of Modern Spiritualism. He claimed that Spiritualism is a third dispensation prophesied of by Jesus when he said those that came after him should do greater works than he.

SUNDAY, APRIL 2D.

that Spiritualists are not looked upon as they were in the early days of the Philosophy, and are accorded more respect than they them-selves imagine. He hoped Spiritualism would never become popular in the usual sense of the never become popular in the usual sense of the term. All isms are or have been reforms of some preexisting religions, as is Spiritualism, which will continue to expand; it never will meet with the checks and blight which are now coming on other forms of religion, and by-and-by, when selfishness and avarice are outgrown, we shall indeed have a pentecostal world. The lectures closed by touching won the duty of we shall indeed have a pentecostal world. The lecturer closed by touching upon the duty of Spiritualists to work for the alleviation, enlight, enment and upbuilding of humanity, and by striving to elevate themselves to elevate those around them. Spiritualism teaches the widest charity. When men shall have learned to live in harmony with natural law, there will be more and botton spiritual introduction and experience. and better spiritual intercourse, and spirits are now instructing us all how to live in such har-

mony.

After singing, the session was entertained for half an hour by Dr. Fairfield. His control, Sylvester Judd, spoke of himself and his earth-life and profession (a minister), and gave some description of the spirit-world.

Afternoon.—The session was opened by the President, who addressed the audience in regard to the origin and progress of Modern Spiritualism, and the report of the committee which investigated the Rochester Rappings, of which Mr. Beecher was chairman, that they were produced by spirits, but by evil ones. He related his early experiences and "call" to the work; he was forced by powers over which he had no control to begin the practice of a healer, work; he was forced by powers over which he had no control to begin the practice of a healer, and referred to the prophecy given the Fox girls in the early days of Spiritualism, that a belief in it would spread over the world. He stated that he practiced for years in Brooklyn among the wealthy and influential, never lost a case of typhoid fever or diphtheria; declared there could be no evidence produced that magnetic healers injured people by mal-practice, and argued the right of such healers to practice with the same freedom as those who claim to be the regular M. Ds.

Dr. S. N. Gould of West Randolph, and Dr. E. A. Smith of Brandon, regarded as an infringement upon the constitutional rights of men the effort of the legislatures of States to make laws prohibiting medical or healing prac-

make laws prohibiting medical or healing practice to all except regular schools, and related the experience which they and others had had in defeating such measures, and the necessity of continued effort in that direction. Drs. Fairfield and Smith related instances of their experience in healing.

field and Smith related instances of their experience in healing.

The conference hour then being over, the speaker of the afternoon was Mrs. Fanny Davis Smith, of Brandon. For a text she took the words, "Lift up your heads, oh ye gates, and be lifted up, ye everlasting doors, that the King of Glory may come in." Her address was an exposition of the tendency of the times and age in which we live toward the philosophy of Spiritualism, as represented by the world's greatest and most advanced thinkers and teachers. In a reference to Longfellow's transition

ers. In a reference to Longfellow's transition

from this to the spirit-land she quoted the fa-millar poem of his upon that subject, and said there is no death that any one need to fear but the death of virtue, integrity and character, and that a good life would be sure to produce happiness both in this and the future world. All the world's bright lights are seeing, or being driven to see whether they will or not,

ing driven to see whether they will or not, that spirit communication is a fact.

Evening.—The Conference was opened by Mr. Hammond, who spoke in reference to legislation against magnetic healers and all practitioners except those who hold diplomas. S. N. Gould, of Randolph, said a trap of that kind was all ready to be sprung in Vermont, and urged voters to send men to make laws that would oppose such legislation. The subject of organization was next considered. Dr. Fairfield advised the formation of a society. Mr. Hammond related formation of a society. Mr. Hammond related the method and success of the formation of a society in Keene, N. H. It was then voted to form an association in Brattleboro, and a committee of eight elected to effect an organiza-

The lecture of the evening was then given by Mrs. Lizzie Manchester of West Randolph, and was attentively listened to by the largest audiwas attentively listened to by the largest audi-ence of the convention. It presented a statement of some of the cardinal points of the belief or philosophy of Spiritualism to be in an infinite God or Father "whose body Nature is and God the soul," who never wrote a book except the book of Nature; explained the views of Spiritualists in regard to the Bible, and alluded to the inconsistencies of theologians in preach-ing the infallibility of that book at one time and revising and retranslating it at another. ing the infallibility of that book at one time and revising and retranslating it at another. The speaker argued that no forgiveness of sins is possible; that we must stand or fall according to deeds done in the body; that we create our own heaven and hell. If good lives have been lived we shall find our own place to be a joyful and happy one in the future life.

At the close of her lecture Mrs. Manchester took a seat at the organ and sang from the subjects: "Life," "leason," "Inspiration," and "Eternity," given her by the audience.

Before closing the audience passed resolutions of thanks to the parties who had assisted to make the convention a success. The audiences were fair at all the sessions of the convention. The two evening sessions filled the hall to its full seating capacity, and a decided interest seemed to be manifested in the meetings by many who are supporters of the various churches.

L. M. Howe, Sec.

### Verifications of Spirit-Messages.

GEORGE N. WILCOX. To the Editor of the Banner of Light:

In your issue of February 4th is a communication purporting to come from my late earth companion, and now my spirit-guide, GEORGE N. WILCOX. I truly feel the message was dictated by him, although given by proxy. Some of the remarks he makes vividly portray his characteristics. His communication plainly indicates his progression, in giving utterance to indicates his progression, in giving utterance to ideas and opinions in language so much in harmony with laws governing spirit-life. He appears to be in earnest, which was his custom when in the form; whatever he undertook to do he would do with zeal, however ardious the task might be, and with a clear conscience, void of offence; in his staightforward course he did justice to all his fellow-men. I may be enthusiastic in portraying the traits of one so nearly allied to me on earth, but truth is ever reliable, and will sustain me in what I have stated. I know the spirit-world has charge of the spiritual movement on earth, and it shall ever be my aim to do my duty, that I may prove myself worthy of the dear one who awaits me on the other shore, where we shall become co-workers in our labor of love for the become co-workers in our labor of love for the

advancement of humanity.

It was with gratification that I read my hus-It was with gratification that I read my husband's remarks about Mrs. A. D. King's noble services as a medium, and I trust the time is not far distant when she will be better known and appreciated for her true worth. Many thanks to Miss Shelhamer, your medium; may angels ever guide her in wisdom's path, leading her to the fountain of eternal truth, for her kindness to spirits and mortals in becoming the link that unites the two worlds.

With earnest desire for the advancement of truth, I am truly yours in the great work for humanity, Mrs. George N. Wilcox.

Madison, Conn., March 20th, 1882.

JOHN PORTER.

To the Editor of the Banner of Light: The communication of spirit John Porter in last issue is correct; and the statement he makes of spirit Matthias Ulmer is also true: he (Ulmer) came to his death by falling into one of the lime quarries, in a blinding snowstorm, one night last winter.

Reckland Me. May 13th 1882

Rockland, Me., May 13th, 1882.

RECEIVED: THE WHOLE TRUTH ABOUT THE THE-DEOPHICAL SOCIETY AND ITS FOUNDERS; being a Report of the Proceedings at a Public Meeting held at the Framil Cowasii Institute, Bombay, on the 20th of January, 1882, called to hear the Society's Answer to recent public aspersions by Mr. Joseph Cook, Missionary Lecturer of Boston, U. S. A. Also, by request, a reprint of Col. Olcott's Lecture on "The Civlization that India Needs"; and "A Few Words to Ladies desiring to join the Theosophical Society. Bombay: published by subscription, and 5000 copies circulated gratuitously.

THE SPIRIT OF THE ZOROASTRIAN RELIGION. Lecture delivered, by invitation, at the Town Hall, Bombay, on the 14th of February, 1882, before the Parsi Community, by Col. Henry S. Olcott, President of the Theosophical Society. Bombay: published by subscription, and 5000 copies circulated gratuitously.

A THOROUGH DIGEST OF THE INDIAN QUESTION, with Suggestions for the Proper Management of the Indians, by J. B. Wolff. From the author, 83 4th Ave nue, New York.

THE BROOM DRILL, including the School of the Soldier. School of the Company, and Skirmishing. New York : Charles T. Dillingham, 678 Broadway. THE RECORD. A Monthly devoted to Classical Lit-

rature and Historical Criticism, (May,) published by C. V. Walte & Co., Chleago. COFFEE: its History, Varieties, Cultivation, Qualities, and Modes of Preparation as a Beverage. [With

colored frontispiece.] From Chase & Sanborn, 87 Broad and 8 Hamilton streets, Boston. VACCINATION AND SMALLPOX, by "Abdiel," Sa-

lus Populi Suprema est lex. From G. Hill, Westminster Bridge Road, London, Eng. CURRENT FALLACIES ABOUT VACCINATION. A

Letter to Dr. W. B. Carpenter, C. B., by P. A. Taylor, M. P. Second Edition of 100,000; with additional remarks on Dr. Carpenter's article on Disease-germs, in the Nineteenth Century Magazine for October, 1881. London: E. W. Allen, 4 Ave Maria Lane, E. C.

A DAY-DREAM OF PARADISE. From William Rees & Co., Keokuk, Iowa. ANNUAL ANNOUNCEMENT OF THE DETROIT UNI-

VERSITY, Detroit, Mich. Medical Department, 1882 and 1883. TWENTY-FOURTH ANNUAL REPORT OF THE Washingtonian Home, located at 41 Waltham street.

Boston. SHEET MUSIC. "Verdict March," by Eugene L. Blake. "Beautiful Wreath of Shamrock," a Sympa-

thetic Irish Ballad, by Stephe S. Bonbright ; published by F. W. Helmick, 180 Elm street, Cincinnati, O. THE TRUTH SEERER. Edited by Rev. John Page Hopps. London: Williams & Norgate, 14 Henrietta street, Covent Garden.

The May number opens with an address spoken at a public meeting in Leicester, Eng., in memory of Longfellow. Articles of equal interest follow, among them 'J. W. Rhys-David's Lectures on the Origin and Growth of Religion, as Illustrated by some points in the History of Indian Buddhism," and "The Soul of Good in Things Evil," by Wm. Mitchell.

A mineral spring in Arkansas, whose water turns as red as blood, when confined in a bottle, and an oil well in Kentucky, from which flows an abundant supply of refined petroleum, all ready to produce a pure and brilliant flame, are among the new wonders of the country.

In Memoriam.

Exercises held by the Children's Progressive Lyceum of New York City, in Republican Hall, Sunday Afternoon, April 23d, 1882, in Memory of the Life and Nervices of its Late Conductor,

### WILLIAM F. HUNT.

[Reported for the Banner of Light by J. F. Snipes.]

Present: The Brooklyn Lyceum, and many other friends. After a song by the two Lyce-ums, and readings of selections from the Ly-ceum Guide, Mrs. Mary A. Newton, Guardian, delivered the following opening address:

delivered the following opening address:

"Friends, we have met to-day to join in a sad, yet pleasing testimonial to a loved and faithful member and officer of our Lyceum, Willie F. Hunt, who entered the higher life on Feb. 14th. Sad, because we no longer see his mortal form among us, sharing his faithful service and pleasant companionship; but pleasing to have the knowledge that our beautiful religion gives us, that he is a living witness of this merited demonstration in his honor, which but poorly speaks our appreciation.

On this occasion we are foreibly reminded of the growth of thought in the last thirty years, for we deeply realize the progress made, enabling us to see in this change called death a blessing unspeakable to the departed, while to those who remain to complete their work on earth, it is a comforting assurance that the sweet words of the evangelist to the enlightened understanding are no longer a mockery, but a triumph:

'Oh, death! where is thy sting? Oh, grave! where is thy victory?'

This commemorative service cannot but remind us all that other cherished members are missing from our

Oh, death i where is thy sting? Oh, grave! where is thy victory?
This commemorative service cannot but remind us all that other cherished members are missing from our Lyceum ranks—Willie Goodwin, Rosa Waterman and Flora Caldwell. We look in vain with our mortal eyes for their pleasant faces, and yet we know, if we possessed the spiritual vision of our loved and gifted 'pastor,' we should see indeed no vacant chair; for we know that these our recent companions and co-workers are with us to-day, working far more effectively than our dulled senses can realize.

In welcoming all those who gather in sympathy with us, I feel that but one sentiment can move our hearts as we give expression to our heartfelt sympathy for the bereaved parents, brothers and sister, who must ever feel the want of a loving son and brother, whose early departure to fairer scenes and higher labors has left the shadow of mourning on their hearts and home. But with the light and knowledge we now enjoy this shadow cannot fail to catch a reflection from the glory of that life to which he has gone, and it is something to know, with its unspeakable peace, that the finibite Father has given to our age and time glimpses of the life to be, so unmistakable that we can no longer question or doubt, and they enable us, even in the deepest night of our sorrow, to express the beautiful thought—

Sweeter for the waiting will heaven be When your feet come over the way.

'Sweeter for the waiting will heaven be When your feet come over the way,'

And as time softens the pain of parting we learn to look with a stronger reliance upon God's love for a lasting relianor 'over there.'

This vacant chair does not speak of the absent, but of the ever-present spirit whose name and service will live in our grateful memory."

At the close of her address Mrs. Newton introduced Mr. Dawbarn as the next speaker, who said:

who said:

"I stood so long by the side of our risen brother, Willle Hunt, on the platform of this Lyceum, that I think I am justified in having a decided opinion of him as a man and as a brother. Whenever there was any necessity for it, he was always among the first to sacrifice his own time, and his own interests it need be, for the welfare of this Lyceum, and when he stood here Sunday after Sunday as Conductor, I found him at all times a tower of strength. I say this of him, although I was not intimately acquainted with him in private life, to discover there the known beauty of his unselfish character. I saw how affectionate he was as a son; as a brother he was inferior to none, and as a friend, those who knew him best grasped him most warmly by the hand. For a few moments I would like to speak of our brother as he is to-day in spirit-life. I select him from among those who have passed away for the reason that we were personally associated. Our younger brother, Willie Goodwin, was also one of the most faithful ones during my connection with the Lyceum, and others did their part well; they are all worthy of our utmost love, and we bear testimony to their blameless lives. Our brother has left us how, and we mark the vacant chair, and the home mourns his absence; but Spiritualism has its joys and privileges.

"Insit occurred to you that we are all here manifest-

leges.

Ins it occurred to you that we are all here manifest-ing our true selves under a mask? Our spirit is doing the best it can to manifest through this peculiar organ-ters which it occurreds. but it does not carry this organthe best it can to manifest through this peculiar organism which it occupies, but it does not carry this organism which it occupies, but it does not carry this organism with it to the next life. Hence, if you will take the more conspicuous ones of earth-life, and think of them for a moment, men of such universal talent as Shakspeare, you can conceive that their talents shone out extraordinarily because their spirit had a grander organism through which to work; but if we call upon Shakspeare to-day, and request him to speak to us in a manner worthy of him, he has no such organism through which to communicate, and what we might desire as a particular test he might be entirely unable to give, for this reason.

Take, for instance, the sweet songstress, Pattl. Thousands hear her when they have the opportunity; they enjoy the sweet sounds that come from her, but remember they come, so to speak, from the peculiar formation of her throat and mouth. That organism is not carried to spirit-life, and one may sit before her with a soul full of music, unable to utter one note, and yet be able to understand all the musical attainments of the spirit Patti when they come to meet upon the

with a soul full of music, unable to utter one note, and yet be able to understand all the musical attainments of the spirit Patti when they come to meet upon the further shore.

With regard to our brother, he has lost something, he has gained something; and in looking at these two points we will see how far we have a right to claim his manifestation to us as in the past. He has lost his organism; he cannot come back and communicate as the Willie Hunt he was before, because he cannot find another exactly like him. But there comes another tremendous barrier, and it is on the side of great advantage to him. Have you ever thought how limited are our faculities here in earth-life?

The most renowned scientists tell us that twenty thousand vibrations per second are necessary to produce a sound upon the human ear; after that all sound is gone, it becomes a dead silence to bumanity, though all nature may be in full symyathy. Those vibrations are continued through the universe, and they go on increasing in number, until when they reach two hundred millions of millions, they become visible to the human eye in the shape of color, and as soon as they go beyond that, there comes another broad vacuum. So to humanity to-day, all nature may be one rhythm, anthem or prean of praise to the Almighty, of which we cannot catch one single sound, and the colors that now seem to us as gorgeous as those of the setting sun, may be cellpsed by beauties of which we cannot conceive for lack of the necessary sensibility.

Our dear brother is no longer limited in this respect. Nature unfolds to him glorious truths; his own

which we cannot conceive for nek of the necessary sensibility.

Our dear brother is no longer limited in this respect. Nature unfolds to him glorious truths; his own bright nature cannot be well elogged with things of earth in his path to progress, and when he comes back, he comes possessed of knowledge which he cannot communicate, and yet we desire in our short-sightedness that he may control mediums to say more with regard to his earthly life, something more in the shape of tests. Now in making such requests, we are literally as foolish as the mother who should say to her fullgrown son. 'Let me see you again as a little child whose prattle I used to enjoy. Yes, wear the same garments in which my fond remembrance places you.' You see this is positively impossible; and yet, when the spirit comes back, forgetting these things, we throw an atmosphere around the medium by our requests that prevents the spirit from manifesting as well as it might. Our brother returns to bring us a warm spiritual blessing from the other side, and bright, pure and beautiful blessings they are, if only our souls are open to receive them. If we would enjoy the utmost consolations of spiritual intercourse, let us crave this above all things, that our souls may grow into harmony with the bright and beautiful of the unseen life, that in our own aspirations after purity, holiness, unselfishness, wisdom, truth and love, we may obey such of the laws of nature as shall bring to our side the loving, the beautiful and advanced spirits, in whose presence nothing of earth, or heaven, or the depths beneath, can intervene to stay our heart's communion, or prevent our receiving that blessing which comes from brotherhood of souls, meeting hand to hand, life to life, and love to love."

Mrs. Newton next introduced Mr. Wilson, President of the Brooklyn Lyceum who spoke Our dear brother is no longer limited in this respect.

Mrs. Newton next introduced Mr. Wilson, President of the Brooklyn Lyceum, who spoke as follows:

President of the Brooklyn Lyceum, who spoke as follows:

"Friends: We meet to-day to celebrate the birth of a soul into immortal life. One who walked, talked, and mingled with us, has cast aside his mantle of flesh, and passed on to that higher state of existence that awaits all humanity: 'higher state,' for we have learned through our spirit-friends that no matter how lowly the disembodied spirit that enters it, it fluds greater opportunities for improvement, better teachers and warmer friends, and that whosoever will, may from his spirit-birth start on progressive growth, limited only by infinity; and, thank God i we need not wait until we lay aside the body before we make the start, but now, this day, the start may be made, and every day continue the progress, by self-denial, by active labor in the line of duty, by the cultivation of a loving, charitable disposition, by cheerfulness and obedience, as kind husbands and wives, and parents and children, with full sense of our responsibility to our own souls, knowing that every act, ay, every thought, has its influence for good or evil upon our future. If we blindly allow our passions to gain the ascendency, and supinely float down the stream of time as the currents, rocks and headlands may shape our course, without purpose or principle, we may expect after the new birth to find ourselves in the same helpless condition; while those who govern themselves by the unvarying principles of justice, truth and love, will be the better prepared for enjoying the fruits of right living. With our departed friend and brother I had no acquaintance here; but I hope to make bis acquaintance in the future. As an officer of the Lyceum he was in

the line of duty. Consistent and faithful, we may well rejoice with him. It is painful to part with our loved ones, and in spite of our philosophy, our religion, our certain knowledge of the glorious Summer-Land, nature will assert herself, the scalding tears will not down at our blidding; and why should they? On such occasions it is manify to weep. But while we weep, we are comforted by the assurance that our loss of the departed ones is their gain, and that our present afflictions work out for us a far more exceeding and eternal weight of glory."

A song was next tenderly rendered by Mrs. DeWeir.

Resolutions of sympathy from the Cleveland Progressive Lyceum were then read, after which, Mrs. Rathbun being introduced, spoke as follows:

Resolutions of sympathy from the Cleveland Progressive Lyceum were then read, after which, Mrs. Rathbun being introduced, spoke as follows:

"We meet to-day in memory of one, the thought of whose loving nature is sunshine with our tears, for his life to those about him was an influence radiating happiness. I know he had many friends; I have never heard of one who bore him ennity. The sound of his foot fall, and the pleasant tones of his volce, will never again reach our mortal ears, but in spirit he can come to us even more closely and sympathetically than when in the form. He was more than a genial, warm-hearted friend, he was an active worker in the interests of Spiritualism, and especially in this Lyceum, of which he was an honored officer. Cut off in his youth, taken in the midst of his usefulness, it is natural we mourn our loss, that we look about us vainly for some one who can quite fill his place, yet his message to us is full of conflort and cheer:

'Do not think of me as far away. When from time to time you meet, remember that Willie Hunt should never be counted an absentee. I am here among you, and it shall be my joy to go on with my mission. Every Simday I come with Willie G., and together we try to turn round a little faster the wheel of progress in this dear place. We shall endeavor to awaken an interest among the people, so they may bring their little ones where they can be trained spiritually, while their minds are plastic, and receive impressions that shall withstand the waves of opposition for life. Dear friends, those of you who stand outside the Lyceum, won't you lend a helping hand? If you would see Spiritualism take the front rank in religion, the young must be trained outside of the Church. Do you think you have no responsibility in the matter? Should you not throw your influence deetleddy upon the right side? If the children of Liberals and Spiritualists are turned over to Orthodox Sunday-schools for their early religious education, can you expect them to see the truth clearly, when they

The Brooklyn Lyceum singers next rendered the song, "Sweet Spirit Echo: Our Loved Not Gone!" and were followed by Mrs. Lita Barney Sayles, with the annexed original poem:

IN MEMORIAM WILLIE F. HUNT. As the "Stream" unto the "River"
Glideth on in useful flow—
As all incense riseth ever
Gratefully from things below—
As the ripened fruitage falleth
Glad upon the ground beneath,
So our brother, at the summons,
Cheerfully gave up his breath.

Cheeritaly gave up his breath.

Life was bright and gay around him,
Fresh and lovely as the dawn,
Happy in the love that crowned him
'As the day when he was born.
So the "River" in the "Ocean"
Mergeth with as swift a wing,
As it flashed to kiss the sunbeams
From its thy "Fountain"-spring.

From its tiny "Fountain"-spring.
Length of days may not be needful
For the purposes of life;
An assimilating spirit
With still higher needs is rife;
Then earth-lore may not contain it,
For it sees a "Beacon" far,
And it leaps to join its kindred
In the realms beyond the "Star."

In the realms beyond the "Star."
Thus the mysteries of transition
Are accomplished to his gain.
And our brother's earthly mission
Doth a heavenlier one attain.
He with loved ones is descending
To enrich our spirit-sight,
And the heavens and earth, in blending,
Bring us visions of delight;
Vistons of a life extended,
Where the suns that rise ne'er set;
Of the loys that know no ending
When the loved again have met;
Of their guidance and caressing
Who have reached the other shore,
Where our brother with his blessing
Watches o'er us evermore!

e two Lyceums then made an or

The two Lyceums then made an orderly march to the back of the hall, each member receiving a sprig of laurel, solemnly depositing it in front of a tablet of roses bearing the initials W. F. H. The platform was also brightened with various flowers in pots. [A vacant chair decorated with laurel stood on the platform.] At the conclusion of the march, Mrs. Newton

"This tablet, holding the initials of our late compan-"This tablet, holding the initials of our late companion, is a poor representation of that upon which we feel he has engraved his name in the immortal life, by his earnest deeds in this. The laurel is typical of the victory of the conquering spirit over the perishing body, and while we lift our thoughts to his life and its brightness, we trust he will behold in this emblem the assurance that his memory, like the laurel, remains ever green and fresh in our hearts."

Mrs. Nellie J. T. Brigham being introduced,

Mrs. Nellie J. T. Brigham being introduced, addressed the audience as follows:

"Death is swallowed up in victory! This saying is brought to pass for the one who has passed away, but for those who still remain is it strange that the eye is dimmed with tears, that those who walk in the narrow valley and shadow of death cannot see the radiance like the shining in the eastern sky, the promise of the day? Eyes that are cast down, hearts that are heavy in bearing the losses and crosses of earth-life, scarce have power to realize that 'Death is swallowed up in Victory.' There is the Philosophy which teaches them this is true, but who can ascend among the philosophers that stand in the pure morning-light of the heavens, when they are weary, and their eyes are heavy with the burdens laid upon them? When they are strong, when their hearts have been ministered unto and comforted, then they, too, may climb, and they, too, may realize for themselyes that the saying is brought to pass, that 'Death is swallowed up in victory!'

unto and comforted, then they, too, may cilmb, and they, too, may realize for themselyes that the saying is brought to pass, that 'Death is sawilowed up in victory!'

One has passed from our midst as a visible presence, and the voice that had a cheerful, merry ring in it, the footfall that had in it so much of robustness and positiveness, the warm hand that was always ready and extended for a friendly grasp, all these are not for mortals to-day to realize as with them, and yet splritually they are here, just the same as ever. We remember the old-time truth that 'Where the treasure is, there will the heart be also.' In Life's morning, before he had ever known how heavy life's burdens may be (although he had his own share, as he and those who knew him best well know), before the day had faded, and the twilight shadows had come, he heard the voice of the angels, and went out with the morning light upon his brow.

Where is he now? you ask, and philosophy answers; but, for your own positive knowledge, remember he has power to demonstrate his immortality, remember that that which constituted his individuality here on earth is just the same in the land of spirits. His was no cold; calculating life; his was no narrow, selfish nature, looking out only for himself, only for his own interests, for his name was like the warmth and light of the springtime, and all his life blossomed up in thoughts and deeds of kindness and truth and love; and that which was his here, his characteristics, his individuality, is his to-day, and back to earth-life he comes with a love that is as sparkling as the fountain, a love that grows like the stream of a river, broadening like the lake and the sea, sending back its flowing tide like the ocean, and crying out Excelsior!

Think of the beacon that blazes for him on the heavenly shore! Think of the beautiful truths he would send back to your earth-lives, and know that he still lives, the same as you knew him in all things, only he is beyond the reach of disease; he is where there is labor for

al occupation.
Yes, indeed, he has found the victory! We are glad

of that sun that fills the northern hills, where the whispering forests are waiting to feel the magnetic finger-touches of the spring-time; we are glad these little branches of laurel have been brought; we are glad because they have kept their greenness through winter's snow and ice, because they were ancient types of victory; we are glad that under all the frosts and snows they never forget their native color; and so we are glad that our friend, under all the toil and pain and discouragement and changes of his earthly life, kept his honor, his integrity, his faith, and the nobleness of his life, and that under the white frosts of death he has kept his individuality fresh and perfect as these harrel leaves that speak of his victory to-day. We would not speak with sadness, and yet we know that in your earthly sorrows the light of Heaven falls dim and faint through tears. We all know, when there is a storm on the wide ocean, that under the rolling of the tempestuous waves there is a calm, deep and steady flow; and we know that amid the wind-tossed clouds of the stormy days of life, amid the rolling and raging of the things that clog our view, the skies are soft and bine, as tenderly blue as the eyes of the babe when it answers its mother's smile. And so we know that when the time comes you can go under the ocean of your grief, and under the stormy waves upon its surface, and deep down you will find the calm and the quiet, the truth and strength of this most comforting and convincing Philosophy; you will know that your dear ones come back to you with the laurels of heavenly victory. Let your aspirations part the cloud, let them reach beyond the storm into the sunlight, and remember the love of God is perfect and steadfast, that love can never lose its own; and, knowing these things, you shall indeed find that now is brought to pass the saying, that death is swallowed up in victory.

Father, Mother, though the night Father, Mother, though the night Hides me from your mortal sight. Though your tears fall thick and fast Like the rain in winter's blast, I shall meet you by-and-by In the land where none can die; And upon that shining shore, Where our hearts shall mourn no more, Where no loving fles are broken, Where there is no stormy weather—We shall live and love together. Brothers. Keep your purpose pure. We shall live and love together.
Brothers, keep your purpose pure,
Let your manly faith endure,
Let your souls be free from fear;
Think of me as always near.
Let there be no earthly wrong—
This the cadence of your song.
Let your heart be good and true,
And with love, both old and new,
I will always come to you.
Little sister, here on earth. I will always come to you.
Little sister, here on earth,
Budding flower of tender birth,
Be a Lily, pure and white,
Be a "Star" within the night.
Turn your heart to God and truth
In the sunny days of youth;
And when time with you is o'er,
We shall meet to part no more.
Love, sweet Love, in days agone,
Let your spirit in its morn.
With its earthly love just born,
Turn, and see the clouds all riven,
And the tender blue of Heaven 1
Eriends, companions, in this hand. Friends, companions, in this band, Journeying toward the spirit land, Journeying toward the spirit land,
In this Lyceum of love,
Linked to earth by heaven above—
Sometime, when the march is o'er,
We shall meet upon the shore
Where the leaves are always green,
Where no frost nor snow is seen;
Where we'll find Life's deepest moral
'Neath the flower and the lame!—
Thore our souls shall all be free,
Crowned with love and victory! After another appropriate song, and some earnest words from Mrs. Goodwin, the audience was dismissed with a benediction from

Mrs. Brigham. SECULAR PRESS BUREAU, Organized under the Direction of the American

Spiritualist Alliance, 61 Irving Place,

New York, [ From the Hartford (Conn.) Daily Times. 1 MINISTRY OF HEALING.

SECULAR PRESS BUREAU. New York, Mar. 4th, 1882. \
It is pleasant to know that the subject suggested by the above title is attracting to any extent the attention of thoughtful people, and especially of Christian people and their pastors. Its thorough investigation would open to most of them a very new field of view, and a very wide and important one. So important indeed that it would be found before it is well traversed to include within its limits no small part ersed to include within its limits no small part of the grand subject of the "Christian Evi-dences," to use an inexact but stereotyped the-

ological phrase.

But the help that this book will give to such a study is insignificant. It is written in the parrowest range of inquiry. So far from justifying its secondary title, "Miracles of Cure in All Ages," it aims only to discuss those claimed to have taken place within the Christian church. Nor even this; only those in certain church.
Nor even this; only those in certain branches of that church since the apostolic age. Not only are the miracles claimed by the Church of Rome as running through all her history summarily ruled out as "the lying wonders of the Apostate church," and the works of "Anti-Christ" (pp. 132-3), but the account of those alleged to have converted within the Protestant. leged to have occurred within the Protestant churches is extremely meagre—deficient in amount, and defective in detail and the careful

sifting of evidence. That the author can see no miracles outside of the Christian church, and no Christian church outside of a few Protestant sects, is a sufficient

outside of a few Protestant sects, is a sufficient indication of the breadth of the view he is capable of taking.

But, while the book is thus historically poor, it is philosophically that it is the most dismal failure. No attempt is made even to define a miracle, a matter obviously fundamental to the whole discussion. Nay, this is purposely evaded—and for the singular reason that is thus given: "for, the definitions generally given are widely variant." A most excellent reason for not knowing what we are talking about! The writ-

variant." A most excellent reason for not knowing what we are talking about! The writer repeatedly claims as miracles occurrences which could not be proved such according to any known definition, except that which leaves them simply as marvels (*miracula*, or wonderful things); in which sense the church—and the world too—has ever had no lack of them. In one place he tells us (p. 52) that "healing through the prayer of faith" is a miracle. In another (p. 6), that the "regeneration" of the soul in-volves a miracle, or is "a perpetual miracle." Thus worthless to the philosophical or logical reader even of small degree is the book, for want of definitions or a clear idea of what is being dis-

In one place (p. 45) he seems for a moment to get some glimpse of a true view, at least so far as it goes, when he says that "miracles of heal-ing are exhibitions of divine recovery and order in nature, and not rude irruptions of disorder."
That is to say, as one might understand it, they take place under a law—meaning by law the established course of nature or of the divine production. tablished course of nature or of the divine procedure—only in such cases the law is higher than the range of our knowledge. Whether our author really holds this view, however, may well be doubted. The greater part of his book evidently goes rather on the theory of "direct divine interposition." It is pleasant, however, to be assured that this is not in the way of "rude irruptions of disorder."

One very just, and important view—which

One very just and important view—which sooner or later will have to be acknowledged by multitudes who will not see it now—is presented with some force by Dr. Gordon. And this is the weakness of position into which the church has been cast by disowning the perpetuity of her promised miraculous gifts. He says (p. 10):

"Observe what confessions of weakness our Protestant churches are putting forth on every hand. Note the dependence which is placed on artistic music; on expensive edifices; on culture and eloquence in the pulpit; on literary and social; an itertalaments for drawing in the people, and on fairs and festivals for paying expenses. Hear the reports that come in at any annual convention of churches, of the new organs, and frescoings and furnishings, and of the most saints' festivals—but strawberry festivals and ice cream festivals, and flower festivals, and the large results therefrom accruing. And all this from churches who count themselves to be the body of Christ, and the habitation of God through the spirit! Is not this an infinite descent from the primitive records of power and success—the Lord 'confirming the word with signs following,' and the preaching which was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power?"

Very, very true all this. And it is to be Observe what confessions of weakness our Protest-

Very, very true all this. And it is to be feared much more than this might be said with equal truth of the real unbelief that sits by

\* The Ministry of Healing; or, Miracles of Cure in All Ages. By A. J. Gordon, pastor of Clarendon-Street Church, Boston. Howard Gannett, publisher, Tremont Temple, Boston. 12mo, pp. 238.

myriads in the pews-unbelief not merely in myriads in the pews—unbelief not merely in some distinctive dogmas of "Orthodox" theology, but in the most fundamental truths of religion—unbelief in God himself, in the wisdom and goodness of His fatherly government, in the soul's responsibility to him as its lawgiver, of that soul's immortality, and in a condition determined by its character. These are the truths without which religion is a nullity—a useless form or a hollow pretense. And to rule useless form or a hollow pretense. And to rule the life they must be deep in the heart. The man must be most profoundly convinced of them—convinced of them as one can seldom them—convinced of them as one can seldom be by any mere speculations or reasonings. They must come to him on the highest, most undeniable evidence, such as shall be recognized by him as nothing less than divine authority itself.

All religions that have wielded power in the world have been thus accepted. Men have seen upon them Heaven's own signet, a stamp that was not of man's hand.

was not of man's hand.

The Christian religion was thus introduced to the Christian rengion was thus introduced to the world. It planted itself distinctly on its miraculous evidences, as is plain everywhere from its records. These gave it a power that nothing could resist. It was "mighty through God." This is the only rational key to its his-

God." This is the only rational key to its history of triumphs.

It needs this evidence to-day as much as it ever did, for its due power with mankind at large. Nor is it likely ever to conquer the world without it. If Dr. Gordon, instead of writing an elaborate, though confused and narrow, book on "Miracles of Cure," could stand forth in Boston, as Peter did in Jerusalem, and "before the rulers and elders and scribes and all the people" produce the man "lame from his mother's womb" healed by a word; if from his body, as from Paul's, "were brought unto the sick handkerchiefs of aprons, and the disease departed from them"; if he could do these things from town to town and city to city, as the apostles did, fulthem"; if he could do these things from town to town and city to city, as the apostles did, fulfilling their commission to "heal the sick, cleanse the lepers, raise the dead, and cast out devils," he would be heard. Multitudes would throng about him and follow him; and from his lips "nightily would grow the word of God and prevail." Popular unbellef flies before such tokens of Divine power as clouds before the sun. A most signal illustration of the power of these supernatural phenomena (or what are so accounted) over the human mind is found in the amazing rapidity, with which Modern Supritual. accounted) over the human mind is found in the amazing rapidity with which Modern Spiritualism has achieved its widespread acknowledgment. It counts many millions of adherents, and all over the civilized world; and it is not yet thirty-five years since it began to speak. It has subdued philosophers, statesmen, princes and scholars, as well as multitudes of common people of intelligence. It has vanquished skeptics and materialists in great numbers, and brought them to open confession of the reality of spirit-existence apart from physical organization and of a future life. And all this notwithstanding its exposure by its very nature (as bringing to us a bad as well as good spiritworld) to frauds, errors and falsehoods without number. It has healed the bodies of men in the most astonishing manner, of the most various most astonishing manner, of the most various chronic and obstinate diseases—of which the witnesses can be found by thousands. It has discoursed on the highest themes in words of great eloquence, power and beauty from the lips of "ignorant and unlearned men," con-straining the hearers to exclaim, "Whence this wisdom and this power?" In a word, here are gifts precisely such as the Church needs, and which she once had; and clothed once more with which, conjoined with purity and benevo-

lence of life, sire would again go forth to the noblest victories. Instead of this, what do we see? Without adequate conviction in her own heart, and unable to offer any overwhelming evidences to the world of unbelievers about her, she staggers along her feeble way, clinging to every poor human training to the staggers along her feeble way, clinging to every poor human training training to every poor human training trai man device for help, begging her way through a world where she ought to reign. And, worst of all, like the author of this weak book, ca-lumniating indiscriminately those "spiritual manifestations" which she well might covet, manifestations" which she well might covet, reviling and denouncing them as all of Satan, in the delicate language of one author, "in all its acts and exhibitions redolent of the foul smoke of Gehenna," "a system more versatile in uncleanness, more fertile in blasphemy, and more prolific of adulteries, fleshly and spiritual, than any probably that has appeared for many generations." These foul slanders are unworthy of any decent man. The most charitable excuse for them is gross ignorance.

But they betray a spirit which has too often

But they betray a spirit which has too often characterized a priesthood assuming to be the one channel of Divine truth and grace to men, the only authorized spiritual teacher; when it sees its proud pretensions assailed, its exclusive sees its proud pretensions assumed, its excusive prerogative invaded. Intelligent and candid men, whether in the pulpit or the pews, will know better than to follow so unworthy an example.

### Mediumistic Frauds.

To the Editor of the Banner of Light:

Arago, very eminent as a French scientist and philosopher, said, that "whoever pronounces anything outside of pure mathematics impossible, lucks prudence." As I look over your columns from week to week (and that is nearly all the attention I have been free to give to spiritualistic matters during the last two years) I often wish that those who warmly charge some pure, gentle, refined and honest materializing mediums with fraud may be favored with broadening perceptions of possibilities and probabilities-may get light which will enable them to take more expanded views than they now do of sources from which both appearances of fraud and actual fraud may be manifested in séancerooms and cabinets. Fraudulent mortals sometimes, and fraudulent spirits perhaps oftener. gain entrance to those places, and mesmerize the mediums, and it surely is possible that fraud enacted through a medium's form may actually emanate from and pertain solely to either some other mortals or to spirits. Whoever calls this impossible "lacks prudence," and is in danger of most sadly harming the innocent.

I cannot avoid the painful apprehension that many intelligent and fair-minded Spiritualists judge and condemn unjustly because of too limited perceptions of the possible enactors of frauds; the limitation may, in most cases, be caused by our custom of regarding mortals as the authors of whatever their physical organs are seen to perform; this is well in application to them in their normal state. But let one be deeply mesmerized or entranced, or put into a state of somnambulism, and the deeds then performed may be but the outworking of the wills of other intelligences. To impute to entranced mediums what is done by their physical organs, argues ignorance of their personal powerlessness, and is cruelly unjust. The illustrious Louis Agassiz has left it on record that while he was under mesmeric influence, imparted by Chauncy Hare Townshend, though he retained his consciousness, he was forced against his own firm resistance to walk about the room, and act vigorously by the will of his mesmerizer, though he could not himself move his limbs, nor even will to move them. Thus powerless may be the mesmerized and the entranced over their own

material organs. Generally mediums are under deep entrancement and in a state of absolute unconsciousness, when their elements are being drawn forth for use as material wherewith spirits are striving to re-robe themselves in visible, palpable matter. Their unconsciousness is a vastly important fact, and should ever be kept prominently in mind when seeking for the actual perpetrator of any fraud witnessed at a séance. No medium should be deemed fraudulent solely because his or her limbs or other physical organs are clearly seen to manifest fraud, for another's will may move those organs, as in the case of Agassiz; nor solely because of the presence and use of suspicious articles of apparel,

for these may be adroitly furnished and placed about a medium, by mortals or by spirits. In order to prove that fraud is practiced by the medium, your first step, and an absolutely essential one, must be the proving that the medium was a conscious mover and controller of his or her own physical organs, when those organs were used as the instruments by which the fraud was perpetrated. Unless the medium's thought and will prompted and performed the fraud, it is absurd to call the medium fraudulent. Unless the medium was conscious he or she could not, in any sense implying personal responsibility, perpetrate the fraud. Normal state is not, while entrancement is, the usual condition of mediums while being used for materialization by spirits; therefore the presumption always should be that, though there be fraud, it is not practiced by the medium but by some other intelligence. The medium should be deemed and treated as innocent until shown to have been the conscious and willing perpetrator of deception, just as those arraigned in courts for crime are ever to be deemed innocent until proved guilty. It is by no means impossible that both mortal members of a circle convened to give spirits fitting conditions for materializations, and spirits, also, without detection by physical senses, may be the actual perpetrators of frauds which apparently are the medium's acts.

Observations and reflections upon spiritual phenomena extending over very nearly thirty years convince me that the views expressed above are sound. Could they be generally adopted and acted upon, controversy in reference to the honesty of particular mediums on particular occasions would be vastly less extensive and acrimonious than it has been recently. There may be, and I presume there are, some materializing mediums whose principles are not such as always effectually restrain them from resorting to deception, when they think that by so doing they can increase their fame or augment their financial receipts. Some may have done thus; if they have, the public should be made aware of their turpitude. But proof of fraudulent practices by even such ones on some particular occasion, is not proof that the wrong-doer then does wrong on all other occasions; nor does it prove that such an one is not a genuine medium, through whom spirits may usually, and do frequently, operate successfully without any fraud. The fitness of a medium for some classes of spirit operations is not dependent upon nor much affected by moral states; the moral states, however, may influence spirits in their selection of mediums through whom to operate when they have opportunity to exercise a choice. Refined and pure spirits no doubt prefer a refined and pure medium, though, when such is not procurable, they may use those who lack such properties.

The occurrence of fraud at a materializing séance is by no means proof that the medium was the author of it. The fact of fraud may properly be publicly announced, but without chargling it upon the medium. In time the public, put upon its guard, will make fair inferences as to the guilt or innocence of the medium, and show the conclusion by either supporting and comforting or by turning away from and neglecting the one at whose séances the fraud was manifested. Take that course, and the disturbing suspicions, charges and controversies which have recently been too prevalent, will cease, and our sensitive mediums will be spared much suffering, which, it seems to me, has been unjustly brought upon many innocent and honest ones. Let the world know when and where and in whose presence fraud is practiced, but never charge one with it who was not obviously a conscious controller of the hand which practiced it. Cruel wrongs are growing out of neglect by many intelligent Spiritualists to remember that in most of the genuine spiritual phenomena the physical forms of mediums are but tools used by spirits, and that generally to the latter belongs the credit or the blame deserved for what is said and done. ALLEN PUTNAM. 747 Tremont street, Boston.

Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand.

Rheumatism comes from inactive kidneys

### Hop Bitters never fails to cure it.

A Call for an Arbitration Convention. The National Arbitration League of the United States of America being profoundly impressed with the vital importance of, and absolute necessity for, an International Court of Arbitration, and believing that the Congress of the American nation, as proposed by our late President, James A. Garfield, and the invitations prepared by ex-Secretary of Garneld, and the invitations prepared by ex-secretary of State, James G. Blaine, and Sent to the governments by President Arthur, as well as the larger proposition to in-clude all the nations of the world, as said to be contemplated by the latter, are movements in that direction, and deserve the approbation and support of the American people; there-fore.

the approbation and support of the American people; therefore,
The National Arbitration League hereby proposes a convention to be held in Washington, D. C., on the 50th and
list of May, 1882, for the purpose of discussing the general
subject of arbitration, and to emphasize theydews of the
people of this country who believe in its principles and desire them to take form and character in an International
Court of Arbitration.
A cordial invitation is extended to all peace societies and
religious organizations to send delegates; and all persons
not so connected who favor the settlement of difficulties,
disputes, and claims between nations by the pacific means
of arbitration, are also invited.
Eminent and able speakers will address the Convention.
FRED. P. STANTON, President.
ISAAC T. GIBSON, Secretary protem.

Eastern Michigan Camp-Meeting.

Eastern Michigan Camp-Meeting.

A Spiritual-Liberal Camp-Meeting, to continue six days, will be held on Orion Park Island, commencing on Tuesday. June 13th, 1882, and closing on Sunday. June 18th. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, appointed by the Executive Board of the Sinte Association, and it is expected that a District Association will be organized during the meeting as part of the State work.

Orion Lake is situated forly miles north of Detroit, on the Detroit and Bay City Railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the main land are high and dry, with dry sandy or gravelly beach.

the islands and the main land are high and dry, with dry sandy or gravelly heach.

The meeting will be held on Orlon Park Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the main land and by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating and other conveniences. Wisitors who do not bring tents, can find lodgings in the village at reasonable rates.

Charles E. Watkins, the well-known test medium, is engaged to attend the meeting.

S. B. M'Chacken, Detroit, Manager.

MISS J. R. LANE, Detroit, Corresponding MRS, LUCIE E. OWEN, Lapeer, Secretaries.

Spiritualist Reunion.

The Spiritualist Reunion.

The Spiritualists of Central New York will hold their Fifth Annual Reunion in Deansville, N. Y.. on Saturday and Sunday, June 3d and 4th, beginning on Saturday at 2 P. M., and closing Sunday evening. J. Frank Baxter, of Boston, the test medium, singer and speaker, is engaged, and other good lecturers will be secured. The friends here will care for all they can. Good hotel accommodations at reduced prices. Come one! come all! and have an old time handshaking.

By order of Committee,

Seth W. Peck, Chairman of Com.

Deansville, N. Y.

Grove Meeting.

The Spiritualists of Oregon will hold a Grove-Meeting on the old camp-ground (near the residence of E. C. Cooley), three-quarters of a mile east of Woodburn Station and Narrow Gange crossing of the O. and C. R. R., in Marion County, Oregon. Meeting to commence on Friday, June 23d, and to continue three days. A cordial invitation to attend is extended to all, and especially to speakers and mediums, Woodburn, Ore.

E. C. COOLEY.

Georgetown Meeting. There will be a Two Days' Meeting and Picnic in Brown's Hall, Georgetown, Madison Co., N. Y., May 27th and 28th, 1882. The speakers (inspirational) engaged are: Warren Woelson, of North Bay, Oneida Co., and Miss Carrie E. Downer, of Baldwinsville, N. Y. There will also be speaking from the audience. It is unnecessary to say to those who have attended the Georgetown meetings that we expect a grand spiritual feast.

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Translated from the German, with a Preface and

Appendices, by

CHARLES CARLETON MASSEY,

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The Messaces published under the above heading indicate that sprits carry with them the characteristics of their carte-life to that beyond—whether for good or evil—consequently those who prestrom the earthly sphere in an underveloped 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 histor hor rea on. All express as much of truth as they perceive no more.

no more. It is our earnest desire that those who may recognize the ite saces of their spirit-friends will verify them by informing us of the fact for publication.

As A sour angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of successfrom the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

We invite written questions for answer at these Béances.
(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays. Wednesdays or Fridays.)

For Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

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

, Public Scance, April 4th, 1882. Invocation.

On, ye bright evangels of light and power! Ye min-isters of goodness and of love, whose by unspeakable it is to return to earth's inhabitants and bear unto the weary and lowly of mortal life those answers to their it is to return to earth's inhabitants and bear unto the weary and lowly of mortal life those answers to their inner needs which are most required, we bespeak your presence here at this hour; we invoke your cooperation in the great work of disseminating truth unto humanity. We havoke your rholy presence. Oh, may your beaffsons of good rest upon our souls, which will elevate, strengthen and benefit us for the coming time. Oh, ye blessed ones! ye who delight to do the will of your Father who is in Heaven, make those assembled here, and all hearts that come under your influence at any time, feel that they are one with ye, and ye one with him, our Parent, who doeth all things well. Oh! shower down upon mankind those influences of peace, of holiness, and of abiding loy, that are conductive to the living of honest, enhobling lives. Oh! bring unto earth's inhabitants those joys which angel life alone can bestow, but which mankind, struggling through the bonds of flesh with weatness, care and pain, requires to lead it upward and onward, beyond the materialities and perplexities of mortal existence, toward the land of Benlah, which is glowing with light and with the promise of a more perfect time for human lives. Ohe! ye bright ones, hear upward the incense of our hearts this hour. May it become as fragrance, price and sweet, in your sight, and in the sight of our Father whose love prevaileth everywhere. And as we go on from hour to hour and day to day, stiving to perform our work and fulful our mission as we perceive it, may we be strengthened and renewed in spirit, and may we also come continually lot ocloser and closer communion with ye loving ones, and with the Father who reigneth over all.

opinion on this subject. From our side of life we are taught that planets, as well as individuals, are born; that they progress to a state of maturity, become life-producing, and continue to advance until age overtakes them, and life upon their bosom ceases to beat. They decline gradually, throwing off their forces until they disappear altogether, during which process, we understand, new planets are forming from these thrown-off forces, which new-born planets are to take the place of the preceding ones; just as the human form, after the spirit has dejust as the human form, after the spirit has de-parted from it, gradually dissipates itself and is swallowed up by the atmosphere, from the ele-ments of which new forms are combined to take the place of the old.

Q.-[By J. P., Cleveland, O.] What is the best method to obtain freedom from obsession? Is any one course of procedure available for all

A.—We will first enumerate some of the causes which open the way to the control of obsessing spirits: Prostration of the nervous system, induced by great exhaustion of either few of the causes which produces bisessing con-trols. Hence to guard against the control of these obsessing influences one has to avoid incurring the influences mentioned; also to seek harmonious conditions and surroundings, and to place him or herself among congenial associ-ates. It is wise, when one is obsessed, for those was are his attendants to seek to remove who are his attendants to seek to remove the cause of the obsessing control. It is not so much to drive away the spirit as it is to close the door securely against him so that he cannot enter. A like course of procedure is not applicable to all persons thus afflicted. It has been said by one of your own seers — "Under all circumstances keep an even mind." And if such were possible to all individuals, they would never onen the door for obviduals, they would never open the door for ob-sessing controls to enter; but this is not possisessing controls to enter; but this is not possible unto all persons, for the reason that many are born so delicately constructed in their nervous organizations that they cannot control themselves at all times, and a very little circumstance will often unstring their nervous system and upset the balance of the mind; and yet they may not be responsible for the conditions which surround them at the time; therefore it is advisable, in the treatment of every case in order to effect a cure, to study the necase in order to effect a cure, to study the pe-culiar organization of the individual afflicted. We look upon this as an ailment not only of the body but of the spirit; therefore it will be necessary to consider the daily habits of the sufferer, and the conditions which surround him. We will say this much: For every case we advise magnetic treatment, bestowed by a healthful, sympathetic and congenial individ-ual. This treatment will equalize the forces healthful, sympathetic and congenial individ-ual. This treatment will equalize the forces of the system, spiritually and physically. In addition to this, the patient should be quiet-ly removed from his old home and placed among new scenes and associates. If he is ad-dicted to intemperate habits, these cannot be broken off immediately, but the application of magnetic forces to the system will stimulate and strengthen both the physical and the men-tal, and enable it to resist any encroachment of intoxicants. If he is addicted to reading, he should be supplied with only that literature which is elevating in its tone; he should be sur-rounded by beautiful things, such as flowers, which is elevating in its tone; he should be sur-rounded by beautiful things, such as flowers, fine paintings, more especially of the landscape order; music and the reading of sweet poetry should be encouraged. These things will draw his spirit upward, so that updeveloped spirits will be unable to assimilate with his spiritual inclinations, and he will attract only those spirits who are exalted and who will protect him.

Q.—[By F. W. Atherton, Lynn, Mass.] 1s Spiritualism to be considered as a religion? A.—Inasmuch as it is conducive to right living, as it appeals to the devotional spirit in man, causing him to look upward, and to aspire for a lite of goodness, of practical deeds, performed for the elevation of himself and others, Spiritualism may be considered a religion. Suiritual. ualism may be considered a religion. Spiritualism teaches that love is the fulfillment of the law, and therefore works no ill to its neighbor, and in this sense it appeals to the highest and best instincts of humanity, calls them upward, develops them, showers upon the spiritual in man the sunlight of love and the moisture of truth, which will unfold the sweetest within his soul. Therefore we may look upon Spiritualism as a religion, although it is something more, embracing science, for it demonstrates by its incontrovertible facts the existence of man continually; therefore it is capable of sci-entific investigation, which it courts at all times. It is also a philosophy, for it appeals to man's reason, and reconciles all things in life throughout the realms of nature, which other-wise would be unexplainable. By this we mean Spiritualism not in part, as manifested through

its phenomena, as demonstrated by its philosophy, but Spiritualism in its entirety, resting upon the phenomenal facts as a basis, and towering skyward, a complete structure, crowned and perfected by inculcations and teachings which call upon man to look upward, to cultivate love and to live in harmony with himself and others. and others.

### Rev. Fiske Barrett.

"The rich and the poor meet together. The Lord is the maker of them all." How forcibly does this expression appeal to me! for, as I found myself approaching this place, and beheld many spirits flocking hither, some of them with the intention, or at least the desire of manifesting themselves with their peculiarities and their characteristics as they were displayed through the mostal: and others through the most th through the mortal; and others through ging to listen, not so much to the words expressed through these mortal lips as to the teachings which flow from exalted and wise spirits who gather here in order to assist the lowly and the weak, I thought to myself: How strange this thing is! What manner of man is this Spiritualism which comes to humanity in shining raiment, and bestows upon him the blessings which has soul require ? I am studying into this his soul requires? I am studying into this thing, this religion, for myself, and I am amazed 1 Yet I can worship my Creator more fully, more Yet I can worship my Creator more fully, more understandingly, more deeply and sweetly, now that I behold the revealments of his work through spiritual laws, than I could while in the body, for then I was, to a certain extent, cramped and limited in my powers of observation and comprehension. I understood not God's laws as they are revealed spiritually. I sought to lead others, and to teach them of the life beyond, and of the Word of God. But I now know that I did not understand these truths, which are for man's highest unfoldment and blessing. But these words, "the rich and the poor meet together," continue to recur to my mind, for the reason that I behold so many gathered here, of different capacities for enjoyment, and different grades of unfoldment—some who are lowly and weak, and almost despairing, others who are wise, and grand, and exalted in others who are wise, and grand, and exalted in spiritual attainments. I behold him whom we may compare to the way-worn, weary traveler, who has nothing around his form but rags and tatters; and I also behold the shining ones, cladin royal raiment, who are bright beyond ex-

You cannot behold with your physical eyes scenes which we may see, as we gather in places of this kind, where spirits return to manifest of this kind, where spirits return to manifest to their friends in love and sympathy, but more especially to throw off, perhaps, something of the old conditions, the crudities which cling to them, so as to receive instruction and assistance from the beneficent ones who are also here. And so it is true that "the rich and the poor" in spirit "meet together," for "the Lord is the Maker of them all." It is a beautiful thought that those who are rich in spiritual things draw not their roles around them and things draw not their robes around them and step aside: but, like the good Samaritan, come Questions and Auswers.

Controlling Spuir.—Your questions, Mr. Chairman, we will now consider.

Quest-[By T. R. Cole, Cambridgeport, Mass.] Is it true, as asserted by some theorists, that planets fall into the sun?

Ans.—Not only certain theorists, but many scientists, as well as eminent students of astronomy, assert and believe that the ultimate destiny of the planets is to fall into the sun and disappear; but not thus do we express our opinion on this subject. From our side of life we are taught that planets, as well as individuals, are born; that they progress to a state of maturity, become life-producing, and continue to advance until age overtakes them, and life upon their bosom ceases to beat. They decline gradually, throwing off their forces until they disappear altogether, during which process, we understand, new planets are forming from well as the body thought them to be my duty to return and process of the elevated ones, and belong to the same family, but are in need of instruction, knowledge and truth. They come to these benighted ones to bestow upon them something of a quickening nature that will arouse the dormant faculties within, that will exert an influence upon the darkened mind and cause it to open out into the sunlight of God's triple of the planets, as well as individuals, are born; that they progress to a state of maturity, become life-producing, and continue to advance until age overtakes them, and life upon their bosom ceases to beat. They decline gradually, throwing off their forces until they disappear altogether, during which process, we understand. Deve and the levated ones, and belong to the same family, but are in need of instruction, knowledge and truth. They come to the same family, but are in need of instruction, knowledge and truth. They come to the same family, but are in need of instruction, knowledge and truth. They come to the semighted ones to bestow upon them sometime family, but are in need of instruction, knowledge and truth. They come to the same family, but are in ned -yet. I feel it to be my duty to return and speak of things as I behold them. I can touch speak of tunings as I behold them. I can tolen upon my own spiritual expriences only in brevity, because I have not the time. Suffice it to say, I am a student of nature, of natural law. I desire to acquire knowledge concerning the life of man, in the spiritual apart from the physical; and I am also seeking to gain a knowledge of those things which escaped me while in the holy.

the body.

I waft my greeting and my love to my friends on earth. I trust they will be ready, at some time, perhaps it may be that they will to-day, to receive me, and to accept whatever teachings I feel it desirable to give to their souls. It causes which open the way to the control of obsessing spirits: Prostration of the nervous system, induced by great exhaustion of either the physical or mental structures; extreme indugence in the passions, such as those of anger, maliciousness, undue excitement of the forces of being; great indulgence in the lower propensities of the animal nature; lack of health-giving, restful sleep, and sometimes grief, or extreme anguish of mind. These are a given for extreme anguish of mind. These are a few of the causes which produces obsessing conone of that which is his, because death brought me an immortal treasure; but I can say, that like the swift falling of a cloud from a summer sky, it came and enwrapped my being, and when the cloud opened, lo and behold! it had a golden lining for my soul. I was from South Braintree, Mass., and known as Rev. Fiske Barrett.

### Frederick Bean.

I was an old man when called from the body, and I return not to make a lengthy speech, not to give forth anything concerning the life which I have found in the spiritual world, only to send out my name and a few words, trusting that they will be seen, as I believe they will, and, I hope, accepted by my friends in the mor-tal. I lived in the body for seventy-two years, and I gained many experiences, the remem-brance of some of which is beautiful, and others I would fain forget; but I do not repine over my earthly existence. I am looking forward to something in advance of that, something bright-er and more congenial, because I am taught that man is continually advancing, and that he can neither go backward nor stand still; he must move on. Tell my friends that I would be glad to come to them, to speak and to make be glid to come to them, to speak and to make my wishes known, as well as to receive from them their words of sympathy, of advice and consolation; for I feel that my spirit requires these things just as much as they of earth need them, and I am ready to impart and to receive. I send them my love, and I will try and help them in every way that I possibly can. I passed out from the body from Maine, Broome Co., N. Y. My name is Frederick Bean.

## Gen. John Bankhead Magruder.

[To the Chairman:] Well, sir, you are a stranger to me, but I would be pleased to greet you as a friend, for I feel in harmony this hour with all around me.

a with an around me.

It is a trifle over eleven years since I died, that is, since the body died and I was released from its confinement. My life on earth was a somewhat lengthy one, and a checkered one. My experience was varied, and I served in various enterties. rious capacities. Almost the entire life of my manhood in the body was a military one. For more than thirty-one years, my friend, I served in the United States Army, but, subsequent to that period, from the force of my convictions, you may, perhaps, consider that I served against the United States, or the Constitution of the United States, for I became an officer in the Confederate army, and an advocate of what is now termed the "Lost Cause." I do not even regret that experience which was mine during the period of the agitation between the North and the South, when war settled upon our borders, and conflict was heard on every hand ders, and conflict was heard on every hand south of the Potomac. I do not regret anything that I passed through. True, those experiences stirred up anything but love of country and love of man in the breasts of those engaged in the conflict; but, at the same time, they brought out, in my case, those impulses which needed to be unfolded. But although I am ready to confess that right triumphed, that justice became victorious—and I am glad to say to-day that the slave is free, that his shackles have fallen from him; through the lovalty of to-day that the slave is free, that his shackles have fallen from him; through the loyalty of his Northern white brother; although I will admit this, and I am glad to know that it is so, yet I am not ready to declare that I regret the struggle in which I was engaged, for I believe it lifted humanity in this country to a higher, nobler plane of existence and of action. I believe that to day it would have been groveling downward instead of floating its banner of freedom upon the wave and allowing its folds to be seen on all sides, had it not been for that great

and mighty struggle which liberated, four millions of human souls and defeated your humble servant with many others. Therefore I am ready to shake hands and to greet you as friends, and to thank you kindly for allowing me to return in a poor, halting manner, to express myself through mortal lips. I have friends in the South and West, who, I am sure, will remember me. I would waft them a fraternal greeting, and would give them tidings of the immortal world—for I assure them that they who cross the river of death, metaphorically speaking, do not cross to that "bourne from whence no traveler returns," for many travelers do return, some of them like weary pilgrims, searching for home and friends, dust-stained and way-worn; and I behold others, like glad, triumphant victors, singing their songs of exultation and triumph; and others, like ministering angels, seeking to bless and assist those in darkness and in distress. They return in throngs, and they return alone, individually seeking to enter the doors of their mortal homes, and to make their presence alone, individually seeking to enter the doors of their mortal homes, and to make their presence known. I appeal to my friends to open the gate-way of mortal life and invite me to return and communicate with them in my own way. If they will, they can provide me with an instru-ment whom I can use, and I know that I will be able to display my characteristics so per-fectly that they are not mistake my identity.

be able to display my characteristics so perfectly that they cannot mistake my identity.

This is my word to my friends. Eleven years' experience in the spiritual life has taught me a few lessons which I am sure I will not forget, and it would please me were I able to impart something of the information that I have acquired to those friends of mine who have grown many or that the threshold of gray and are tottering upon the threshold of immortal existence.

Immortal existence.

I passed on, in response to the roll-call from beyond, in Houston, Texas. When my friends address me in the spirit world it is generally as plain John, but I presume I must announce myself as I was known in the body, and that was as Gen. John Bankhead Magruder.

### Zadok Street.

[To the Chairman:] Friend, I trust it is well with thee. In the spirit of brotherly love I return from the land of peace to come into communion with the dear ones of my heart and my home, and to assure them that I have by no means departed from the sphere of the old life, and the old interests and associations, but that I am moored to my old haunts, to a certain degree, for the numbers of performing the work gree, for the purpose of performing the work which I delight to engage in. I would say to thee, friend, and to others, Oh! it is beautiful to realize immortal life; to understand it through experience; to know that whatever may come in the way of time or change or experience, nothing can terminate the life of the spirit. I have a family in the body, dear ones whom I wish to greet, They consist of a dear companion and many children, certain ones of whom are well known in public career. I would reach them through spiritual ministrations, and deliver to their souls the message of abiding peace, which I have received in the immortal life. It is true I have found that life, but I am not separated from the interests of the mortal.

I believed, my friend, in seeking to assist the lowly and the weak—I believed in striving to befriend the unfortunate and those who are persecuted. I sought to extend my influence in assisting such as they, but the great work which my energies were engaged in was that of seek-ing to enhance the joys of existence for that department of life which is unable to speak for itself. I refer to the animal kingdom. I sought, through labor, to ampliorate the condition of suffering animals held in bondage and in physi-cal discipline, who are chastised unmercifully by him who calls himself man, but who has allowed his lower instincts to overcome the higher manifestations of the spirit. Tell my friends that I am still engaged in this work—not alone, but by coming into association with other spirits who are working in this direction, and by com-ing into personal contact with individuals in the body who are working in this direction, and seeking to influence them with new ideas for the advancement of their peculiar labor.

Since passing to the spirit-world I have again visited the Indian territory and taken observations, and I find my convictions deepened. I will work for those things which interested me there until I become satisfied that justice reigns, and that mercy tempers that justice as the wind is tempered to the shorn lamb.

tempered to the shorn lamb.

I waft my greeting to my friends. Tell them that I come in this way only to announce myself. I do not express my thoughts as I would desire, for I am unacquainted with this brain, which is but partially under my control; yet I desire to return to the West, and be provided with an instrument which I can handle, in order to reach my family my associates and the So-

possessed by any particular disease. I felt, in my journeyings during the last few weeks of my mortal existence, a weariness creeping over me which I believed would disappear under the loving care of friends, and beneath my own home tree. But it was not so; the physical weakness deepened; and I now understand it was the spirit loosening its hold from the taber-nacle of clay and gradually withdrawing its forces from the body. My physical decease was almost painless, and very peaceful. My home is in Salem, Ohio, and my name is plain Zadok

## Mary Ann Johnson.

As I come and try to speak I grow weary and tired and very weak; for 1 feel as I did when I passed away from the body. I had been ill for a long time, and had lost all the strength that the form contained. I could hardly lift my hand from the counterpane for some days pre-vious to my death, and I feel almost the same

I have friends whom I wish to meet: I would

like to send them my love from this place, and tell them I am not so weak and lifeless as I was when here, but I am strong and frees as I was when here, but I am strong and free and happy in the spirit-world. I am with my mother and father, my sister Sarah, and many other friends who passed away a few years before I did, and others later, all of whom I have met, and they are happy in a home in the spirit-world. I want George to know that I come to him and that I was a fallouse him for him and world. I want George to know that I come to him, and that I try to influence him for his own good. Sometimes he grows impatient, and wonders why it is that he does not get along any better than he does; he wants to peer into the future and understand the conditions which are to be his. I have come here to ask him to remain quiet and easy, and we will help him all we can. I am so glad he is growing interested in Spiritualism, and that he is trying to sit for the development of his own powers—for I know the development of his own powers—for I know he is a medium—and mother and myself, and perhaps others, will be able sometime before ong to influence him so strongly that he will know when the spirits come to him, and will also know when they are not by his side. Now he feels confused and uncertain, and wonders why we do not give him stronger evidence of our presence, and tell him what is going to take place; but we cannot manifest more strongly by-and-by; so we cannot tell him what he wants to know. We desire him to remain in the same place where he now resides, and not-make the change which he contemplates. Tell him he will do better where he is—I mean in the home where he is boarding; for the influences there are more congenial to him and to his spirit-friends, for he is allowed to do about as he pleases; but if he goes to the other place where his friend lives, he will not feel so free, but will feel under restraint, and that will retard his medial development, and also affect his spirit-friends in coming to him. Mother says: "Tell George that we are together, but that we have not forsaken him." I know that he feels alone many times; that all are gone he feels alone many times; that all are gone and none left but himself, and that he is forsaken; but it is not so. True, we have departed from the body, but we are not separated; we are with him in spirit, bringing our love to him day after day, strengthening his spirit, and guiding him in the way we feel he should go. Tell him that both father and mother and myself send our love. We are united and watching over him. We trust he will ever strive to live in accordance with the highest convictions of his spirit; that he will never be tempted to do anything which he would be ashamed to have his parents witness; for we are with him: have his parents witness; for we are with him; we know his actions, and we would lead his

something more; but this is all that he requires something more; but this is all that he requires to day, because we feel it will be best not to speak too openly of what is to take place in the future. I am Mary Ann Johnson. My mother is Mrs. Mary A. Spaulding, and we speak to George Spaulding, who is at present in Cleveland, Ohio, I was assisted to come by the gentleman who just preceded me, who appears to be a Charler. be a Quaker.

### Charlie Horton.

Charle Horton.

If I am correctly informed about the lapse of time, I will report it about a year since I died on the earth. I was a young man, and am a young man now, in coming back to mortal life, and I want my friends to understand that I have not changed in any particular. I had ambitions and hopes for my future, which cling to me to-day, and although, of course, they will not be realized in mortal or material ways, yet I feel that they may be directed through spiritual channels, and become unfolded for my own advancement and elevation in the other life. My friends, some of them, looked upon me as a young man of promise. Well, I tell them that the things which I promised myself and which appeared to be before me, to which I thought I could attain, I know will be mine yet, and so I shall work for their attainment. I shall move forward, with my gaze fixed upon the goal set before me to win.

I resided in Meriden, Conn., and have friends

I resided in Meriden, Conn., and have friends I resided in Meriden, Conn., and have friends in that town, a number of whom I should like to meet, and who, I am sure, would be glad to greet me, did they realize I had the power to come back from the spirit-world. I send them my love. I tell them I am just as wide awake, and perhaps a little more so now, than I was while in the body, and I can take cognizance of residual transactions and proceedings just as while in the body, and I can take cognizance of passing transactions and proceedings just as fully as I could when here. When I came to Meriden, a few years ago, it was about the time when the whole of this section of the country was interested in "spelling matches." You will no doubt remember that winter. Well, I became acquainted with a number of persons there were where years and congenial to there who were very pleasant and congenial to me, and we had some very good times together. I remember that we were engaged in a spelling match, and I feel a little proud in saying that I was able to spell down the whole number, editors and teachers included. Of course I were my laurels, won on that occasion, and from that laurels, won on that occasion, and from that time to the present I have been friendly with a number of people whom I would like to reach to-day. I send out my few words, hoping to attract attention. That is why I speak in this manner, for the purpose of reaching some who knew me, for I know that there are parties who read your paper, who know who I am, and in that way I want to reach my friends. Tell them I am happy, I am very well satisfied; that I am still ambitious to go forward, and I would truly like to meet them. I am with them here in spirit, and would like to show my interest in them in some tangible manner. I think I will be able to do so, sometime, in the future. I am Charlie Horton. Much obliged to you, Mr. Chairman, for letting me come. Chairman, for letting me come.

### Public Séance, April 7th, 1882.

Questions and Answers.

Questions and Answers.

Ques.—[By A. E. D.] Do congregations assemble and speakers address them, in spirit-life as in earth-life?

Ans.—In spiritual life congregations assemble, and are addressed by able speakers upon various topics of importance and interest. Our schools of moral philosophy, as well as other organizations of a deeply spiritual nature, convene regularly where addresses are made and lessenses. regularly, where addresses are made, and lessons of wisdom and truth taught by spirits who are competent to instruct as well as to edify.

Q.—Do spirits ever show themselves to earthly friends in their real spirit-bodies?

A.—Spirits, in presenting themselves to their friends of earth, generally do so in forms which were theirs of the mortal, for the purpose of identification, but this is not always the case; spirits frequently present themselves to clairvoyants in the bona fide spiritual forms which
they inhabit in the higher life. Spirits who
passed away in infancy, and who have attained
the stature of manhood and womanhood in the
eternal world, frequently return and present a
vision of their matured spirit bodies to those
mortals who are blessed with clairvoyant seership. ship.
Q.—Is there anything in spirit-life that cor

W.—Is there anything in spinit-ine that corresponds to death as it occurs on earth?

A.—Change is continually taking place in the world of spirit, as it is in the world of matter, else there would be an end to progress. The spirit form (and especially is it so of those who inhabit the spiritual spheres more closely adjacent to the mortal,) is continually parting with the elements. After a time the supply of materials of materials and the supply of materials. to reach my family, my associates, and the So-ciety of Friends, whom I love.

It will be two years in the coming August since I departed from my physical form, at the age of seventy-one. I cannot say that I was off, consequently there is a change. The spirit, in time, outgrows the body, as you outgrow an old garment; it finds itself bursting away, when it becomes clothed upon by a new form, more ethereal, more spiritualized than the one which it has cast aside; but there is not that terrible sensation of parting, of separation, in spiritual life, which you experience when a friend is taken from the mortal form. The spirit who casts aside its body—for which it has no longer use—knows and realizes that it is to take upon itself a new form, one better adapted to its itself a new form, one better adapted to its wants and purposes—for it is only about to make a step in advance of its present position, and it eagerly awaits the change, knowing that it will be one of usefulness and grandeur to its inner being, and that it may return and come into visible, conscious living communion with the friends whom it is about to leave. Thus it looks forward to the change of spheres and of body with anticipations and delight. Those spirits who remain do not feel sad and sorrow-ful because a friend is about to ascend higher, they rather rejoice, knowing that a new experience, an enlarged sphere of labor, and greater attainments in knowledge, will be the result. They also understand that in a very little time they too will advance to the same plane, and again come into constant and loving commun-ion with him. They also understand that this friend can return to their own sphere, and if they will seek to grow with him in spiritual attainment and sympathy, seek to draw him back by the affection of their souls, they may still live in constant, holy communion with him. There is no separation when the outward form drops aside to give place to one more beautiful, and better adapted to the wants of the spirit

### Robert J. Fitch.

I wander back to mortal life to reach my friends who reside in the body. I lived in a material form for a period of fifty-two years, when I was called to a higher experience, to another plane of existence, leaving behind me dear friends; and I come back after this length of time to fry to reach them. dear friends; and I come back after this length of time to try to reach them—to enter into their homes and partake of their hospitality. I trust I will be received when I tell them I bear the banner of truth, which I desire to set up in their midst for their own instruction. I come with a beacon-light, which, I trust, will brighten their pathway and lead them home to the life which awaits them in the eternal. I come, stretching out my hands to give them greeting, and to bear them the love of many dear ones who reside with me in the spiritworld, and also the fruits of my own affection, hoping to be received, and trusting that my hoping to be received, and trusting that my friends will be glad to hear a call from the spirit-world. I am here to ask them to search into this philosophy or religion, and seek to understand it for themselves.

I have not grown very large as yet in the spirit-world. I have not yet attained much of that knowledge which I desire to gain, but I have learned enough to know that if every man and women world only social to the spirit seeks to the spirit seeks to the seeks to th and woman would only seek a knowledge of spiritual laws and of spiritual life before they left the body, they would find themselves in a much better condition when they entered the eternal home than they otherwise will do. I feel so deeply for my friends that I trust they will listen to my voice and follow my instructions. I wish to come back in private and communi a wish to come back in private and communicate. I have a few things of importance to say concerning my former life, more especially of that early portion which was passed in Nantucket; and I have also a few things to relate concerning the last few months of my existence in the body—things which I feel will not only interest my friends, but perhaps will be of service to them. I am from Bristol, R. I. Robert J. Fitch. spirit onward. By-and-by we will give him J. Fitch.

### William Dittman.

A few years back, and I lived in the mortal body. Now I am a spirit, apart from the physical, as I have been for a period of years, and I am constantly learning that it is a good experience for man in the spirit-world to seek constant communion with friends in the mortal for it gives him experience and growth. I did not understand these things when here. I was engrossed in material affairs, and was also interested in church organizations to a certain extent. I followed my own creed, and tried to live up to my belief, but it straightway dawned upon me that creeds and ceremonials are of no moment to the spirit, unless they serve to bind him down and limit his powers of perception, which is very often the case. I was troubled in that way to a certain degree; but I have striven to outgrow these things, and I feel that I have succeeded somewhat. A few years back, and I lived in the mortal

that way to a certain degree; but I have striven to outgrow these things, and I feel that I have succeeded somewhat.

I left a dear family in the body—a beloved wife, Martha, whom I sought to influence and impress when I found I could come back to my old home; but alas! I perceived clouds gathering around from earthly influences, from churchly influences, which I could not overcome, and I felt that I must strive to counteract these things with all my might, for I had allowed them to gather and to grow while in the body; I do not speak more plainly, for I think my friends will understand me; I trust they will. I send them my love, and I wish them to know I am working as a man trying to undo the many things which were done in years gone by, and to perfect a work which I feel will be for the benefit of others. I had the pleasure of welcoming one dear little one of my family to the spirit-world. This occurred a few years since, and I have her with me now. She is a bright, beautiful spirit, one who is able to teach others—even me, for she was not cramped and bound as I was when in the body—and has gone forth like a messenger of light to bear the tidings of immortal life to sorrowing human beings of earth. She is engaged in a work which not only blesses her own sorrowing human beings of earth. She is en-gaged in a work which not only blesses her own spirit but reflects a blessing upon her father, who is trying to aid her in her good work. She desires me to send love, as do many others who have gathered themselves together in loving homes in the spirit-world. I am William Dittman, from Baltimore.

### Susie J. Hoxie.

[To the Chairman:] Some little time ago, sir, I was promised the opportunity of coming back to your room, and sending a message home to my beloved triends, and I have almost lived upon that promise since that time, waiting, day after day, to receive a summons when I should understand that the way was prepared for me to enter, and make myself known. To-day I received the word, which brought great joy to my spirit, for I feel if I can only send word home that I live and am happy, and that I sometimes return to earth to bring my love to my dear ones, and to make my presence known my spirit, for I leel II can only send word home that I live and am happy, and that I sometimes return to earth to bring my love to my dear ones, and to make my presence known in spiritual ways, it will be a great gladness to me. When I say make my presence known in spiritual ways, I mean that I bring influences from my home of light, and try to impress them upon my friends, and I know that I succeed, although perhaps they do not realize from whence they come, yet ways are open for them which are good, circumstances are made pleasant and bright, and shadows disappear, at times, for they are dissipated by the refulgent sunlight of peace. These things are brought and these conditions are made by spirit intelligences, and it is a work which we delight to engage in. Had I lived in the body a very short time longer I would have reached my seventeenth year. I am now in my nineteenth year, and I find myself growing and developing as freely as I did when in the body, and I do not know but more so. I want my friends to know that I am going on, and that I mark the events of each day, or just as they come to me—that I take cognizance of them in my own way in the spirit-world. I cannot tell now all that I desire concerning those who are with me, and how I pass my time, but I hope I will be able to come again, either here or at some other place, and reveal all these many things, which are at once beautiful and strange, and which are so full of interest to me and others. I send my deepest love. I wish each one to feel my presence; if they will call upon me through mental processes, and seek to know that I am close beside them many times. I passed away from the body in Augusta, Me, but my home is in Somerville, Mass. My father's name is Heirry H. Hoxie; my mother is Carrie, and I am Susie J. Hoxie.

### Harvey Wilder.

[To the Chairman:] Be kind enough, sir, to record me as Harvey Wilder; one who has in-habited the spirit-world for some length of time, but who desires to reach his friends who are in Buffalo, N. Y. I have sought many opportunities of returning and manifesting to my friends, and several times it seemed to me that I should succeed in doing so; but at each occasion I found the door again closed, and myself unable to gain entrance through its portals; so I have been thrown back, time after time; but I have not grown discouraged, for I realize that if it is possible for me the same that I have not grown discouraged, for I realize that if it is possible for me to announce my presence and demonstrate beyond the shadow of a doubt the truth of spirit-communion to those friends of mine who are yet in the physical, it will be a grand and important work. So I press on, seeking opportunities from day to day in order to accomplish this purpose. I think my friends are somewhat interested in your movement. I believe, from observation, that they would be glad to accent this spiritual philosophy, could believe, from observation, that they would be glad to accept this spiritual philosophy, could they only be convinced of its truth; and if they are willing to meet me half way, or less than half way, I am ready to meet them from the other side and to perform my part of the work. I ask my friends to seek an interview, if possible, with a medium who, I think, was in Buffalo—Mrs. Forman—whose spirit companion, John, has assisted me to come and speak at this place to-day. I have seen that spirit, and I have has assisted me to come and speak at this place to-day. I have seen that spirit, and I have come to that medium and tried to communicate, by giving, through her writing powers, a message to my friends; and I shall still continue to endeavor to perform this work. I hope that I shall succeed. I desire my friends to understand that I have not been dissatisfied with affairs on the material side; I believe they have been arranged as well as they could have been. I perceive that circumstances have caused my friends to act somewhat differently from what I anticipated they would do, but Irdo not complain; I know all is for the best for I can see clearer from this side of life than probably I would have done had I remained in the body. would have done had I remained in the body. I wish my friends to understand that I am gratified and satisfied with my life in the spiritual world; it is one of activity, not one of stagnation. I am enabled to press on with a labor which I have taken upon myself, more thoroughly than I could while in the body. I had plans and purposes in view then—I have not lost sight of them now; and I am trying to push them on to completion. I know that it takes lost sight of them now; and I am trying to push them on to completion. I know that it takes time for things to grow and culminate in fruition; I understand that we must wait the slow processes of growth, and must act under the conditions provided for us; therefore, although my plans have not been fillfilled as yet, I am ready to work and wait for the time when they will be; and I believe that time will certainly come. I trust my friends will be glad to learn that I have returned to mortal life. I wish to come into close association with them, in a fraternal spirit; in one of love; in one that will reciprocate what is received from those of reciprocate what is received from those of earth, and will endeavor to bring down from the spiritual world truths and instruction which will be of blessing and guidance to those who long for knowledge.

### Dudley P. Cotton.

[To the Chairman:] Not as a weary pilgrim do return to mortal life, my friend, but as one imbued with new strength and courage. I departed this mortal life some time since, at the parted this mortal life some time since, at the age of sixty-six. My departure from the body was not altogether expected, it did not take place in my old home, and among familiar scenes of other days, but occurred to me at the far-off point of Barbadoes, West Indies; but notwithstanding I was so far away, my spirit did not tarry long from its home; rather did it return immediately, and seek association with those whom it knew and loved. Certainly, I felt somewhat disappointed at not being recognized and received, for I could not realize that my friends did not perceive the presence of the spiritual body, which was so tangible to me, but in a little time I learned these things, and began to acquire patience, and resolved to wait until the time should come when I could demonstrate my presence unmistakably to my friends and loved ones of earth. My business proper, I might say, or the central point of my business, was in Boston. I am an old Bostonian. I have many friends in this city. I trust I may reach them, and that they will lend me their attention in order that I may convey to their minds a knowledge of my home and life in the spirit-world. I wish them to understand that I have met my former associate and co-partner, Mr. Haley. We have passed many pleasant hours of intercourse in the spiritual world, but we are not now associated in business in that sphere. I have my own points of interest, and he has his; they diverge somewhat, and yet we are glad to counsel with each other upon matters of importance. My friends must understand that my business is now of the spiritual, not of the material, although I am always pleased when I can influence any one of earth, and direct them how to manage their material affairs; but these things are of minor importance to me now. Throughout my business career I was associated, at different times, with different individuals. I will not speak of these things here, now, only to say that our experiences served to enlarge our powers, and to unfold the energies within. My business, in conjunction with that of others, was a shipper of ice. We made large shipments to the hot climates, notably to the West Indies, and I was attending to my business when I passed away. I trust my friends now will open avenues for me to return to them. My side of the line is open, and I await the time when they will unclose their doors, and bid me enter. Dudley P. Cotton. did not perceive the presence of the spiritual

### Lotela,

ley P. Cotton.

For Albert Russell, Charles Gilbert, Lizzie Col-

For Albert Russell, Charles Gilbert, Lizzie Colton, James Curtis.

How do you do, Wilson brave? Lotela got in again. How do you do, pale-faces? Lotela going to finish up now.

Here's a brave who comes and wishes to send a message to his friends in Stonington, Conn. He says: "I am known as ALBERT RUSSELL." He holds up a scratch-paper, a newspaper, and he says: "The information I wish to convey is in connection with this. Matters have been somewhat complicated, but they can be straightened out by a little mature thought and counsel with one another. I am ready to give what information I possess. I hope my friends are ready to receive it. I send them my best regards, and assure them I am watching their interests and looking out for their welfare. My terests and looking out for their welfare. My business is more of the material at present than of the spiritual, and I am anxious to settle these things, that I may free my mind of them. My friends will understand to what I refer."

friends will understand to what I refer."

Here comes a big brave, and he says: "I have been looking into these things more fully since I died than I did when in the body. I was somewhat interested in them before I passed over; but I understand now that I was too dogmatical in my researches. I desired manifestations of spirit-intelligence to be given in my way, and if they were not I cavilled at them. I have been investigating, and I can understand the delicate operations more clearly than I have been investigating, and I can understand the delicate operations more clearly than I could in the body. I convey my regards to my friends, and wish them to understand that I am intensely alive; I could not go to sleep if I wanted to, for I feel as if every nerve in my body was aroused to action. I have been visiting mediums at different places, especially in the city where I belonged, and I have witnessed some very strange manifestations. I have tried to make myself known, and I feel that I will do so satisfactorlly and convincingly in a little while, especially through the organism of one medium whom I visited in company with another during my earthly life, but to whom I made some objections. I understand things better now, and I regret my hasty words." He says: "You may call me Charles Gilbert, the blacksmith, and my message will be seen by friends of mine in Cincinnati."

Now Lotela speaks for a squaw who says:

riends of mine in Cincinnati."

Now Lotela speaks for a squaw who says:
"My name is Lizzie Colton. I send my love to my mother, Mary Colton, and to my friends. I want them to know that I come back. I have been gone a good while, and they have not heard from me. I did not know that spirits could come back and see their friends before I died, but I am glad to find they can do so. I have many things to say, if I can only learn how to control a medium. I have never been able to, yet, but I am working for that. Tell mother I saw her place the white scarf around my throat and arrange it in a peculiar manner. I' touched her, then, upon the shoulder, and it seemed as though she must feel me. She did start and shiver—she thought it was because she was in the presence of the dead. I want throat and arrange it in a peculiar manner. It touched her, then, upon the shoulder, and it seemed as though she must feel me. She did start and shiver—she thought it was because she was in the presence of the dead. I want her to know that she felt my influence, that I was standing beside her at the time, and that the lifeless corpse she was preparing for the grave was not her child, only its empty casket. I wish to send my love to Nellie, and tell her that I have many times y sisted her since we newspapers published here are neutral. her to know that she felt my influence, that I was standing beside her at the time, and that the lifeless corpse she was preparing for the grave was not her child, only its empty casket. I wish to send my love to Nellie, and tell her that I have many times visited her since we parted. I have tried to make her feel my presence, but she could not. The flowers sent her by a friend were beautiful, but they faded quickly. Had she followed her impressions and disposed of them as she thought of doing, they would have been of great satisfaction and comfort to another. I do not speak of this in reproach, but so she may know that I was there, that I read her thoughts and knew what was taking place. Tell her I will come to her and influence her, if I can; and if she will visit a medium; so that I may have a talk with her, I can advise her what to do in a matter which she can advise her what to do in a matter which she is engaged upon at the present time—one which she feels is of vital importance to her future. Lizzle Colton, to her mother, in Newark, N. J."

Here is one more brave. He gives his name is JAMES CURTIS. He says: "I reach out to as JAMES CURTIS. He says: "I reach out to Kingston, R. I., where friends of mine reside. I was known in that place and surrounding I was known in that place and surrounding towns many years ago, as one who was energetic and active; one who passed through a varied experience in mortal life, and at a ripe age departed from the body. Friends of mine still reciging me as I return. Tell them I have noticed the changes taking place; I have seen old interests pass out of the hands of those who held them into the possession of others; I have seen our places change ownership, and I have seen our places change ownership, and I have witnessed many transactions, some of which have been agreeable to me, and others unpleasant; I have realized that I am apart from these things materially, yet my interests are interwoven with them spiritually; and I want to guide my friends in their career as best I can. Their own judgment is very well, but I know I can convey influences to them which will quicken their powers of insight, and cause them to nause and consider before they take any deseen our places change ownership, and I have quicken their powers of insight, and cause them to pause and consider before they take any decided step in movements which are before them. This is what calls me back in this abrupt manner, and I think my friends will open the way for me to give them more. One friend of mine will perhaps visit Providence the latter part of the coming summer, and to him I would look for an avenue through which I can return. I want him while in Providence to call on some want him while in Providence to call on some medium and desire my presence. I think I will be able to respond, and give him what he de-

MESSAGES TO BE PUBLISHED.

April 11.—Mrs. J. W. Frost; Walter T. Bennett; Mrs. S. S. May; Nathan L. Woodbury; Mrs. Annle C. Madsen; Samuel Adsms; Johnnie Bartley.

April 14.—John T. Loring; Walter French: Lillian Peckham: George Young; Jennie P. Leach; Black Hawk, April 18.—Oliver Truedell; Esther A. Reed: Dr. John T. Blakeney; Charlie Hunt; Hannah White; James Nolan; Lester Day; Martha Lincoln; May Flower.

April 21.—Children's Day.—Edward M. Goodnie; Georgie Norton; Gracie Hennett: Nora Johnson; Dalay Newcomb; Johnnie Corkhill; Mamie Snow; Henty Vincent White; Lizzie Leslie; Bele Sherman; Thomas Paine Lusk; Johnnie McArthur; Winnie Kane; Jacob Manz; Eva Ross; Freierick Lawrence; Jennie Ross.

April 25.—Thomas West; Ella Patten; Sarah Reynolds James Cavanagh; Samuel Brigham; Maivina Andrews; George Walker; Thalia.

April 28.—Sarah J. Clarke; James Renwick; Ell Gage; Silas Hjil; Mary Woodling; Henry Moore; George F. Hunting.

May 2.—Elizabeth E. Patch; Mrs. Gertrude E. Hill; A. MESSAGES TO BE PUBLISHED. Silas Hill; Mary Woodling; Henry Moore; George F. Many 2.—Elizabeth E. Patch; Mrs. Gertrude E. Hill; A. G. Thompson; Alice Keene; Mrs. S. E. Carpenter; J. B. Brown; Mrs. Dr. M. E. Owen; Charles A. Wilson. May 5.—Jacob D. Sears; Mrs. Bessle A. Hooper; Caroline Percy; N. B. Starr; Mrs. Mary F. Platt; Ellen A. Sloan; Samuel Fennimore.

May 0.—Laura E. Moody; Mary Rogers; Horace Johnson; Mercy Wheeler; Caroline Smith; Walter B. Allen; Viola, to W. B. L.

May 12.—Rev. Charles Noble; Susan H. Sylvester; Mrs. Rozana W. French; Mrs. Hannah Lane; Lotela, for Mary Ennis, Jennie E. Markham, Philip Moore, Addison S. Dole, Fernando Swain.

Fernando Swain.

16.—Red Wing; Maggie Devlin; Abble Dolbear;
n Jessamine; Mrt. Margaret Allen; Peter Curtis.

The Tenth U. S. Census.

Answers to the Request Made for Statistics of Spiritualism.

(To avoid needless repetition, a brief summary of the list of census questions published by us—and some of which are referred to by number in the reports of correspondents below presented—is here appendent. Nos. 1. 2 and 3 ask for the location of the correspondent, the number of Spiritualist Societies in the place, and the names of the President, Secretary and Treasurer of each; 4 asks the number of avowed Spiritualists in the place; 5 how many of the same are church members; 6 how many acknowledge the verity of the phenomena, but ascribe them to other than spiritual causes; 7 and 8 ask the number, name, gifts, etc., of reputed Spiritualist mediums in the place specified; 6 requests to know if circles for the investigation of phenomenal Spiritualism are regularly held; and the remainder, 10, 11, 12, 13, ask for a citation of flustrative phenomena courring in the place, the number of papers published there, and their attitude toward Spiritualism; and the specialty persecutive treatment, if any, accorded in the specialty persecutive treatment, if any, accorded in the past to mediums and believers.—ED. B. Of L.]

[Concluded.] CALIFORNIA.

Los Angeles.—Joseph Tilley reports five hundred Spiritualists in this city, and an equal number in the county. One Society: Presi-dent, Joseph Tilley: Vice President, J. H. Cat-ton; Sec., Mrs. N. C. Weir; Treas., F. Linguist. SANTA BARBARA.—Isaac B. Pierce reports ONE SOCIETY—the officers being, President, George B. Pierce; Secretary, Joseph Hunt; Treasurer, Mary Ashley. Membership, seventy-Treasurer, Mary Ashley. Membership, seventy-five. Our correspondent estimates the number of Spiritualists in the county at four hundred; and adds that there are eight or ten mediums, of different phases, in the place. "Two papers are published here: the Sauta Barbara Independent—formerly edited by Hon. Warren Chase, now by Fred More—in favor of Spiritualism; the Santa Barbara Daily Press, edited by Mr. McGlashion, a Presbyterian, but very liberal."

SAN JORE—E C. Wissman reports by number of the press.

SAN JOSE.-F. C. Wissman reports by num-SAN JOSE.—F. C. Wissman reports by number: 2, ONE ASSOCIATION OF SPIRITUALISTS; 3, President, Mrs. S. E. Canfield; Secretary, Mr. J. K. Canfield; Treasurer, Mr. Wm. Vinter. 4, Two hundred and forty-one; 5, Forty-two; 6, Do not know of any; 7, No public medium except Mrs. E. L. Watson (late of Philadelphia), now resident here; three mediums who help the cause in a quiet and wrights manual. nelpina, now resident here; three mediums who help the cause in a quiet and private manner; 9, 10, Locally none; all principal phases of manifestations having been by visiting mediums; 12, The Daily Mercury, a standard paper, strong in favor—Mr. J. J. Owen editor, a Spiritualist; the Foot Light, in favor; the Daily Herald and the Daily Times opposed; 13, Have not known of any.

the Daily Times opposed; 13, Have not known of any.

Columbia.—B. F. Close reports "No Society."
The following are forwarded us as among the names of avowed Spiritualists in this town and vicinity: Willam Bluett, of Columbia; Thomas Bluett, do.; Joel Byrns, do.; Mr. Batcheldor, do.; B. F. Close, do.; Mr. Coleman, do.; Mrs. Coleman, do.; William Jones, do.; Mrs. William Jones, do.; Thomas J. Keyser, do.; Miss Annie L. Keyser, do.; Benjamin F. Keith, do.; C. H. Livingstone, do.; Mrs. C. H. Livingstone, do.; Mrs. C. H. Livingstone, do.; Mrs. Gardner Merrick, do.; Miss Georgia Merrick, do.; Bernard Shrafl, do.; Philip W. Stoner, do.; F. L. Tucker, do.; J. P. Tibbets, do.; Lyman Tibbets, do.; Mrs. Lyman Tibbets, do.; J. Winchester, do.; Mrs. J. Winchester, do.; John Taylor, Chinese Camp; Ichabod Dickerson, Shaw's Flat; Charles Dickerson, do.; Mr. Easton, Sonora; Mrs. Easton, do.; John F. Ralph, do.; J. W. Glass, Angels Camp; Mrs. Dr. Hall, Sawmill Flat; Joseph Hudson, do.; Frank Hendee, Los Gatos; Mrs. F. Hendee, do.

FOREST CITY.—A correspondent reports: "No society:" about fifty avowed Sujritualists—four

Forest City.—A correspondent reports: "No society;" about fifty avowed Spiritualists—four of whom are church-members—and an equal number of those acknowledging the verity of the phenomena, but ascribing them to other than spiritual causes. No public mediums, and no regular circles.

no regular circles.

RICHLAND.—Geo. B. Greene reports the number of Spiritualists in this place as very small. No society; a considerable portion of those accepting the facts and philosophy of Spiritualism being still connected with the churches.

SANTA ANA.—D. Edson Smith reports: "No society of Spiritualists here, but about one hundred in and about here 'who accept the facts and philosophy of Spiritualism." But very few of them are members of Christian churches. No mediums. Santa Ana Herald published here is mediums. Santa Ana Herald published here is non-religious; editor rather liberal."

HENLY.—Charles A. Brown reports that the number of Spiritualists in Henly and Yreka is upward of one hundred. "No society."

COLORADO.

DENVER.—Frank Ottarson reports as follows by number: 2, "ONE Society; 3, Hugo Preyer, President; Lee Van Scotten, Secretary; Dr. Robert Brown, Treasurer; 4, At least five thousand; 5, About one-third; 7, Eighteen, or more; 8, Mrs. H. H. Collins, born in New York City, has been a medium all her life; has been before the public for the past tenyears, both as a clair-voyant and as one possessed of clairaudient gifts: Dr. Robert Brown, a magnetic and eclectic physician—has a large practice, and has regifts: Dr. Robert Brown, a magnetic and eclectic physician—has a large practice, and has remarkable success; has many letters sent him with sworn affidavits of his cures; Mrs. R. K. Lewis, born in Canaan, N. H.—has been a medium for the past fifteen years—magnetic healer and trance medium: Madame Clara Antonia, M. D.—came here recently with very excellent letters of introduction from the society in San Francisco: born in Paris France: Mrs. Deiry letters of introduction from the society in San Francisco; born in Paris, France: Mrs. Daisy LeMoyne, born in New York City; been before the public only two years—a good clairvoyant: Mrs. Helen Fairchild, a natural clairvoyant, with strong powers in the medical line: Mrs. Miller, the materializing medium, late of Mem-phis, Tenn. There are at least ten or more exphis, Tenn. There are at least ten or more excellent mediums who are not known to the public; 12, The Tribune, Times, Rocky Mountain News, the Republican, the Antelope. The Rocky Mountain News is always foremost in liberal thought; whenever Dr. Peebles, Dr. Watson, Maud E. Lord, or others, come here the News gives the truth concerning all their various phases of mediumship. phases of mediumship. The Antelope, published by Mrs. Churchill, is very liberal, and a thor-

by Mrs. Churchill, is very liberal, and a thorough woman's rights paper."?

To the above Hugo Preyer adds the following information: "The society has about one hundred members; two-fifths of the intelligent persons in this community believe in the return of spirits, though most of them belong to the different churches." He adds the name of Mrs. Van Deusen to the list of public media there. "The Tribune, Republican and Times are unfriendly to the cause. Colorado has the odious Doctors' Law, which of course is persecution to Doctors' Law, which of course is persecution to all magnetic and clairvoyant healers."

LEADVILLE.-Mrs. L. Agnese Moulton writes LEADVILLE.—Mrs. L. Agnese Moulton writes that one society exists in this place, of which P. A. Simmons is President; Mrs. A. B. Hutchinson, Treasurer; Mrs. L. Agnese Moulton, Secretary. She reports in conclusion by number: 4, Five hundred; 5, One hundred; 6, Some two hundred; 7, Twenty-five; 8, Cannot answer; 9, Four; 10, Independent slate-writing, and materializations witnessed by many. 12, Daily Democrat, Herald and Chronicle. All oppose.

SILVER CLIFF.—Civilian Morse reports that the has canvassed SILVER CLIFF, ROSITA and CANON CITY, and has organized three circles in the first, and one each in the second and third-named places. "There are," he writes, "a few mediums in each place; others are being developed for different phases. The papers are generally liberal, but the people—business men—are afraid of losing custom, and dare not speak out or own that they are Spiritualists. There is, however, a very liberal element here which is fast growing."

WASHINGTON TERRITORY. SEATTLE.—Almira Kidd, D. S. Smith and L. Smith report: "A SOCIETY was incorporated P. Smith report: "A Sognery was incorporated in 1869. The officers now are: President, Mrs. L. C. Hall; Vice President, L. P. Smith; Treasurer, D. M. Crane; Corresponding Secretary, D. M. Crane. There are in this place about one hundred and fifty to two hundred avowed Spir-

itualists; but if a lecturer comes here, as such itualists; but if a lecturer comes here, as such occasionally do, there is an attendance of perhaps five hundred—liberals and freethinkers go to these. There is, however, no public demonstration of Spiritualism: No public mediums, neither circles, in this place."

WALLA WALLA.—G. D. Goodwin reports "No society"; the number of avowed Spiritualists is small—but those there who profess balled in the regulations have a connection.

"No society"; the number of avowed Spiritualists is small—but those there who profess belief in its revelations have no connection with the churches; the class of minds reckoned under Question 6 is very numerous in Walla Walla; there are four public mediums, to wit: "Mrs. Rebecca Rutledge, inspirational, healing, and at times clairvoyant; Mr. A. L. Davis and wife—the former inspirational and physical, the latter clairvoyant; my son, Abner Goodwin, born in the State of Missouri; his mediumship is inspirational principally, though it has other phases; he developed to speaking at very few sittings, and we have received many excellent tests from him. No regular public circles. There are four papers published in this town: The Walla Walla Statesman, the Walla Walla Wachman, the Walla Walla Union, and the Morning Chronicle. The first three are weeklies, and the last is a daily; the Spiritual Philosophy being unpopular here, the local papers aim to reflect the public sentiment in regard to it by saying nothing in favor of it, and but little about it; and it is just as well, for small papers published by little men could do the cause no good if they even spoke in favor of it. I know of no mediums or believers being persecuted, but I see the temper, for it still exists in the churches. Much might be said about the silent influence the Spiritual Philosophy is exerting in the churches and society in this town and county."

OHIO.

CLEVELAND.—T. Lees writes: "The Spiritual Philosophy is exerting in the churches and society in this town and county."

OHIO.

CLEVELAND.—T. Lees writes: "The Spiritualists of Cleveland commenced regular meetings in the year 1853 through the efforts of ings in the year 1853 through the efforts of James Lawrence, N. E. Crittenden, John Outhwaite and others. The first legal organization dates from 1868, and was incorporated by James Lawrence, D. U. Pratt, George Rose, Stephen Baker and Thomas Lees, under the title of 'The First Society of Spiritualists and Liberalists and Progressive Lyceum of Cleveland, O.' This Society became defunct, and in the year 1875 'The First Religious Society of Progressive Spiritualists of Cleveland, O.' was legally organized by D. S. Critcheand. LAND, O., was legally organized by D. S. Critch-ley, Levi Nichol, James Lawrence and others, ley, Levi Nichol, James Lawrence and others, and has been in continuous existence to date. Its present officers are Thomas Lees, President; Mrs. M. C. Batchelder, Vice President; W. A. Lathrop, Treasurer; Tillie H. Lees, Corresponding Secretary; C. H. Rogers, Financial Secretary; Samuel Curtis and Dr. George Newcomer, Trustees.

Trustees.

The Children's Progressive Lyceum was organized Jan. 14th, under the personal direction of Andrew Jackson Davis, and since 1872 has been an independent organization; holds continuous Sunday sessions the year round (excepting July and August). Its present officers are: William Z. Hatcher, Conductor: Mrs. Ella Williamson, Guardian; Charles W. Palmer, Musical Director; George Williamson, Librarian; Charles Watson. Secretary; Tillie H. Lees, Treasurer, and Mrs. Mary Hoare, Watchman.

man.
Cleveland has between 2000 and 3000 known
Spiritualists, and probably has 5000 if not more
of believers in the phenomena and philosophy.
'The Anniversaries' have been steadily maintheir inception, as suggested The Anniversaries' have been steadily maintained since their inception, as suggested through the mediumship of Mr. James Lawrence of this city in 1867. 'The Thirty-Fourth,' just celebrated, showed no diminution in enthusiasm, and was an eminent success, financially and otherwise.

Cleveland has now about 15 resident mediums including people all places of mediums.

ums, including nearly all phases of mediumship, not excepting materialization. [Names given in a previous instalment.] The mediums seem prosperous, and there is yet room for more, if good.

more, if good.

Auxiliary to the Society and Lyceum is 'The Good Samantans' Relief Society,' a charitable and benevolent organization, which meets semi-monthly at the residences of its members (in the afternoon to sew, and joined at supper by the gentlemen; the evening is devoted to social and literary exercises). Its present officers are Mrs. P. T. Rich, President; William Z. Hatcher, Secretary; Mrs. Lemmers, Treasurer. Efforts are being made to bring the different spiritual organizations into more prominence, and give them better surroundings. The entire secular press of the city, with but few excep-

secular press of the city, with but few exceptions, are now tolerant in spirit toward the movement, and give full and fair reports of the meetings and general notes of the movement when requested."

Materializations at Mrs. Pickering's. To the Editor of the Banner of Light:

I would like to relate a few facts concerning a private materializing scance, held some time since at Mrs. John R. Pickering's, 132 Chandler street, Boston, a few of my friends and self composing the party. It was highly pleasing, and completely satisfactory, and I'was convinced beyond a doubt that materialization is indeed a reality.

What I witnessed that evening will ever be retained as something sacred in my memory. It seemed as if everything was done to prove to me beyond a doubt that our departed friends can and do return. I had attended two séances previous to this, and the second evening was called up by a female form, whom'I did not recognize. I inquired of her how long it had been since she passed away, and she clapped her hands three times, which I suppose meant three years. I was at a loss to tell who she was, but had hardly taken my seat when it flashed into my mind that it might have been my sister-in-law, who died three months before.

As I stood trying to recognize her I had a great desire to touch her drapery, curious to know whether it were tangible, but did not have an opportunity to do so. I afterwards made the remark that if I attended another seance, I sincerely wished some form might appear and give me the desired privilege, and if the form was really my brother's wife which I had seen that she might come again and appear more natural. My wishes were indeed gratified, for on the evening of the 15th inst. the same form came again, and looking so natural that I instantly recognized her, as did also my

Before the opening of the seance, I placed a mall bouquet on the table near the cabinet. She appeared to realize that I brought it for her, for she pointed to the flowers and smiled. During the evening another form appeared and beckoned to me. I immediately recognized her as a dear friend of mine, a person well known in Cambridgeport and Medford. She had in her hand a lace cap dotted with gilt, which she called a crown. Returning to the cabinet she reappeared, bringing yards of lace, and unfolding a portion of it held it up for me and two of my lady friends to examine, just as we expressed our desire to do that afternoon. It seemed like common plain lace, and felt substantial. After the medium came outside the cabinet, I was requested to take a chair and sit by the aperture in the curtain. I did so, and presently a gentleman's hand appeared and patted my cheek, the medium telling me it was that of my brother. She then said, place your hand at the aperture; he desires to put something on it: and upon doing as requested a piece of lace. neatly folded, was placed there. He too seemed to have divined my mind in regard to touching lace.

Three of the party, who were from Lowell. were given an extremely satisfactory test. A few evenings previous, at a private medium's. they were promised by a female spirit-relative they were promised by a female spirit-relative of spirituality.

There is a spiritual planet, as there is a mate-

ing she would appear, and if spoken to in French would reply in French. She appeared, was recognized, spoken to in French and answered in the same language, as she promised

We are thoroughly convinced, after so many satisfactory tests which we have had in materialization and other phases of mediumship, that Spiritualism is a reality, and we are exceedingly happy to emerge from the darkness and doubt of sectarian theology to the light and knowledge of Spiritualism.

MRS. H. N. PEAR, JR. Medford, Mass.

From the Providence Daily Journal of March 28th, 1882.]

A Beautiful Incident. To the Editor of the Journal :

For some years before her departure from earth-life my daughter Gertrude had almost wholly devoted her means, time and sympathies to the relief of the wants and sorrows of the poor. Since her advent to the higher realms, I have had manifold evidence of her continued devotes to the like which the like the same and the same devotion to the like objects of charity, differing in her ministrations in this: That, whereas, when in earth life her own physical organizawhen in catch-life her own physical organiza-tion sufficed as an instrument to convey what she had to give, whether in words or deeds, she now is mostly obliged to bring about like results through the indirect instrumentality of individuals who are exceptionally impressional to spirit-influences. I have already placed on public record several instances wherein Ger trude has succeeded in bringing to my notice cases of individual need and suffering after the cases of individual need and suffering after the manner indicated, but never one, I think, in which the means used by her have been so strikingly beautiful as the following, which I believe is strictly true in every respect, both as it relates to the physical and spiritual phases of our existence, as from close investigation I am entirely satisfied that the poor lady alluded to never heard of my deceased daughter or myself until the facts were revealed to her in the way I shall describe.

Ishall describe.

Some two weeks ago, a servant knocked at my chamber door before I had risen from my bed, and told me there was a lady in the parlor. below who would like to see me. It was not the first intrusion of the kind I had experienced of late, and I felt doubly provoked now, not only for the reason of the lady's calling at all, but because it was at so unreasonable an hour! but because it was at so unreasonable an hour!

I, however, got up and dressed and went down
stairs to see her. At a glance I saw the marks
of deep mental as well as physical suffering on
her pallid, care-worn face, but still I felt so
vexed that when, with tears in her eyes, she
attempted to apologize for the liberty she had
taken by telling me that she should not have
troubled me in the way she did were it not that
she had been directed to call on me by one who
elaimed to be a spirit-daughter of mine by the claimed to be a spirit-daughter of mine by the name of Gertrude, I paid but little heed to her remonstrances further than to take her address, remonstrances further than to take her address, hand her a few dollars and request that she would not call on me again, whereupon I accompanied her to the front door, which she left with ill-suppressed sobs and tears. I soon felt remorse for having treated the poor lady so harshly, and resolved to call ere long at her home, which was in the northern suburbs of the city some pull and a balf carry. I not off the city, some mile and a-half away. I put off my-contemplated visit to her from day to day until last Sunday, when a servant knocked at my chamber door before I was dressed, and handed me a note, saying that a boy was waiting for an answer. I found the note was from the same poor lady I had so thoughtlessly turned away, as previously described. The note commenced thus:

commenced thus:

"Pardon me for calling on you for ald once more. I amill and unable to procure that which will bring back my strength. I have tried so very hard to get employment, but all my efforts have been in vain. From an over taxed brain I fell ill, and could not work if I could get it. I am so very willing to do anything that is honest and honorable. Gertrude has told me to appeal to you ence more, or I should not have done so. That dear, bright spirit has interested herself so kindly in my behalf that I would not disobey her, though it amount to nothing. That ald you gave me has melted away, for I have rent to pay and food to obtain for three herself and two fatherless children]. I am almost a stranger in the city, and there is not one I know to whom I can apply for help."...

On the afternoon of the day I received the

On the afternoon of the day I received the on the atternoon of the day? Feetivet the note I called to see its writer. I found her in a small back apartment, but very scantily furnished. In answer to my queries she told me that she was reared in Baltimore by parents who were, until after she was married, in good circumstances, and allowed her to grow to wo-manhood without learning any useful employ-ment, and that all she could now do was plain sewing, by which, when she could get work at all, she could not earn more than one dollar and a half per week. Thus reduced to the extremi-ty of want and distress, she said that, as she sat crying one day, she plainly heard a voice say to her, "Don't cry! father will help you!" "Who is your father?" she asked with difficulty. The spirit answered that her name was Gerty, and after several efforts succeeded in saying that Thomas Hazard was her father. Until that moment, the poor lady told me, she

had never heard the name of either my de-ceased daughter or myself, and had not the re-motest idea of who I was or where I lived. Gertrude again spoke and told her to put on her things and she would show her where I was. her things and she would show her where I was. The trusting lady obeyed the voice, when suddenly a small bright light, looking like a firelly, appeared before her and led her for a mile or more down Eleventh street, until it came to the crossing of Walnut, when the light vanished as suddenly as it had appeared, leaving the poor lady standing in the street in a part of the city in which she had never been before. But soon the light appeared again, and turning at right angle proceeded to lead her up Walnut street, two or more squares, when it stopped opposite the doorsteps of a house. On ringing the bell a colored man enemed the door, who in answer to the doorsteps of a house. On ringing the bell a colored man opened the door, who in answer to her faltering questions whether a gentleman by the name of Thomas Hazard lived there, said that there was such a man staying there, but that he had left the house a few minutes before. that he had left the house a few minutes before. The poor woman said it was with difficulty she kept from falling, such was the emotion she experienced in finding that she had been guided by my spirit daughter. On the next day she repeated her visit to me without the aid of the spirit-light, and at the early hour I have elsewhere stated, lest she should again be disappled. pointed in not finding me at home.

THOMAS R. HAZARD.

Philadelphia, March 21st, 1882.

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

Monday evening, May 15th, Mr. W. J. Colville gave an address upon "Our Spirit Home; Its Locality and Its Employments." He said:
"There are three great views of death brought before you in this time, the Material, the Christian, and the Spiritual. One consigns the non-elect to endless woe; the other to annihilation on passing out of the body; the spiritual teaches you that death is but the passing through the doorway of another house in which you are as an individual in the same state as that in which you left the body. When we realize that everything in Nature is perfectly good, we will realize that there is nothing that is positively evil. We cannot enjoy anything unless we rightly use it. There is no disease; that which you term so is simply lack of harmony. Whenever men and women are ignorant they are overtaken by accidents which are preventible by knowledge. What is death? The great liberator; but the eagle and the canary have the same ability to profit by the opening of their cage doors; so, there is no bar to your entering paradise excepting your ability to ascend the heights of its progressive power. In that land each one seeks the sphere to which he belongs by natural attraction, You live in the realm of that to which you are attracted by your own desires. If you ask what you shall do to be saved? Place yourselves in harmony with the laws of being, and you will be raved from discord and disease. If you wish evit to another, you attract that evil to yourself, clothe yourself with it as with a garment, and find it another, you attract that evil to yourself, clothe yourself with it as with a garment, and find it n your surroundings in your spirit-home. Those who have suffered most in the earthly life are the most advanced spiritually, and those who have encountered temptation and overcome it. are those who are in a high state

rial one, and we contend, as the ancient Hindus affirmed, that this earth is the first spiritual sphere of seven—seven being a symbolical number employed to express perfection. Those who locate the soul of man in the pineal gland or in the solar plexus, limit its powers unwarrantably, for the spirit permeates the whole organism, and while yet in the flesh can transcend the bounds of time and space; the spiritual world is here and now. Nature keeps a book of remembrance; and from that book you will be judged. That book is the astral atmosphere on which is photographed your thoughts, and all spirits who are on a par with or above you can read these characters, but those who are beneath you cannot. As it has ever been, is now, and ever shall be, as long as men and spirits have varying experiences their accounts will vary. Never think that your spirit friends are filmy, shadowy existences, without individuality or tangibility."

Mr. Colville closed by giving an improvised poem upon subjects named by the audience.

Dr. Ww. H. Coffin, Sec.

204 South 8th street, Brooklyn, E. D., N. Y. rial one, and we contend, as the ancient Hin-

Liver Coughs, often taken for Consumption, are cured almost instantly with Hop Bitters.

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SPECIAL NOTICES.

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based and the article he destres specially to recommend for the particle of spiritualist Meedings, in order to his ure prompt the rich, must teach this other of Monday, as the BANS LR of Literal goes to pressevery Tuesday.

# Banner of Light.

BOSTON, SATURDAY, MAY 27, 1882.

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THE WORK OF SPIRITUALISM IVAS broad as the universe. I extends from the highest spheres of angelle life to the west conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to these mankind, ... John Pierpout.

### Notice to Patrons.

May 30th being a legal holiday, the Bunner of Light establishment will be closed on that date. Our usual Tuesday afternoon Frank Cincin will also be omitted for that day.

### · Crime and Civilization.

It is not without a reason, not visible on the surface, that the telegraph daily collects such a wearisome and all but discouraging report of erime from every nook and corner of the country. Those who select it and those who publish it are working in a way they do not suspect for an end that is remote enough from their intention. They regard it as desirable intelligence, for which the reading public is habitually hungry. They do not suspect that that public is sure to be cloyed with the dose after a time, and to manifest a sickening sense of satiety. But before that stage is reached, the question will be seriously raised why such an appalling body of crime should exist as an element in our social system. People who never before gave any special attention to the matter, except as such a daily record helped to make racy reading and to impart a zest, however unwholesome, to their perusal of the newspaper, will inevitably pause to reflect on the cause of so much crime on every side, as well as on the prospect of finding a remedy. And that is the good this forbidding telegraph record is certain to do.

And when they discover, before going far in their investigation, that it is chiefly society's own fault that such a body of crime exists to feed the untlagging daily reports, they will be compelled to probe the subject still deeper to discover what society owes itself in order to be rid of such a foul cancer that is all the time consuming its life. It will become more and more obvious that to suffer this condition to continue unchecked will be the sure subversion of the social state. People will begin to realize that society is held together by virtue rather than by vice. They will sooner or later see very plainly that they must take an active part in this deadly conflict, and on the right side, unless they are willing that the wrong side shall become victorious. Crime is a proof of a still undeveloped humanity, and imitation being the leading trait of such a condition. crime is therefore more sure to spread by contagion than virtue is by its higher and purer example.

The problem of the present is how to lead this imitative faculty into the highest rather than the lowest channels—particularly in the case of the young who are in a transition state and need watchful care and patient and firm training, that their faculties for copying may be exerted in the direction of right rather than wrong doing, so that after habit once becomes more or less established they will follow virtue from custom, and in due time come to see the truth it contains for them, and afterwards to love it for its inherent and lasting beauty.

It is melancholy to witness the growth of crime everywhere, and to compare it with the growth of virtue and the spread of its elevating influences. Still, there can be little doubt that the general attention should be called to the fact of the common danger, that means may all the sooner be devised for averting it. Crime and criminal tendencies are found everywhere. Shall we sit down supinely in the dark shadow of so unwelcome a fact? If we do we shall be very sure to pay the costly penalty. So the people are warned and even goaded to take active measures to resist the impending danger. And in that enforced work they unconsciously become the partisans of virtue and truth and goodness; they become educated in virtue by their very necessity; and in fighting vice and crime they become convinced that it is not possible to overcome these evils in a day or a generation. The world in general will more and more clearly discover, in following out this contest, that the most that can be done for the eradication of these enemies of true living is but little. It will find that as many deep-thinking ones of the past, and the present too; have repeatedly proclaimed, the roots of vice and crime run away back into distant generations, sending out new shoots with the appearance of each one: Hence the work of correction is to begin with parents, that children may come to

a better inheritance. These pre-natal influences are the potent ones in all that relates to criminal tendency, and they are coming to be better understood Not until they are known as they should be will

must begin at the fountains if the streams are young must follow the education of parents, and not in the reverse order. Not only are parents to be continually enjoined to give their offspring right training, and surround them in their youth with proper restraints as well as examples, but it must be better understood than it is that parental traits are a matter of inheritance, and for that most important reason ought to be perfected continually. Even education is no proof against crime, for it not infrequently stimulates and directs its processes. It is in the education of the morals that the vital secret lies, and not in the schooling and development of the purely intellectual faculties. The latter may help to eradicate what is brutish and low, but it cannot do the work needed with the heart. It is time for parents te think seriously of this fact, and to instill it at the right time in their offspring.

What we call education certainly assists in planting the principle of self-respect in the individual, and so far in promoting right conduct. But it is too apt to excite ambition unduly, and not to allow play for the moral tendencies in human character. These form the basis on which our civilization is to build. The problem on earth is, how to grow more and more spiritual in the midst of our necessary material environments. And all, at the last, depends on training and education. We should aim to make our children good before we make them "smart." Of course we refer only to a healthy and manly goodness, and not to a goody goodness. The man who is quick to recognize the boundary that separates right from wrong; who instinctively turns from the suggestion of evil doing; who would far rather suffer a wrong than to do one, and whose very presence in a community lights up all around him, as a golden ray of sunlight illuminates a dark place, is the highest product that human civilization can show. It can ask for no more worthy result to crown its efforts. So long as such men are the exception instead of being the rule, civilization falls short to that degree in its work for the moral and societary regeneration of humanity.

### The Pantological College of Therapentics.

The proposition of Prof. J. R. Buchanan, published in our columns two weeks ago, to establish a Pantological College of Therapeutics, should attract the profound attention and interest of all progressive minds, and especially of those who understand Spiritual Philosophy, and know how deadly an influence is exerted by medical and theological schools in perpetuating bigotry and ignorance.

The proposed name happily expresses the idea. It is to be a College of THERAPEUTICS, medicine. In other words, they are devoted, not to healing the sick, which would be Thera- as a dernier resort. peuties, but to administering drugs. They are pedantic and learned as drug-shops, and their whole end is attained when they teach their pupils to administer freely the pills, powders and potions, blisters, embrocations, lotions, catharties, emetics, caustics, and other forms of drug medication. Their pupils being thus prescribing druggists, are intensely jealous and the smallest precedent in their favor. That our hostile against all other methods of healing... their fiercest animosity being directed against animal magnetism, and all forms of psychic healing.

For more than a thousand years they have warred against these beneficent measures, and succeeded not only in excluding all knowledge of these things from their pupils, but enlisting objections thereto. them in a fierce warfare against all spiritual progress. The Allopathic College is the ally of whole business of dentistry is made a possible monopthe Jesuit propaganda and the theological semnary in their war against liberal thought, and they have persisted much longer than the theologians in attempting to defend their bigotry by egal persecution of those who defy their power.

This formidable combination of theological and medical bigotry has so entrenched itself in the Government and the press that it should be a leading object with Spiritualists to emancipate the people by a higher education, which will change the medical profession from an ally of despotism to a leader in progress.

This is precisely what the new college is to do. Its graduates will carry into every comlabors of Prof. Buchanan. They will turn the current of scientific thought from the barren channels of materialism into the richer realm

of spiritual philosophy. This liberality and breadth of thought is expressed by the term "Pantological," or all scientific. A pantological system of therapeutics should embrace all things in nature that contribute to the healing of body or mind or preservation of health. In medical science as taught by Prof. Buchanan, life and health are recognized as belonging to the spiritual constilution of man, instead of the mechanical and chemical structure to which allopathic schools confine their attention. Hence in a school based on his philosophy the healing resources would be twice as great as those of any mere drug college could be. But the Allopathic drug colleges are not even faithful to their mission as teachers of drug practice. They run in a narrow routinism, not utilizing more than one enth of the materia medica.

The Pantological school, if it carries out the principles to which it is pledged, will send forth graduates whose superiority in scientific knowledge and practical skill will easily be recognized by all intelligent persons, for they will understand diagnosis, prescription and healing with scientific accuracy.

There are hundreds of natural healers, natural physicians, mediums, clairvoyants, etc., who need only the thorough training, culture and practice of such a college to take rank at the head of the profession in their respective localities, and drive into oblivion that cruel system of scientific quackery which has so long ruled the community with a rod of iron.

The long experience of Dr. Buchanan as a medical professor, and his advanced position as a medical reformer, and author of the most profound discoveries in the brain and nervous system, are a sufficient guarantee of the character of the proposed college. Having personally having attended his course of lectures in this city, we have a right to judge of his entire competency, and hence favor with all our heart the contemplated enterprise. Knowing, as we do, that such a college is absolutely needed, it seems to us there should be no difficulty in raising at least a hundred thousand dollars for its endowment. Every Spiritualist whom fortune has favored with abundant means, should consider such an institution a standing appeal to known the doctor for over thirty years, and

it be of any use to expect remedial success. We | himself, and if he contemplates any benevolent act for llumanity, he can do nothing more effecto be kept clear and pure. Education of the tive than in sustaining this great pioneer movement of philosophy and philanthropy.

### The Allopathic Fiasco!

"GOV. LONG'S vetoof the bill regulating the practice of dentistry, by placing it in the control of a little ring of practitioners who call themselves the regulars, was in sensible act. Open competition won't hart this trade anymore than it does others. Satisfaction to patients is the best test of ability. It a man's tooth can be plugged to his own satisfaction, for a moderate price, there is no reason why he should be compeled to pay an immoderate sum to a more stylish or regular dentist. If the wort of monopoly first asked for by the old school physicians is to extend to all related branches, the corn-doctors will be asking for protection next,"—Buston Herald.

The above division from our dashy contempora-

The above clipping from our dashy contempo-

rary the Herald, is the vehicle of much truth; notably the declaration "satisfaction to patients is the best test of ability," which we have frequently declared in the form of the expression "success is the best diploma," to be the only ground on which all questions bearing on the practice of medicine can be correctly judged. The extract at the same time embodies what amounts to a most sarcastic commentary on the late course of the advocates of medical legislation in Massachusetts. How are the mighty fallen! We have been treated, during the present session of the State Legislature, to the spectacle of the "great" and 'only original" army of Allopathy, mighty in 'sounding brass and tinkling cymbal," and flanked by its miserable allies the Eclectics and Homeopaths, approaching the law-makers with positive and haughty demand; we have seen it march out of the State House and into the street, only to take on a different formation there, and, concealing its real animus, make another approach in an effort to "regulate" the druggists of the Commonwealth; but this movement failed also. The Allopathic army with its auxiliaries having recoiled in confusion (though probably its leaders cherish the idea of again taxing the patience of the law-makers and putting the State to additional expense next fall), mirabile dictu, as a final spectacle we behold the camp-followers of that army endeavoring to make a last effort to "regulate" somebody: and nobody being left save the dentists, it was the practice of dentistry which this final move sought to "cabin, crib and confine." The idea which throughout has seemed to rule the Allopathic counsels thus far in Massachusetts seems to be to create some precedent in favor of class and restricting "medical legislation," no matter how slight in nature or frivolous in character, which can be made the basis in future years for more stringent measures in the same vein. From "regulating" medicine and surgery, the defeated "regulars" have shown themselves willing to descend to drug dispensing, next to dentistry, and perchance if they could have foreseen the fate-the Governor's veto-which was to befall the last assault (on dentistry), they might, even before the stated and not a mere college of medicine. All medi- time had passed by for the introduction of new cal schools at present claim to be colleges of business into the Legislature, have filed an medicine, and their graduates are doctors of application to be allowed to "regulate" even the humble chiropodists of the Commonwealth,

But they could not foresee the manly action of Gov. Long, and therefore, routed in these different efforts thus directly and indirectly made, the powers of Allopathy, as we have stated above, have retired for the nonce, and must wait for another season before they can have an opportunity to seek to establish even readers in different parts of the world may gain some idea of the outspoken nature of the document which sets forth the Governor's veto, we here copy it entire:

To the Honorable Senate: I herewith return to the Senate, in which it originated, a bill to regulate the practice of dentistry, with my

The controlling objection is that by force of it the oly in the control of a close corporation with restrictw lower consisting of loss hers, most of whom are in Boston, while the whole number of dentists in the Commonwealth is reported as some seven hundred. Under this act no person could hereafter enter into the practice of dentistry excent by consent of this society, which is put under no obligation to examine candidates, but may examine whom it pleases and none else. It may set any standard it sees fit. The diploma of any other dental or medical society is nothing, unless such society is "recognized" as "respectable" by the Massachusetts Dental Society. But there is no standard of such respectability or means of compelling such recognition. How and when is an applicant in Nantucket or Berkshire to get into the profession? Suppose the society munity that spirit of progressive liberalism fall into the hands of those who desire no more comwhich has been conspicuous in the lifelong petition? Grant, as is true, that the purpose of the bill is well meant, and that the Massachusetts Dental Society would of course have no other nurpose than to keep the profession clear of impostors; nevertheless a wrong principle is involved and the precedent is bad. If there must be a certificate of qualification let it come from a board required to sit at stated times and in convenient places throughout the State and to pass upon the qualifications of all who apply. Such a hoard, too, should spring from a broader basis than a single society, however worthy. This would obviate the special objection to the present bill. I am persunded the bill should be more carefully drawn before it becomes a law. It is not easy to see why there should be special legislation concerning dentists only. Why not concerning apothecaries, physicians, oculists, aurists, surgeons, cooks, plumbers and the other businesses which involve life and health? It would perhaps be better worth while to consider the expediency of a general statute to the effect that any person pursuing a business or profession without sufficient skill therein shall be punished. Such a statute in the hands of judge and jury would never work injustice, and yet would be ample for those exceptional cases of imposition, on the strength of which various special statutes are urged from year to year.

JOHN D. LONG.

Could anything be more explicit and to the point? Gov. Long's message has another and deeper signification, to our mind, than merely that applying specially to the bill which called it out: No bill looking to restrictive legislation in medicine or pharmacy has yet reached the Governor's presence; all have thus far been killed in the Legislature; we believe from the firm tenor of his veto in the dentistry matter that he would as readily have vetoed any other of the "Doctors' Plot Laws" had they come before him in due form for his Executive action, and that he will while Governor do the same by any bill of a like or similar nature -if one shall succeed in running the gauntlet of the Legislature. All honor to a ruler of the people, elected by the people, who refuses to be over-awed by designing cliques, but is ready, as Gov. Long has ever shown himself to be during his years of service for the

Commonwealth, to do that which he conceives

to be the best for the people! If the M. D.s will even exercise such amount

of reflective and reasoning powers as the "Society" in a "regular" way allows them to acknowledge the possession of, they will see that their prospects of oversloughing the constitutional rights of the people of Massachusetts grow smaller and smaller with each year's effort at the State House. If they do not realize it, and also the ridiculousness of the position in which they have finally placed themselves in their mad grasp after some kind of a legal precedent in their favor, they will become somewhat awakened by a perusal of the comments called forth in the daily press of Boston, regarding the Governor's veto of their last (though cunningly-masked) effort in this direction. We have yet to see the paper in Massachusetts which has defended the "dentistry bill," socalled, while the editorial remarks on the veto are unanimously in commendation of the Governor's action. The following instances from the Boston press may serve as illustrations of the truth of our asseveration: .

The Boston Journal expresses itself in the following outspoken manner regarding the matter in hand: .

"Governor Long's veto message is based upon a correct principle. There is to be no embargo laid upon the mouths of the people by the ipse dixit of a few The Governor does not believe in granting a monopoly for the manufacture of dentists, and he is right."

The Evening Star for May 18th, in the course of a leading article headed "'Regulars' and 'Irregulars,'" uses the following language, which has no uncertain sound:

"Gov. Long has done a sensible thing in vetoing the bill 'regulating the practice of dentistry.' We fail to see why a 'regular' dentist, because he belongs to an association of dentists, should receive special protection from the law to the exclusion of others in the same profession, who could not if they would secure a membership with the 'regulars.' A mechanic who is a member of a trades' union might with equal justice ask the same invidious protection. The demands of the 'regulars' in medicine and in dentistry are founded on an arrogance which is fostered by schools which admit of no rivalry, and which seek every means and opportunity to crush fair competition. The very use of the term 'regular' which this class adopts is an evidence of this arrogance. As we understand it a tregular' physician in this State is one who is a graduate of a regular medical school, and also a member of the Massachusetts Medical Society, and who does not advertise. To graduate from the former, and obtain membership in the society, he must studiously avoid originality, and carefully plod along in the rut which his venerable predecessors have tramped out for him. Innovations will not be tolerated; deviations from the course marked out will meet with certain censure, and progress must be made only in the direction in which the rut extends. The day has passed when homeopathy is looked upon with ridicule; when in order to receive the confidence of the public it is absolutely necessary to have a framed diploma of a certain kind of engraving, with certain signatures presumed to represent men whose word is above contradiction.

There is no absolutism in medicine save that established by the 'regulars,' The medical profession is still one of continued experiments. That is admitted by all. Should we then trust any particular body of men, guided by absolute and certain rules, to solve an uncertainty? Why should we encourage in the science of healing a class devoted to certain methods and grant it protection, while we discourage and deny pro tection to another class whose methods are different any more than we should stamp with the seal of legality the tenets of one religious denomination to the ex clusion of another?

' Honest folk find different roads to heaven,' said an old Scotchman, and we opine that there is more than one certain pathway which leads from sickness to

health." The Star editor proceeds to "note the facts, that the 'regulars' are not omnipotent; that all the knowledge of the human system is not confined to them; that their remedies for fleshly ills are not infallible, and that they have no right to ask special legislation for their protection"; opines that "because a physician is a 'regular' is no reason why the law should raise ı barrier between him and investigation any more than it should condemn as a false doctor a physician who resorts to advertising as a means of securing publicity"; and arrives at the following conclusion, with which we are sure all friends of freedom in medical practice will

heartily agree: "Let these doctors stand on the merits of their the ory and practice. Let the law commend them when they deserve it and condemn them when such condemnation is right, but let them have an equal standing before the law, and let them be equally responsible to the law for the health and lives of the people whom they treat. Class, sect, and sectional legislation are not looked upon with favor in this country, and so long as the law holds the individual to a strict responsibility for his acts, we cannot see the necessity for the wholesale condemnation of a certain class or school at the instance of another which has only un certain age and doubtful precedent to support its claim of superiority."

### Remarkable Instance of Spirit-Materialization.

In the course of a meeting held recently at the residence of Mr. Wm. H. Banks, 176 Lexington street, East Boston, by a number of ladies and gentlemen, among whom we recognize the names of several prominent Spiritualists of this city, Capt. C. P. Drisko, who is well known in this community as an able and experienced shipmaster, gave the following recital of a striking experience met with by him on shipboard, whereby he was made the recipient of a warning from a materialized spirit, by heeding which he not only saved his own vessel and crew from shipwreck, but also those of another captain. who, unacquainted with the shoals, was, by agreement, following implicitly in his wake:

"Every man who has attained the age of fifty or sixty years has had some strange experience, which, though real to himself, he cannot account for or explain to others. Therefore, when I hear people speak dogmatically that certain appearances are mere illusions, fancles, hallucinations, dreams of a diseased brain, etc., I become something of an agnostic, and ask, How do you know? The unknown is greater than the known, and unless a man knows everything, he cannot tell whether the thing I know is real or imaginary. So much for preface

In the winter of 1865 I commanded the ship Harri Booth, bound from New York for Dry Tortugas, with a cargo of government stores, and two hundred mechanics and laborers to be employed on the fortifications then in the course of construction. When the ship reached the vicinity of Abaco, the wind blew a fierce norther with heavy rain; the sun had gone down, and the weather soon became quite dark. To hand off was impossible, the wind blew too fresh to carry sail, and the only rational course left was to incur the risk of crossing the Bahama Banks. The ship drew fourteen feet, and I could not expect that there were much more than fifteen feet of water on some parts of the banks. A foot is very little to spare under a ship's keel; but I resolved to take the chance, and accordingly squared away, that is, put the ship before the wind, and took my departure from Berry Island. Having seen everything in order on deck. I left the chief mate, Mr. Peterson, a careful and trustworthy officer, in charge, and went below for a little rest.

At ten minutes to 11 o'clock I heard a voice clear and distinct, say: 'Go on deck and anchor !' 'Who are you?' I demanded; and I sprang on deck, for I was not a man to take orders from any one. I found

the ship going along on her true course, and everything as I could wish. I questioned Mr. Peterson if he had seen any person enter the cabin, but neither he nor the man at the wheel had either seen or heard any

Thinking it might have been hallucination I went below again; about ten minutes to 12 a man with a grey great coat and slouched hat entered the cabin, and, looking me straight in the face, commanded me to go on deck and anchor. He left the cabin deliberately. I heard his heavy tread as he passed before me. Once more I sprang on deck and found the ship all right. Sure of my course I was not disposed, even with this second warning, to obey any man or anything else, no matter what appearance it might put on. Again I went below, but not to sleep, for I had everything on, ready for a spring on deck.

At ten minutes to 1 A. M. the same man entered the cabin, and more imperiously than before said: 'Go on deck and anchor!' I recognized at a glance that the speaker was my old friend, Capt. John Barton, with whom I had sailed when a boy, and who treated me with great kindness. I sprang on deck, rounded the ship to and anchored her with fifty fathoms of chain, All hands were called and the sails furled.

Shortly afterward I fely the ship touch, but neither the mate nor any one eye noticed it. A few minutes later, however, all hands felt it. I threw the lead first from one side, then from the other, and found five fathoms (thirty feet) of water. I was perplexed, and asked myself what it could mean, when the same voice sang out, 'Throw the lead over the stern!' I did so, and to my dismay found only thirteen and a half feet (the ship drew fourteen). I immediately set the mizzen topsail and spanker, and backed her clear of the reef against which she sheered every time she brought a strain upon her chain.

The danger was past; the ship rode clear of the reef and sustained but little damage where she struck. A ship which spoke me in the early part of the evening, and whose captain was not familiar with the Bahamas said that he would follow me, and for this purpose I hung a light over my stern. Watching my movements closely, he rounded to almost as soon as I did and thereby saved his vessel. No doubt the norther had shallowed the water on the banks, and that if we had continued on our course we both would have been wrecked. Will those who assume that the spirits of our departed friends do not take an interest in us. please explain? What I have stated is true. It was the spirit of a departed friend, Capt. John Barton, well known as one of the best shipmasters in the country. He commanded among others the ships Talleyrand and Superior, and was esteemed by all who ever knew him. My voyage in the Harry Booth was entirely successful."

### An Appeal for the Destitute.

A few weeks since we alluded to one of the sufferers by the floods at the South who had been denied help by those who had control of the means of relief, for the reason that they were of the Church popularly known as the Christian, and he was a Spiritualist! That he and his family were in distress there was no question, but there he and they might remain unless they renounced their "heresy," and subscribed to a way of thinking formulated by the Church. We have before us a letter from the victim of the two evils: the flood of waters and the flood of bigotry-whose name is Joseph F. Tounoir, an old subscriber to the Banner, living at Pointe Coupee, New Texas, La.—in which he says that his destitution still continues.

Mr. Tounoir writes that at that date (May 4th), the water about his home was from eighteen inches to three feet deep. He was the next day to move his famished family from the high ground to which he had been driven, to a point nearer the ruins of his former habitation, so that as soon as the land became dry, he might go to work and restore the waste places. "Meanwhile," he says, "I have to wait patiently for the receding of the water, which goes off very slowly." We have already rendered assistance to this suffering brother on two occasions. Those who are able and willing dan do a great good by extending a helping hand to him, as he has an aged mother, widowed sister and three orphan children dependent upon him for support. Contributions to meet their immediate wants may be sent to this office, the receipt of which will be duly acknowledged in ou promptly forwarded to Mr. Tounoir.

### Condense!

We are always glad to receive for publication the correspondential favors of the friends all over the country; and are doing our best from week to week to give them to our readers as fast as space will allow. Our correspondents will, however, materially help us in the solution of the problem which each issue of the Banner of Light presents, if they will kindly condense their articles. Remember, short sketches, views presented cogently in brief, etc., (by reason of their increased availability for use) almost invariably outstrip longer articles in the race for publica-

### In Press,

And will be published as soon as possible by Colby & Rich, Boston, PROF. S. B. BRIT-TAN'S NEW WORK, entitled the "Vindication of Spiritualism." It will contain over five hundred pages, and be sold at \$2,00 per single copy; ten copies will be sent to one address for \$15,00, not including postage. Those who desire this grand work are requested to send their orders at once to this office.

Dr. Eugene Crowell, of Brooklyn, N. Y., reiterates that Mrs. Hull is a fraudulent medium, and at the same time has never attended one of her seances. He stated two years ago that he had good reasons for believing the manifestations at Astoria to be fraudulent, and consequently that he had no faith in them. Is such a man's evidence of any value to right-minded, impartial individuals, we ask? Why did he not make his reasons public then, instead of condemning the medium in private letters? Why does he not give his "reasons" now, if he has any to give?

About two hundred girls from fourteen to eighteen years of age met at Boffin's Bower a few evenings since, and voted to form an organization under the name of the Young Won-AN'S RIGHTS ASSOCIATION. The movement had its origin in a strike of the employés of a rubber goods manufactory, and has attracted many from other localities, with a promise of resulting in the establishment of a permanent society for mutual help in securing and maintaining the rights of its members in the line of a proper remuneration for their work.

The Banner of Light next week will contain the first part of a highly interesting article, entitled "ORIENTAL MAGIC AND ITS SIG-NIFICANCE," by Mr. JOSEPH P. HAZARD, in which he describes several most remarkable feats witnessed by himself and others in India, in the performance of which he claims that the agency of spirits, in some instances of materialized spirits, was plainly to be seen. The second part will appear in the following number.

In Re A. J. Davis's "New Departure." To the Editor of the Banner of Light:

In the Banner of May 13th we read Prof. Kiddle's letter with regard to A. J. Davis's opposition to Spirit Materialization. It is very surprising to us that Mr. Davis should come out against materialization, when he was the first one that prophesied, more than twentyfive years ago, that the time was coming when we should see our spirit-friends face to face; that they would walk by our side and converse with us as they did before they passed away. It is strange that he should oppose this phase of spiritual manifestations. We heard him say that when the world was ready to receive it, it would take place; and also in the same lecture he said that he was only "the John the Baptist" (the same as before Christ), preparing the way for the greater manifestation; for, said he (quoting the words of the Nazarene), "He that cometh after me is mightier than I, the latchet of whose shoes I am not worthy to unloose."

Let Mr. Davis beware, lest he be found fighting against the truth; beware how he stands in the way of the Car of Progress, or he will be crushed beneath its wheels, for Spiritualism will progress. Although men may rave and scoff, they cannot stop it, for God is at the helm, and it-will take more than Mr. Davis, or those who are combined with him, to arrest its prog-Yours for Truth,

HARVEY B. BALDWIN. Birmingham, Conn., May 14th, 1882.

To the Editor of the Banner of Bight :

While you are being wrongly represented by selfish enemies, do not suppose that any of those who have known you, and the course pursued in the conduct of the substantial, long tried and true Banner of Light, are indifferent to the conflicts going on in the earth or spirit-life, or both combined. You ought to be conscious of the fact that fully seven-tenths of those in either sphere, who know anything about the sustaining influences of Modern Spiritualism. are firm supporters of your course relative to mediums and the cause of truth and right. Even in the firm convictions of the truth of spiritual communications between the two worlds, it takes an experience of honest, unselfish investigation for many years to arrive at just conclusions concerning the forces at work to bring out a higher condition of earth-life.

Yours ever truly, 'L. K. COONLY, M. D. Lawrence, Mass., May 22d, 1882.

### A Worthy Example.

Mr. A. C. Ladd, proprietor of an extensive business three miles from Cartersville, Ga. and, as our correspondent says, "a thorough, practical and living Spiritualist," seeing the need of a place for Sunday gatherings for the people who had no opportunity for public intelgrowing up in ignorance, voluntarily erected a suitable building on his own ground, personally paying all the expense of the same. When ready for occupancy he was asked to deliver the dedicatory address, which he did. He announced the corner-stone of the enterprise as "wisdom, justice, mercy"; its name, "Nature's Free Church"; and concluded by dedicating it to "humanity, both embodied and disembodied," with no other creed to control its members than the two words-Do Good.

Meetings are to be held every Sunday; a Sunday-school in the morning. The platform is free for the occupancy of any denominational lists, and will furnish board and rooms to such minister, or any one who may have anything as may desire. The house is in a fine location either religious or intellectual for the benefit overlooking the bay and harbor, and within two of those who may be present. The seats are free and no expenses will be incurred, hence no 5 Chestnut street. collections asked. During the week Prof. G. W. Kates (who will be remembered by our readers as a correspondent of the Banner of Light in years past) is to conduct a school in which all the branches necessary for a common school education, or, if desired, any higher elocution and book-keeping. Prof. Kates is also to address the audience on Sundays in case of the absence of other speakers.

### Second-Class Mail Matter.

has written an important letter to the House of Representatives recommending that all postage on newspapers and magazines-that is. on all second-class matter—BE ABOLISHED. He shows very clearly that this can safely be done. This is a move in the right direction. Congress should attend to it at once.

In reply to queries of a correspondent in regard to the late MR. EPES SARGENT's literary labors, we would say, briefly, that while a scholar in the Boston Latin School he wrote for the Literary Journal, conducted by himself and other boys of the school. At Harvard, he wrote for his brother's paper, The Collegian. Afterward, he was editorially connected with the Daily Advertiser, the Atlas and the Transcript of Boston, and for awhile with the New York Mirror. In the latter part of his life he devoted his time to writing school-books, and works on Spiritualism, particularly in regard to the phenomena. The last two works he was engaged upon were the "Scientific Basis of Spiritualism," and the editing of Harper's Cyclopædia of English and American Poetry.

We are under obligations to Mrs. John C. Grinnell, of Newport, R. I., for a copy of a photograph of her late husband, who while in earthlife was extensively known as an excellent clairvoyant, test-medium and healer, and was the sensitive through whose instrumentality Hon. Thomas R. Hazard collated the remarkable work called The Ordeal of Life, with which many of our readers are familiar. Visitors to the Banner of Light establishment will find the picture on public view.

The Boston Public Library has been enriched by a complete set of the writings of Theodore Parker, presented to it by Miss Matilda Goddard, of this city. This collection includes not only his published works, but newspaper clippings, magazine articles, etc., in great number, appropriately arranged in bound vol. M. Knights, and our informant, Mrs. H. V. Chapin. number, appropriately arranged in bound volumes, presenting the opinions of his contemporaries respecting his public labors. The gift is of a value that will increase as the years pass

The First Spiritualist Society of Taunton. Mass., meets regularly on Sunday afternoon and evening of each week in G. A. R. Hall: W. W. Harndon, President; I. H. Eddy, Pice-President; C. Dean, Treasurer; C. E. Pierce, Sec-

On our second page will be found a report of the proceedings at the Spiritualist Convention held in Brattleboro', Vt., April 1st and 2d, to celebrate the thirty-fourth anniversary of the advent of Modern Spiritualism.

Dr. Henry Slade's Return to New York.

Dr. Slade has returned to New York after an absence of four months, and is now located at 228 West 40th street. His tour has been a very successful one, and it is worthy of note that the press has changed its tone to a remarkable degree in regard to the phenomena that occur in his presence, in nearly if not quite all the places he visited full reports being given of what the editors or reporters of the local papers experienced at his scances. One, the Express, Oswego, N. Y., filled three of its columns with a vivid description of what occurred during the night Dr. Slade and the city editor roomed together. Though Dr. Slade is at present in the enjoyment of comparative good health, he has not fully recovered from the severe illness that attacked him while in Cincinnati, and is obliged to use a cane in walking.

### Woman Suffrage Convention.

The National Woman Suffrage Association of Massachusetts will hold its third convention Thursday, May 25th, in Lyceum Hall, Winchester. There will be two sessions, at 2:30 and 7:30 P. M. The informal discussion, which has proved so successful at the two preceding conventions, will be an especial feature of both sessions.

We are informed that "Mother Maynard," by which familiar name the mother-inlaw of Mrs. Nettie Colburn Maynard, the trance medium and lecturer, has long been known. passed from this to the higher life on the morning of May 19th, at White Plains, N. Y. For many years her home in Buffalo, N. Y., has been the temporary abiding-place of mediums. lecturers, and others of the ranks of Spiritualism passing that way, all of whom lovingly remember the words of welcome with which she always greeted them, her generous hospitality during their stay, and the deep sincerity and heartiness with which she bade them Godspeed upon their departure.

Her funeral was to occur in White Plains, at the residence of her son, Mr. W. H. Maynard, last Sunday afternoon-Prof. S. B. Brittan officiating. It was only on the 16th of May that thirty or forty prominent friends, including Dr. Brittan, assembled at White Plains to celebrate the "crystal wedding" of Mr. and Mrs. Maynard; and it is truly an index of the great mutations attending earthly affairs, that a gathering was so soon after convened to pay the last tribute of respect to their mother.

An esteemed correspondent, a lady who during his earth-life was a valued friend of the late Epes Sargent, Esq., writes us as follows from Cairo, Ill., May 18th: "We have been holding developing circles in my house almost every night for several months, and I hope to have lectual culture, also for the children who were important things to report before long. We are promised materialization without any kind of a screen, but of course it is yet to be proven. think the Message Department of the Banner of Light excites more and more interest continually. It is certainly a blessing to both worlds. One has the pleasure of sending messages, the other of receiving them."

> We are informed that Dr. Fannie C. Dexter, (formerly of 476 Tremont street, Boston, latterly of 262 Westminster street, Providence,) has taken a house at Newport, R. I., which she designs making a summer resort for Spiritualminutes' walk to the shore. Address her at No.

> In the course of a business letter enclosing three dollars for a Banner of Light renewal. Dr. Allen Pence, of Terre Haute, Ind. writes: Our mediums. Annie Stewart and Emma Hurst, continue by their wonderful powers of materialization to delight, astonish and bewilder those who are daily found in their séance rooms."

On our second page will be found a full account of the services held in memory of Wm. F. Hunt, late of the New York Lyceum. This It is reported that the Postmaster-General report of the exercises was made for the columns of the Banner of Light by J. F. Snipes, to whom we return thanks for his kindness in so

> We learn from London Light that a collection of J. J. Morse's Trance Addresses is about to be issued by a London publisher. The yolume will contain eight addresses delivered at Goswell Hall, London, during January and February last, dealing with interesting and instructive topics.

> Mo On our third page will be found an article from the pen of Allen Putnam, Esq., entitled "Mediumistic Frauds." In justice to Mr. P. we would state that the article has been in type for two weeks past—an opportunity for its publication not occurring till the present issue.

We shall print next week a brief but thoughtful and pertinent article prepared for these columns by our esteemed correspondent, Charles W. Gardner, Esq., of Portsmouth, N. H., and entitled "INVESTIGATE OURSELVES."

Dean Clarke has a letter under Banner Correspondence this week to which the reader's attention is specially called. It is of marked pertinency at the present time.

Read announcement of Lake Pleasant Camp-Meeting on seventh page.

Mrs. Mary E. Huntoon has-so we are informed -been giving séances for materialization in Albany, N. Y., with great success. A correspondent writes us that at one of them, Mrs. Perkins and Mrs. Stearns, formerly of the Ladies' Aid Society of this city, appeared, and were recognized. The latter desired the fact of their coming be made known to their friends in Boston remarking that they were more alive than ever before to the interests of humanity, and to the good work in which the Boston Ladies' Ald Society is and "Aunt Mary," and were acquainted with them in

To the Editor of the Banner of Light:

We take great pleasure in perusing the Banner of Light in its enlarged form, it being full of interest, protecting our genuine mediums, and proclaiming true Spiritualism far and wide. Wherever we go we invite hem to take the Banner of Light.

from Miller's Falls at a moderate price. Any one wishing to build, repair, buy or sell cottages, will do well to communicate with us. MR. AND MRS. HARVEY LYMAN.

We have made arrangements whereby persons wish-

ing to visit Lake Pleasant can have conveyance to or

Lake Pleasant, Mass.

Fast, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods. 10 cents for any color.

Movements of Lecturers and Mediums. [Matter for this Department should reach our office by

Tuesday morning to insure insertion the same week.] Hon. Warren Chase is on his way to California. He lectured in Toledo, O., May 14th and 21st, morning and evening, to good houses, and will speak in St. Louis. Mo., May 28th, where he may be addressed till June

Dr. H. P. Fairfield will lecture in Dummerston, Vt. Friday evening, May 26th, also in the Town Hall at Putney, Vt., Saturday evening and Sunday, May 27th and 28th. Would like to make other engagements for Sundays and grove or camp-meetings. Address him at Stafford Springs, Conn., P. O. Box 30.

A. W. S. Rothermel was still in Philadelphia, Pa.

Joseph D. Stiles, since his return from Vermout, has iddressed large audiences in Natick, speaking there three Sundays, and in Portland, Me., two Sundays. He speaks next Sunday, May 28th, in West Duxbury, Mass. Addressed large and appreciative audiences in Weymouth last Sunday. Address, until further notice. Weymouth, Mass.

Mrs. M. C. Gale, of 198 Springfield street, Boston. gave great satisfaction by her inspirational discourses at Leominster, Mass., May 14th.

Mrs. Lizzle Manchester, of West Randolph, Vt., will speak in the Spiritualists' Hall, Bartonsville, Vt., Sunday, May 28th, at the usual hours. On the same day, at 12 o'clock, the Spiritualists' Association will hold its annual business meeting for the election of officers.

Rev. Charles D. Lothrop spoke in Fitchburg, Mass., to good acceptance, last Sunday. Mr. Lothrop deserves to be constantly employed by Spiritualist societies generally, since having perceived the greater light he has not scrupled to follow it, though it led him out from former conditions and modes of bellef. Those desiring his services can address him at Hotel Elliot, Boston, Mass.

Mrs. S. W. Van Horn, an accomplished elocutionist and an able speaker, will lecture for Brooklyn, N. Y., Fraternity at Brooklyn Institute, Friday evening, June 2d : Subject. " Matter vs. Spirit."

"True Spiritualism Marching on to Victory" is the subject of W. C. Bowen's lecture before the Brooklyn, N. Y., Fraternity, Friday evening, May 26th, at Brook-

lyn (N. Y.) Institute. Mrs. Hannah B. Morse gives her closing lectures in Brooklyn, N. Y., at the Institute, Sunday, May 28th.

at 3 and 7:45 P. M. Frank T. Ripley will journey Eastward in June, vis iting Boston in due course of time. Those wishing his services on route to speak and give public tests from the platform, should address him at once at Horicon, Dodge Co., Wis.

W. J. Colville, of Boston, will speak at Composite Rooms, 4th street, corner of South 2d street, Brooklyn N. Y., Monday evening, May 29th.

### Forest City Park Association of Vermont.

To the Editor of the Banner of Light:

The Forest City Park Association, a stock company formed for the purpose of fitting up a Park for Spiritualist Camp-Meetings in Vermont, held its first stockholders' meeting at the Quincy House, Burlington, May 10th, at which the following Board of Officers were elected: President, Dr. E. A. Smith, Brandon; Vice-Presidents, Dr. S. N. Gould, West Randolph; Presidents, Dr. E. A. Smith. Brandon; Vice-Presidents, Dr. S. N. Gould, West Randolph; Geo. A. Fuller, Dover, Mass.: Lucius Webb. East Granville: Secretary, O. G. Bugbee, East Barnard; Treasurer, A. F. Hubbard, Tyson Furnace; Directors, Dr. E. A. Smith, Brandon; Dr. S. N. Gould, West Randolph; A. D. Rood, Essex; Lucius Webb, East Granville: Dr. G. S. Brunson, St. Albaus; A. E. Lamb, West Randolph; A. F. Hubbard, Tyson Furnace; Mrs. E. H. Shaw, Morrisville; Mrs. F. E. Bentley, Jericho. The meeting was harmonious throughout, and all seemed united in a determination to make the enterprise a grand success. to make the enterprise a grand success.

to make the enterprise a grand success. The grounds, which are located in Burlington, will be fitted up as soon as possible, and arrangements made for the coming Camp-Meeting, of which due notice will be given. Everything looks most auspicious, and we hope to inaugurate among our green hills one of the most successful camp-meetings ever held in New England. Every effort will be made to render the meeting pleasant and attractive, and we would bespeak the good wishes and assistance of every friend of Freethought in making this enterprise, and every other of a progressive enterprise, and every other of a progressive nature, a success, that the pure air of our country may become vibrant with the principles of "Universal Mental Liberty."

O. G. Bugnee, Sec.

East Barnard, Vt., May 13th, 1882.

Over the door of the temple dedicated to the idol Vaccination surely should be inscribed: "Who enters here leaves common sense behind."—P. A. Taylor, M. P., Londen, Eng.

\*Both Lydia E. Pinkham's Vegetable Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3c. stamp. Send for pamphlet. Mention this

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks.

SECULAR PRESS BUREAU, RE-ORGANIZED UNDER THE DIRECTION OF THE

AMERICAN SPIRITUALIST ALLIANCE, No. 61 Irving Pince. NEW YORK CITY.

B. B. BRITTAN, Chairman Bureau Com.; HENRY J. NEWTON, Treasurer; Nelson Cross, Secretary; HENRY KIDDLE, Cor. Secretary.

Henny Kiddle, Cor. Secretary.

Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spiritualism—which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this enterprise everywhere—all who wish well of the Secular Press Bureau—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance.

the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

Until further notice all literary communications, excerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 286 Broadway, office No. 11.

Funds for the support of the Bureau should be forwarded to MESSRS. COLBY & RICH, 9 Montgomery Place Recton Mass. Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.

### Funds Received in Aid of Charles H.

Foster.

To Correspondents.

No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

R. W. B., KEYPORT, N. J.-The manifestations you receive indicate that spirits are seeking to develop your nowers as a writing medium. It is optional with yourself whether you use planchette at your sittings or not. Con-

whether you use planchette at your sittings or not. Continue to sit patiently at regular intervals of time, and note carefully for your own guidance whatever you may receive.

The Second Annual Convention.

Of the New Hampshire State Spiritualist Association will be holden at Liberty Hall, in the city of Keene, N. H., on Friday, Sauralay and Sunday, the light, I'th and isth of June next. There will be three sessions each day, attended by some of the best speakers and test mediums now in the field, and enlivened with excellent muste by a very select choir, interspersed with songs by some fine stoloits.

Preparations are making for a rich social, intellectual and spiritual feast, at which a large attendance of the triends in the State is confidently and most carnestly desired. A most confidently and anot participate in the Joy of the occasion. A more extended to our Massachusetts and Vermont neighbors to be present and participate in the lost of the occasion. A more extended and detailed notice will soon appear.

RATES OF ADVERTISING.

Back line in Agate (yes I great seed.)

The following speakers have been engaged for the meeting: Mrs. R. Shepadi Lillie, Mrs. Rechers have been engaged for the meeting: Mrs. R. Shepadi Lillie, Mrs. R. Shepadi Lillie, Mrs. R. Shepadi Lillie, Mrs. Rechers, Mrs. N. J. William Mrs. Each R. Burnham. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Burcham. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchman. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchman. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchman. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchman. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchman. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchman. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchman. Mrs. Fannie Davis Smith, Mrs. E. L. Saxon, Pro

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and litteen cents for every insertion on the eleventh page. Npecial Notices forty cents per line, Minion, each insertion.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Cerms, \$3 and four 3-cent stamps. REGISTER

ADVERTISEMENTS.

# VEGETABLE COMPOUND

For all those Painful Complaints and Weakness es so common to our best female population.

A Medicine for Woman. Invented by a Woman Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

## It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale check of woman the fresh roses of life's spring

Physicians use It and Prescribe It Freely . an

It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of hearing down, causing pain, weight and backache, is always permanently cured by its use.

For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will cradicate every vestige of Humors from the Blood, and give tone and strength to the system of man, woman o child. Insist on having it.

Both the Compound and Blood Purifier are prepared a 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mall in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of Inquiry. Enclose

No family should be without LYDIA E. PINKHAM'S LIVER PHAS. They cure constitution, billousness, and torpidity of the liver. 25 cents per box.

May 27. [4] May 27. [4]

### KIDNEY-WORT IS A SURE CURE

for all diseases of the Kidneys and LIVER.

It has specific action on this most important organ, en-abling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels

in free condition, effecting its regular discharge. Malaria. If you are suffering from malaria, have the chills, are billous dyspen-

tie, or constipated, Kidney-Wort will surely relieve an quickly cure. In the Spring, to cleanse the System, every one should take a thorough course of 1t.

SOLD BY DRUGGISTS. Price \$1. KIDNEY-WORT May 27, [41]

# DR. COLLINS'S **PAINLESS** OPIUM ANTIDOTE.

TESTIMONIAL. "A Perfect Cure." HALE'S EDDY, N. Y., March 9, 1880. Dr. S. B. Collins, La Porte, Ind.:

Your Antidote has made a perfect cure in my case. I have not taken it since the middle of October, nor do I need it. Have not had the least desire for any kind of stimulant. My health is good-weigh is pounds more than I have in ten years. If this will be of any use to you, use it as you will. ... ANNA WEST.

THE GREAT SPIRITUAL REMEDIES PREPARED THROUGH THE MEDICMSHIP OF

JAMES A. BLISS.

BLACKFOOT'S MAGNETIZED PAPER. To heal the sick or develop mediumship. Price 10 cents per sheet, or 12 sheets for \$1.00. I sheet each week, for four weeks, 40 cents. Eight weeks, 70 cents. Twelve weeks, \$1.00.

DR. YORK'S LIVER AND KIDNEY PILLS. A sure curd for all diseases of Liver and Kidneys. Price, post-paid, 25 cts. per box, or five boxes for \$1,00.

DR. YORK'S POSITIVE BLOOD PURIFIER.

A radical cure for ALL diseases of the Blood, no matter how long standing. Price, post-pald, 50 cls. per box, or three boxes for \$1,00. SPIRIT COMMUNICATIONS

By Letter for parties at a distance. Terms, \$1,00 and 3 3-ct. stamps. Sond postal card for testimonials and circulars. Address. JAMES A. BLISS, 73 Hanover street, May 27. Boston, Mass.

# ONGFELLOW.

LADIES and Mon wanted to sell the finest Portrait of Longfellow ever published. Sample in case, 50c. Also canvassers for the only real Picture of "Garffeld Family" yet published. All other Groups carlcature a number of the family. Outfil, \$1. Sales immense. Now is a harvest-time for canvassers. R. H. CURRAN & CO., Publishers of "The Orphans" Rescue, "The Dawning Light," etc., 12 Pemberton Square, Boston. 

Mesmerism, Spiritualism, Witchcraft and Miracla. A treatise, showing that mesmerism is a key which will unlock many chambers of mystery. By Allen Putnam, author of "Spirit-Works," and "Natty, a Spirit." Paper, 30 cents, postage free.

Forsale by COLBY & RICH.

New England Spiritualists' Camp-, Meeting Association.

# Ninth Annual Convocation

AT LAKE PLEASANT, MONTAGUE, MASS. (On the Hoosac Tunnel Route, inidway between Board Troy),

JULY 20TH TO AUGUST 27TH, 1882, INCLUSIVE.

THE FITCHING MILITARY BAND, of twenty-four pleces, will acrive raturday, July 20th, at II A. M., and remain until Monday, August 20th, giving daily two concerts at 9530 and 1 P.M. This Band is pronounced by musical critics as having no superior in New England, especially in concert music.

critics as having no superior in New England, especially in concert musts.

Rushiess Circles therety cents per line, Agate, each insertion.

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

Payments in all cases in advance.

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

SPECIAL NOTICES.

By CIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice, Glenora, Yates Co., N. Y. O.1.

HEALER (assisted by competent Physician, Electrician, Rep., New York Offices, 615 Lexington Avenue, Hours 12 to 5 p. m., Thesdays, Thursdays and Saturdays, BROOKLYN; 176 WaSidington street. Hours 12 to 6 p. M.; Wednesdays and Fildays, Pattents boarded. Treaments by math. DR, MONCK lectures and publicly heals the clek every Wednesday and Sunday evening, at 8, at Adelphilad, corner Myrthe Avenue and Adelphi-street, Brooklyn, May 13, - 11

## MRS. L. J. COLLAMORE.

PCLECTIC and Magnetic Physician, 198 Tremont street, Traffiction above Dover st., Boston, Mass. Examination from lock of hair, \$1,00. Also gives Medicated Vapor, Buths, May 27 - 188 WANTED,

A GOOD Magnetic Physician as partner. Practice now worth \$10,000 per year. None but the best need apply. Price, \$2,00. A pare chance for the right man. Adenes, "SANTARIUM," Bunner of Light office, Teston, Mass, May 20.

MISS H. A. BLAISDELL, A RUIST FOR SPIRIT PICTURES of triend on Drawing and Painting. Also Magnetic Healer. No. 36 Worcester Square. Roston: Mass. 20 May 27.

DERSONS who were never vaccinated, and

A. who desire to be made proof against vaccinating, and contagion of all'kinds, and will be analysed how to improve and protect themselves, enchoses stamp for postage to VIC TOR B. HAALL, discoverer of Vicaomy School of Vital sclence, Toronto, Canada. This advertisement will only appear once.

May 17.

DR FANNIE C. DENTER, formerly 476 Tremont street, floston, has taken above in New yor, R. 5. Chestant street, off Washington street, where she will practice her peculiar gifts of Healing, Tests and Business, May 27. 13w.

FREE until June 1st, 1882, a correct diag-powders. Send lock hair, age, sex and 25 cents to DR, CARPENTER, 219 Tremon street, Boston, Mass, May 27, 148

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; horoscope thereof free of charge, Reliable on Business, Marriage, Disease, and all Financial and Social Affairs, Send age, stamp, and hour of birth if possible. May 27,

YOUR CHART OF DESTINY Send age, color of eyes, with 20 cents, to GYPSY WELLES, Parkville, L. I., N.Y. 2wis - May 20, H. L. RELDIS, ROOKBINDER.

275 MAIN STREET, SPRINGFIELD, MASS. SAN FRANCISCO. DANNER OF LIGHT and Spiritualistic Books for sale.
Nov. 15.—istf

A NEW COLLECTION OF

WORDS AND MUSIC

FOR THE

Choir, Congregation, and Social Circle.

Combining "GOLDEN MELODIES" and "SPIRIT-UAL ECHOES," with the addition of Thirty Pages of New Music.

BY S. W. TUCKER.

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A little while longer,
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Almost Home,
And He will make it plain.
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Star of truth,
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She has crossed the river,
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They'll welcome us home.
There's a land of ladeless
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Come up thither.
Come, gentle spirits.
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Come, go with me.
Day by day.
Do n't ask ind to tarry.
Evergreen slore.
Evergreen slore.
Evergreen slore.
Fold us in your arms.
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come up thither.
Come, gentle spirits.
Comsophation.
Come, go with me.
Day by day.
Don't ask me to tarry.
Evergreen shore.
Evergreen shore.
Fold us in your arms.
Fraternity.
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.
Golden shore.
The saling nearer home.
The sabisath moon.
The submit in Gol.
The sabisath moon.
The sabisath meon.
The s We shall meet on the bright, etc.
Welcome angels,
Waiting 'mild the shadows,
When shall we meet again'
We welcome them here,
We 'll meet them by and-by,
Where shadows fall not, etc.
We 'll anchor in the harbor,
We 'll gather at the potal,
We shall know each other
there.

I 'm called to the better land I long to be there. Looking over, Looking beyond, Looking beyond, Longing for home, Let men love one another, Live for an object. My arbor of love, My home beyond the river, Moving Homeward, My mandlan Angel, Not yet, No weeping there, No death, Not yet for me, Never lost, Only waiting. waiting. woe is past. utside. ver the river 1 'm going.

we'll dwell beyond them all. We'll dwell beyond them an.
Waiting to go,
Waiting on this shore,
We're journeying on,
What must it be to be there,
Where we'll weary nevermore. Whisper us of spirit-life, Waiting at the river, CHANTS. Come to me.

Tenting nearer home.

Oh, bear me away.
One by one,
Passed on,
Passing away,
Parting hymn,
Passing the vell,
Repose, Repose.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIRTY PAGES OF SEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

Honris, 50 cents; postage free. 12 copies, \$4,50; postage free. — Paper, 35 cents; postage free. 12 copies, \$3,50;

For sale by COLUY & RICH.

### A SOLDIER'S MARCIL.

A stir of merry music through the street; A stir of merry music through the street; Quick, quick, and quick the resonant notes reply. Sound answering sound to link one melody. And time the springy rhythm of marching feet. Look out upon the pomp. Lo! what doth meet. The eager question of the expectant eye? The bier whereon some coffin late did lie: And these that mourned return, their task complete. Peal, peal, triumphant notes, what use for woe?

One that was with us rests as we shall rest;
And if a void for his sake vex our breast,
Yet must we pass the way life fids us go,
And time our feet to speed and make brave show,
Ped on, rejoiceful music; so 't is best,
-tood Words, AUGUSTA WEISTER.

# Banner Correspondence.

### California.

SAN FRANCISCO.-Dr. Dean Clarke writes: 'The arduous labor of four years' missionarying in Washington Territory and Oregon, together with the debilitating effects of a humid atmosphere, rendered my frail physical powers unserviceable, after my work in Portland was finished, and about the middle of last September I returned to the Golden State, hoping to soon recuperate and resume duty on the rostrum. But a few efforts at Stockton and Oakland rendered it an absolute necessity for me to 'go into winter quarters' to recruit exhausted energies, and so I have been biding my time, doing only occasional public and private service among the brethren of this commercial and larger number still earnestly seeking the light. spiritual 'headquarters.' Having done as much beating about the bush' as I feel able to do at present, I contemplate a return to my old fields of labor in the East ere long.

In regard to the much talked of subject, materialization, I would ask, Can any spiritual society or individual expect long to flourish by ignoring or condemning the best evidence of individual spirit existence, because it may not accord with preconceived opinions and preju- dium there. This greatly surprised me, as it is dices, or may come through persons whom they claim to be of questionable honesty? If a visited where I have failed to find one or more house divided against itself cannot stand,' how much less stable is one whose occupants constantly attempt to destroy its foundation stones of physical facts! Nay! Brethren, it willnever do to turn our backs upon any phase of phenomena the spirit-world sees fit to give us, calling it 'common or unclean.' Much less justified are they who malign the imperfect and perhaps sometimes morally frail instruments through whom the Supernal Powers are compelled to manifest, if at all. Let us have charity, not self-righteousness, and we will 'grow in grace and a knowledge of the truth' much

I have no more, love of fraud than its loudest exposer; but the crime should be unmistakably proven before condemnation, and the fact of willful design on the part of the mediums should be clearly and not inferentially proven, before the responsibility is placed upon them.

To be 'wise as serpents' may be well, but let us be 'harmless as doves' toward those who are often 'more sinned against than sinning,' even in the production of fraudulent manifestations, as many facts prove. 'Let us have peace;' yes, even if we have to fight for it; but first pure, then peaceable,' is perhaps a sine qua non. One would think by a cursory reading of the editorials of our various Spiritualist journals that the Perihelion (or Pandemonium) had perturbed the 'stars' in the spiritual galaxy, or that some malign comet had thrown our chief luminaries out of balance, so that they collide, and bruise one another fearfully! But we poor satellites, who shine with borrowed light, perhaps ought not to pass any reflections upon those who supply us with the material by which we glow, though we may be pardoned for suggesting that there is room enough for all, when each keeps in its own orbit, and doesn't try to eclipse the others-suum cuique.

Social receptions have recently been inaugurated here among the brethren, and the goodwill and harmony that have characterized them thus far augur more unity of spirit and fraternity of feeling among the heterogeneous elements composing the body spiritualistic, than have hitherto prevailed.

The illustrious Stephen A. Douglas once uttered a trite saying, which every Spiritualist ought to adopt and act upon, viz., 'Let us know each other better, that we may love each other more.' There is only one thing easier than to be mistaken, and that is to be misunderstood, especially by those who know us only by reputation, and hence the necessity of personal acquaintance, not only with each other, as we are, but with all the circumstances and conditions that made us so.

Since our grand Anniversary communion which brought together in mutual sympathy and rejoicing many who too seldom meet and mingle, the editors of Light for All held a very recherche reception at which over a hundred sympathizing friends assembled, and enjoyed 'a feast of reason and a flow of soul' that was fraternizing and uplifting. Previously, Mrs. Connor, relict of Commodore Connor, a most zealous and stanch friend of our cause, and a ministering angel to many a poor medium, held a memorial reception of her friends, to commemorate the second anniversary of the spirit-birth of her noble husband. Several of the prominent mediums of the city were present, and the guests from two worlds met in joyful reunion, which took away the sting of death, strengthened the bonds of undying love, and joined heaven and earth in a holy union for life, which no man can put asunder.

Mrs. Elsie Crindle-Reynolds, the best abused, and thus best advertised medium in this city, last week gave a reception to her friends, and, mirabile dictu, some of her enemies came also. But with lady-like bearing she gave welcome to all, and did what hospitality and politeness could do to return good for evil, to some who have been unsparing in her denunciation. The writer, at the call of the master of ceremonies, made a brief impromptu speech, as the spirit gave utterance, and its concilatory tone seemed to touch all hearts, to soften former asperities, and to mollify prejudices, for the time being at least, so that fraternal harmony reigned. Several prominent mediums of the city were present, and some of them feeling a touch from angels which makes all hearts akin, made apolegetic and sympathetic remarks, which, it is to be hoped, flowed from a fount which may not soon run dry.

For the benefit of all, I will repeat the closing words the inspirers gave me to admonish Mrs. R.'s traducers: 'Mediums, you can afford to be persecuted for truth and righteousness' sake, but you cannot afford to suffer by persecuting one another.'

The writer has had the privilege of witnessing the materializing and other manifestations through this most gifted medium, several times of late, under strict test conditions, and as an experienced and cautious investigator ready to expose fraud when it is actually discovered, as arm's length on a slate, placed in a chair in

to defend the truth at all hazards, I am willing to stake my reputation as an accurate observer on the genuineness of what I have seen of Mrs. Reynolds's mediumship.

It has been said: 'The agitation of thought is the beginning of wisdom,' to which I add, 'the agitation of passion is the ending of it,' May no fact in nature destroy our equanimity, or disturb our serenity. Let us spiritualize our materialism, and allow the scientists above to materialize their spirits, without any aid (?) from tricksters, or any hinderance either from pedantie or ignorant skepticism.

To old friends and co-workers throughout the earth and the heavens, I send fraternal greeting. I hope in the not distant future to retrace my pilgrim footsteps, and clasp again hands that were warm with fraternal feeling, and to commune again with hearts and heads which doubtless have wiser as well as older

### District of Columbia.

WASHINGTON.-Julia M. Carpenter writes, May 4th: "We have just returned from a three months' trip to the far West, where my husband gave courses of lectures on Psychology to pleased and interested audiences. We visited St. Louis, Kansas City and St. Joseph, Mo., and Leavenworth and Topeka, Kansas. At Kansas City I found a large number of the leading people firm in the faith of Spiritualism, and a While there I had the pleasure of meeting Mrs. Anna Kimball, who with her fine lectures and remarkable psychometric readings, is doing a most efficient work. Regular meetings are held every Sunday, which are well attended.

St. Joseph is a bright, active town, about sixty miles further up on the Missouri River. It has a population of forty thousand people, and as far as I could learn there is not a public methe only town east or west that I have ever active mediums. I presume there may be several in private life. We met there a physician, Dr. Estes, who possesses wonderful power as a mind-reader. He visited us at our hotel, and I was deeply interested in the phenomena presented by him. Although one of the 'Regulars,' he extensively practices healing by manipulation, much to the discomfiture of his brother physicians, from some of whom he has received great persecution on account of what they call 'irregular practice,' He is a gentleman of culture and refinement, and our acquaintance with him was extremely pleasant

Quite a number of Spiritualists called upon us during our stay at Leavenworth. There is no organized society there, but judging from what we saw, there is sufficient material from which a large one could be formed.

My visit to Topeka, Kansas, will long be remembered as one of the bright spots in my life's history. The many words and acts of kindness received at the hands of friends there cannot be forgotten.

The Spiritualists of Topeka are 'up and doing.' They have a large society, in good working order, of which Mr.-A. W. Tinkham is the efficient President. Their meetings are held regularly Sunday evenings at the residence of Mrs. Greer, whose interest in the good cause prompts her to kindly offer the use of her large parlors. Mrs. Abby L. Lull is their regular speaker. She is a fine trance-medium, and from her inspired lips fall beautiful and earnest words of wisdom, hope and cheer, which are eagerly listened to and highly appreciated by her audiences. She is greatly beloved by the people, and deservedly so, since she is a noble and true woman as well as an excellent me dium. Let such workers be well sustained.

From Kansas we came to Washington, D. C., where for four weeks Mr. Carpenter has had large audiences nightly at Willard's Hall. Mr. N. Frank White is the present speaker for the the very finest and best that were ever given by any inspirational speaker. In a pleasant visit with him he expressed a desire to attend the Camp-Meetings in Massachusests, perhaps the coming season; and should he do so I am sure he would receive a most cordial welcome.

To my friends in Boston and vicinity I would say that I hope soon to be with them again. Due notice will be given in the Banner of Light of my location."

### New York.

LAWTON STATION.-From a letter written us by Geo. W. Taylor, under date of April 20th, we extract the following: "I propose, with your permission, to present for publication a few facts regarding phenomena occurring in the presence of Charles E. Watkins, who has been at my house at intervals since last September.

Mr. Watkins's medium powers are varied. His hand is automatically moved to write; writing occurs on his bare arm in red, raised letters; he speaks under entrancement, and again, it would seem that his organs of speech were mechanically moved, as his whole manner and bearing changes under the different controls. His light and dark séances are very interesting. The independent slate-writing and cabinet materializations occurring in our rooms through his mediumship, as witnessed by many different persons, have been very fine and convincing.

In November last, at an evening seance, Dr. J. M. Peebles being present, several spirits presented themselves, itwo of whom purported to be guides of Mr. Peebles, or those interested in his travels. They were tall, well-formed and peculiarly dressed. A very large Indian spirit then walked from the cabinet, saluting the company with a graceful wave of the hand, then advancing a step to the left, where my lit tle boy of eight years sat alone on the lounge, he gently placed a large hand upon his head, repeating the movement a second time. A few weeks later, at a cabinet séance, with some twelve persons present, Mrs. Jane Estes, a Quaker lady, who had been a speaker in her society in this vicinity for many years, presented herself and was fully recognized.

Rodney Bevier, a nephew of the writer, was also fully identified. He was asked, 'What word have you to send to your mother?' He audibly replied, 'Tell her I am happy.' When in the earth-form he was a fine drummer. Previously a tenor drum had been placed in the cabinet. The question was asked, 'Can you make use of the drum?' Taking the drum in his left hand, the spirit moved the curtain aside until he could be distinctly seen, as with the fingers of the right hand he beat gently for a few moments on the head of the instrument On several different occasions a spirit presented himself who was a stranger to all present, giving his name as Webster Wagner. This name was appended to writing given at

front of the cabinet, the hand and arm plainly visible during the writing. The same spirit took the chair outside the cabinet, and lifting the curtains with one hand, pointed with the other to the medium, Mr. Watkins, then lying on the lounge, both hands filled with flour. In a message written on closed slates, in the presence of Mr. Watkins, and bearing the same signature, the spirit expressed his wish to reach prominent parties who were near and dear to him as soon as he could thoroughly control the forces involved in this mode of writing."

### Massachusetts.

EAST BOSTON. - Dr. Julia Crafts Smith writes: "On Thursday evening, May 11th, some fifty ladies and gentlemen met, by invitation, ago. Conversing with these veterans on the at the house of W. H. Banks, 176 Lexington street, East Boston, at a musical and inspirational séance, for the purpose of bringing true Spiritualists and anti-Spiritualists en rapport that they might understand each other better; and I assure you we had a very pleasant time. The reception was opened by all singing 'The | definitions in which nobody believes." Sweet By-and-By,' Mrs. II. E. Allen presiding at the piano. Prayer was offered by Dr. Julia sister. C. Smith, after which she (Mrs. S.) spoke, under influence, some fifteen minutes very acceptably. Mrs. Lovering, medium, read some of her inspirational poetry, which was full of love and truth. Capt. C. P. Drisko kave his experience, and why he became a Spiritualist, which narration was very interesting. Miss Barnicoat was controlled and made some eloquent remarks against capital punishment, also gave a few psychometric readings which were well received. Mrs. Odion gave a number of tests which interested many. Mrs. Holmes also gave some excellent tests, one of which was to the writer, and thankfully received. Each medium giving according to peculiar phase of mediumship, Mrs. Allen, an inspirational musician, interspersed the exercises with some of her enchanting music. Mrs. Lovering sang and played several pieces of her own composing which were very fine. Mr. and Mrs. Banks entertained their company with the true spirit of kindly hospitality, and the meeting was a perfect success in all ways."

### Wisconsin.

MILWAUKEE,-J. Spencer writes: "I often hear it said that America is a free and a very liberal nation; but I think it is fast losing that good name by making laws that compel children to have their blood poisoned by vaccination or be deprived of the instruction which they are entitled to receive in public or private schools. Is this the way of progression? Is it not, rather, of retrogression? If children are not allowed to learn, it seems to me to be a step backward. It looks to me like this: that the Doctors of Ignorance are determined to kill, or keep them ignorant like themselves. I suppose there are two classes of men who think the titles of M. D. and D. D. make them very large in mind. They appear to feel that the majority of people are beneath them, and they are the only great of earth; whereas, if they would only let their own intuition rule they would see at once that those titles should be reversed to mean Dr. of Misery and Dr. of Doubt or Darkness, or both. Perhaps some of the readers may think these statements rather exaggerated; but I have proof right at home of their correctness. In Chicago my own girl is expelled from school just at the best period of her life for learning, because I would not allow the doctor to experiment on her. Many parents allow them to do so, when at the same time they know it to be detrimental. rather than to have their children kept at

### Illinois.

CHICAGO.-Mrs. S. S. Mitchell writes: "I wish to add my word of appreciation for the fearless manner in which you present the grand truths of Spiritualism, and the noble stand the Banner of Light takes in behalf of our downtrodden mediums. We hope you will continue to fight for the cause and those who represent it, and may the time soon come when seekers and investigators will learn the fact that as much depends upon them as upon the mediums, and that when we have honest and candid seekers we will have no trouble with the media. We would not be without the Banner under any consideration. You have our best wishes for your success in all your undertakings."

### Iowa.

ALGONA.-E. M. Paxson writes: "I am impressed to tell you of a new experience of mine. My friend, Sallie L. Mecracken, of Chicago, wrote me some time ago that she had a new phase of mediumship, writing in ancient characters, saying that if I would send her a lock of my hair she would sit for me. I did as requested, and in due time received a sheet of paper marked over with 'crooks and quirls,' and the direction to send it to Mrs. Sue B. Fales, of Richmond, Va., for translation. I did so, and received what purported to be the translation: it told me of my past truly, and gave me bright promises for my future earth-life, which time must prove."

### Rhode Island.

SOUTH PORTSMOUTH.—Thomas R. Hazard writes: "After a prolonged absence I have just returned home, and find an accumulation of publications. Among them are several numbers of the Progressive Age, a monthly magazine of thirty-two pages, printed at Atlanta, Ga., at \$2,50 per annum. I have just finished reading every article in the number for February with great interest, and would like to say to the readers of the Banner of Light that I consider it one of the very best spiritual journals I ever read."

### Passed to Higher Life:

From Washington, D. C., May 11th, Mr. Jacob B. Bauseman, 54 years of age.

He was a native of Pennsylvania, but for the past ten years a resident of this city, serving in the capacity of civil engineer in the General Land Office Department of the Interior. Outgrowing the theological limitations of the creed to which in his earlier years he had pledged his faith, about a dozen years ago he disconnected himself.from the Baptist Church, finding relief in more expanded and progressive views. He became a Liberalist, and later a Spiritualist, and in the consolations afforded by an experimental knowledge of this Philosophical Religion, he passed quietly away, leaving behind a name of rare worth and a noble character. He leaves a widow and two sons. His remains were deposited in Oak Hill cemetery, Georgetown. The closing exercises were held on Sunday, May 14th, at his late residence on 5th street, and were conducted by Gen. John Edwards, Dr. N. Frank White, and Rev. Alexander Kent. Washington, May 17th.

Annual Meeting. The Harmonial Society of Sturgis, Mich., will hold its Annual Meeting in the Free Church, at the village of Sturgis, on Saturday and Sunday the 17th and 18th days of June,

### WESTERN LOCALS, ETC. Michigan.

Quarterly Convention in Paw Paw-Brilliant Address by Mrs. E. C. Woodruff-Miscellancous Items.

The Quarterly Meetings in Van Buren County have been held regularly for over ten years. Messrs. Warner, Burdick, Mrs. Sheffer, and other workers, have been faithful laborers in the vineyard. On May 6th and 7th an enthusiastic meeting was held in the Opera House in Paw Paw. The delegation from abroad was very large. The Banner of Light commissioner had the pleasure of greeting many friends whom he met, for the first time, ten or twelve years subject of Spiritualism, it soon became apparent that progress had been the order of the years which have passed.

"Let iis emphasize our great truth of spiritual communion," said one good brother, "and not waste our time attacking old theological

"Amen," exclaimed a venerable and saintly

The value of mediumship was referred to frequently in private conversation and public dis-

Mr. Burdick presided over the meeting in an able manner. Secretary Warner was full of zeal and enthusiasm. Appropriate resolutions presented by Mrs. Ella Tower, were passed in memory of the late Wilbur J. Dennis, of Breedsville. Mrs. E. C. Woodruff's discourses were the feature of the meeting. She is a brilliant lecturer, and should be called into active service on the rostrum. During the summer Mrs. Woodruff will speak at the Lily Dale (N. Y.) Camp-Meeting.

LECTURE BY MRS. E. C. WOODRUFF. Following is a brief digest of one of Mrs. Woodruff's remarkably brilliant discourses:

The present does not tend in the direction of the chaotic. In all rapid changes chaotic elements are involved; but they obtain only in surface manifestations, and the underlying harmony remains intact. Our age is marked by many approaches to genius. Genius is an illuminated consciousness. There never was a time in which intellectual activity was so universal as the present. The elements of genius are persunsive. This is not an irreligious age. It is an age of inquiry. See the blessed charities; note the divine benefactions on every hand. Love is dominating, the intuitive is leading. We are charged with being sentimentalists. Let us admit it. Calvinism had no sentiment. All religious experiences are more ideal than logical; more fluent than formal. Our movement touclies the heart as well as the head; it stirs the emotions as well as the intellect. We are told that there is a reckless element in our midst. Ah! we did not make this element; nor have we had time to reconstruct it. It is a hopeful sign when diverse grades commingle; the good will be victorious. The psychological influence of old methods still curses us. Before the old citadel of authority a mob clamors—not for plunder or for destruction, but for knowledge, for liberty! The temple of truth has a soaring summit; its shining top no man or angel has seen. Let the mob clamor: liberty will come at last, and education will then follow.

. There are three phases of our movement: 1st. The observant. Many are in this phase; they observe, but do not consider. 2d. The considerate. Here we group, shape and classify what knowledge we gain. 3d. The religious or consecrated. This is a phase for which we should all strive. Let us consecrate ourselves to the truth. Do not talk of sacrificing labors. Is it sacrifice when the truth is gained-when present ease is surrendered for moral principle?

CHIPS Radicalism is fundamentally dissimilar from

fanaticism. S. G. Sheffer read an original poem at the Paw Paw meeting.

R. D. Snyder and wife, of Marcellus, Mich., enjoyed the Paw Paw Convention.

Miss Harrison, of Paw Paw, favored the recent Convention in that town with some excellent singing. On June 4th there will be a grove-meeting in

Dr. Underhill's grove, near Akron, Ohio. О. P. Kellogg will address the people. The Banner reporter will faithfully distribute

circulars of all the Eastern camp-meetings.

Address Sturgis, Mich., Box 368. Without the facts afforded by the exercise of

mediumship, Modern Spiritualism would cease to exist as a distinct movement.

Camp-meeting tourists from the West should ask for tickets over the Troy and Boston Railroad through the famous Hoosac Tunnel.

Dr. Spencer, clairvoyant and eclectic physician, formerly of Ligonier, Ind., is traveling through Michigan, looking for a good location to establish a "cure."

C. W. Stewart, of Lafayette, Ind. (110 Ferry street), ranks among the ablest lecturers on the rostrum. He should be kept constantly employed. Societies, give him a call.

The subscription price of the Banner of Light for one year is three dollars, postage prepaid. Please remind the writer of this statement, reader, when he visits your locality.

Mediums and others intending to visit Lake Pleasant and desiring information relative to securing quarters should address John Harvey

Smith, Box 1452, Springfield, Mass. Mr. Nesbitt, a prominent banker of Schoolcraft, Mich., attended the Paw Paw meeting, accompanied by his wife. Mr. and Mrs. N. listened attentively to what was said from the

platform. L. E. Burdick, President of the Michigan State Association of Spiritualists, was recently married to Mrs. Laura Voke, of Paw Paw, Mich. The happy couple will visit the Eastern Camp-Meetings in August.

There is some interesting reading in the new magazine called "Facts." Several prominent Spiritualists of central New England have promised contributions of great value for its forthcoming issues.

Delegations from Lockport, Erie, Buffalo, Cleveland, Corning, and other localities, are expected to be present at the Cassadaga Lake celebration on June 10th and 11th. O. P. Kellogg will be one of the speakers.

Dr. R. W. Sour has been holding séances for full-form materializations at the residence of Dr. Dennis, 319 West Fourth street, Cincinnati, O. Private advices state that Epes Sargent and other celebrities have materialized so that they were easily recognized.

There will be a "Spiritual-Liberal" Camp-Meeting at Orion Park Island, Orion Lake, Mich., from June 13th to June 18th (inclusive). Orion Lake is forty miles from Detroit, on the Detroit and Bay City Railroad. C. E. Watkins, the celebrated medium, will be present. Able speakers have been engaged.

O. P. Kellogg's success in Cincinnati was marked; his discourses were able and eloquent. Our friend's speech at the residence of Dr. Dennis, on the occasion of the presentation to Jesse Shepard, was a marvel of inspirational eloquence-so much so that the persons present were thrilled with wonder and astonishment.

To John Adams, Esq., of the Fitchburg Railroad: Please give us Mr. Billings as master of ceremonies at Lake Pleasant depôt and oblige, yours truly, etc. By his courtesy and attention to business Mr. Billings has made many warm friends among the campers. The ticket agent of the season of 1880 would be welcomed back again; also the telegraph operator of that

The Cincinnati, O., brethren are moving along unitedly in their revival. The meetings are now held in Odd Fellows' Hall. Rev. J. H. Harter, of Auburn, N. Y., has been speaking for the society. Dr. J. M. Peebles is at present addressing the friends. Messrs. Harter and Peebles are old-time brothers, and, provided they meet in Cincinnati, there will be a prolonged consultation as to the needs of the hour in the vineyard of Spiritualism. The local Spiritualists are now bent on the establishment of a Children's Lyceum, and a grand entertainment is announced for May 18th, to raise funds for such an undertaking.

Explanatory: Relative to W. F. Jamieson's just and exceedingly kind criticism of a "Chin" which recently appeared in this correspondence, the writer begs leave to state that he did not intend to convey the idea that his former colleague and present very dear friend [Mr. Jamieson] had withdrawn from the field of theological controversy, and was now devoting his time exclusively to the discussion of technical scientific topics, or that he was governed, in any sense, by motives of expediency. Mr. Jamieson is an able lecturer on scientific themes. As a professional disputant in the realm of dogmatic theology he has few, if any, superiors in the country. Though differing widely from Mr. Jamieson on doctrinal points, the most cordial personal relations exist between the writer and CEPHAS. that gentleman.

### Passed to Spirit-Life:

From East Milton, Mass., April 29th, unexpectedly, Mrs. Martin had been unwell for several years, but was not considered dangerously ill until a few days provious to her departure, therefore her unexpected call to go to the better life was a severe shock to all who knew her. In external appearances sho was seemingly gradually increasing in renewed life forces. Whether it was considered wisdom by her spirit-friends that she should not know of her internal incurable disease, remains a secret with them. When she learned that she had an internal tumor, and that she could not recover, she calmy remarked, a short time before the "death change" took place. "I am now at rest," and her spirit then peacefully and triumphantly took its light.

nt. ie being highly mediumistic and well informed in the s of nature in human life, looked upon what is known laws of nature in human life, looked upon what is known as "death" as a natural event to all human beings, neces-sary to a birth to a higher sphere of existence; therefore it

sary to a diffit to a fligher sphere of existence; therefore it had no terror for her.

Mrs. M. was beloved by all who knew her, for her many womanly traits of character. Before she was convinced of Spiritualism being a truth, she attended the Congregationalist meetings, but since then she has been a consistent, practical Spiritualist, publicly expressing her convictions of the fact of spirit communion. She enjoyed spirit-messages and manifestations in a great degree. Her parlors were often filled with neighbors, that they too might share the inspirations that fell from the inspired lips of various mediums.

the inspirations that fen from the inspiration and the mediums.

She leaves a devoted husband, mother, brother, two sisters, and other relatives and friends, and Joins her father and sister in her new home. Her genial countenance and material presence will be sadly missed, but her well unfolded spirit will, without question, return with words of comfort and guidance. Truly a good, noble woman has exchanged spheres of life. Mrs. Sarah A. Byrnes spoke consoling, fitting words at the funeral, followed by Joseph D. Stilles with an appropriate poem. Floral offerings were bestowed in abundance by sympathizing friends.

A. S. H.

From Port Huron, Mich., April 12th, Lydla P. Goel, aged

-71 years.

She and her husband, James M. Geel, were the earliest settlers of that town, and they were also ploneers in the Spiritual Philosophy, having become convinced of the existence of spirits and their power to manifest themselves here through experiments made in Mesmerism and Clairvoyance just previous to the advent of the so-called Rochester Knockings. Since that timeshe, together with her lusband, till he passed on, was a devoted and fearless advocate of Spiritualism. Her strong good sense, her love of justice and sincerily, her large-hearted charity toward all, and her irreproachable life, made her beloved and rospected even by those who did not subscribe to her religious views. As her vital forces waned, she made every arrangement for the impending change as calmly and cheorfully as though the vas only going toemigrate to a better locality in this world, and passed out of the form like one falling asleep. Her death, like her life, was a happy illustration of the benign influence of the Range of Light from its first publication. At her passed out of the form the one falling asleep. Hor death, like her life, was a happy fillustration of the benign influence of one spiritualism. She was a patron and constant reader of the Banner of Light from its first publication. At her request, Lydia A. Pearsall conducted the funoral services, and her eloquent words were replete with beauty and pathos. Some of the neighbors of the deceased, fearing that her dwelling-house would not hold all who would wish to attend the funeral, proposed to apply for the use of the Methodist Church, near by. The friends consented to have the application made, well-knowing it would only result, as it did, in an exhibition of the anti-Christian intolerance and bigotry of the officers of the church by their refusatof it. They feared the angels in their ministry would expose some of the crurors and absurdities of their creed. It is strange that the churches should se vehemently oppose Spiritualism, since it affords the only evidence we have of a continued life beyond the grave, and the bellef in a future existence alone sustains the power of the church over the masses of mankind. For scientific and thinking people, and the number of such as rapidly increasing, there is no rescue from bald materialism but through the phenomena of Modern Spiritualism.

From Colorado Springs, Col., August 31st, 1881, Mrs. S.

From Colorado Springs, Col., August 31st, 1881, Mrs. S.
B. Whitmore, of Holden, Mo., aged 58 years.
Mrs. Whitmore had been a full believer in the Spiritualistic teachings for some twenty-five years, often expressing herself that she had knowledge beyond belief of the beauties of the "Summer Land." Falling health induced the decision to attempt the journey to California, in company with her husband and daughter, Mrs. E. E. Metzler, but on arriving at Colorado Springs they were obliged to postpone the journey, and here, among strangers, she was a great sufferer for four long months, until the spirit-friends, who often gave assurances of their presence, gathered around her bedside and, as peacefully as one going to sleep, carried her across "the river." She will be remembered by a large circle of acquaintances in Coldwater, Mich., in Illinois, in Holden, Mo., and by friends in California, for her genial disposition, for her sacrifices for persons in want and affliction, and for an earnest and intelligent presentation of spiritualistic philosophy in all appropriate circumstances. Her husband and children, all appropriate circumstances, it has been all appropriate server more to wast by their side, but have full faith of a reinlon where on that "Beautiful Shore" husband and wife, children and friends will together sing the "melodious songs of the blest," Shice passing over Mrs. Whitmore has dictated a lengthy communication to her husband through a writing medium in San Francisco, Cal., of which he is in receipt, full of words of consolution, tests connected with it that place the genuineness of it beyond a doubt, and she has also met him twice at Kansas City, Mo., through the mediumship of Dr. Dooley, and by Mrs. Flagg and Mrs. Abbott in Illinois, in all assuring him of her happiness in the "Summer Land" which, in her own language can portray."

By her husband.

E. K. Whitmore.

From Essex, Mass., May 13th, 1882, Capt. Joel Boyd aged 85 years 7 months and 26 days.

aged 85 years 7 months and 28 days.

Bro. Boyd was an earnest Spiritualist, having been a reader of the Banner of Light from its birth to his (so called) death. He leaves a widow more than eighty years of age, with whom he lived fity-eight years, three daughters, a daughter-in-law (the widow of his only son, who lad preceded him home), four grand-children and three greatgrand-children.

The funeral services were conducted by the writer, assisted by the quartette of the Universalist Church-Messrs. Manning Story, Chas. H. Andrews, Mrs. Hannah M. James and Mrs. Clara Closson-whose members rendered selections in harmony with the occasion of the passing away of so noble a-soul. The exercises were held in the same home where Sister Boyd was born, more than eighty years ago, on the afternoon of Tuesday, the 16th inst. which, although spacious, was crowded to its utmost with friends and relatives, who by their presence testified their love for the departed and their deep sympathy for those who remain. 71 Leverett street, Boston.

J. H. Gurrier.

From Dalton, N. Y., April 28th, 1882, suddenly and un expectedly, by a boiler explosion, Newell Olney, aged 54 years and 5 days.

Years and source. The subject of this notice was born in Niagara Co., N. Y., and was a son of the late Rev. Samuel Olney, also a brother of Rev. Lafayette Olney, both Eaptist ministers. Newell Olney was also a Baptist for many years, but subsequently liceame a bright and intelligent convert to Spiritualism. This high and noble doctrine he exemplified in word and deed. The transition called death to him had no terror. He had frequently said that when the time arrived for him to go he wanted to go suddenly, as it were, at the "drop of the hat," and in this manner did he indeed pass out. His funcal took place on Sunday, April 30th, at the Riethodist Church in Dalton, and was attended by a large concourse of people, to whom a spiritual discourse was elivered by Rev. J. H. Harter, Spiritualist, of Auburn, N. Y., assisted in the services by Rev. E. J. Cook, of Paylion, and Rev. A. Staples, of Dalton, both of whom are Methodists.

Com. The subject of this notice was born in Niagara Co. N. Y

[Obituary Notices not exceeding twenty lines published gratutionsly. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted

### BEAUTY.

A thing of beauty is a joy forever; Its loveliness increases: it will never -[Keats. l'ass into nothingness.

Indestructible wealth is to be free from coveting the possessions of others.-Cural, Mindu.

### MEMORIES.

The path from me to you that led Untrodden long with grass is grown, Mute carpet that his lieges spread Before the Prince Oblivion When he goes visiting the dead.

But when I trace its windings sweet With saddened steps, at every spot That feels the memory in my feet, Each grass blade turns forget-me-not. Where murmuring bees your name repeat. -[James Russell Lowell; in the Century for May.

Nature has sometimes made a fool; but a coxcomb is always of a man's own making.—Addison.

### BLUEBIRDS.

A dreamy haze of sunlight floats Across the shining fields of snow. And rippling through the glory, flow A few delicious liquid notes.

It is the first warm day of spring, When tender breezes wander by: And bluer than the soft blue sky I see the bluebirds' radiant wing.

Thy message, gentle bird, I know; Immortal hope thou bringest me Of love and beauty yet to be— Of summer sure beyond the snow.

We should accustom the mind to keep the best company by introducing it only to the best books. - Syd-

### An Important Spiritual Revival in Ciucinnati.

To the Editor of the Banner of Light:

Several months ago I was informed by my invisible teacher that a spiritual organization would be effected in Cincinnati, and the beautiful Odd Fellows' Hall would be their meetingplace. At that time and several weeks later, there seemed to be but a poor prospect of having this pleasant prophecy fulfilled, but now we have a Spiritual Society under the name of "Union Spiritualists," meeting every Sunday at 11 A. M. and 71 P. M. at the Odd Fellows' Hall, corner of Fourth and Home streets. The Hon. E. H. Green, Mr. Cephas B. Lynn and O. P. Kellogg have already given us very pleasant and very profitable lectures, and our Auburn friend, Rev. J. H. Harter, is at present favoring us with his delightful off-hand discourses. Our spiritual Societies should keep him employed all the time, especially as he is one of the best missionaries to be found. Following Mr. Harter, we are to be feasted with a month of lectures from Dr. J. M. Peebles, including the last two Sundays of May and the first two of June.

But the organization of a Spiritual Society is not the only sign of progress that has appeared this winter and spring in Cincinnati. Several of our most prominent judges, doctors and others have become Spiritualists. Such mediums as Mr. R. W. Sour, whose tests are of the most irresistible character, and Mr. Jesse Shepard, whose musical and other gifts are really astonishing, have been calculated to delight and convince the very highest ranks of society. But we have various other mediums also, such as Mrs. Green, Mrs. Fletcher, Mrs. Cook and others with whom I am not acquainted, who are giving the people many startling phenomena and forwarding the great work. Our Cincinnati people seem to be preëminently large-souled, and have shown their appreciation of Mr. Jesse ever before devised. We shall probably never Shepard, Dr. Sour and others, by bestowing know, in this life, how often our angel-friends upon them beautiful presents.

I must also give our able press here, including the Enquirer, the Commercial and the Gazette, the credit of granting us a fair amount of attention, and in several cases very correct re-

ports of lectures. But this spiritual wave is going into the educational institutions, and I think I can announce a step in medical education, which is in advance of what has heretofore been attempted in a medical college. The American Eclectic Medical College of Cincinnati, a chartered institution of six years' standing, has bravely come forward and abjured not only all coarse and poisonous remedies, but has planted itself upon the most refined psychical and other forces of nature. Its Dean, Dr. Wilson Nicely, is a thorough-going Spiritualist, and so I believe are most of its active Professors. A new chair has been established for myself, namely, that of Chromopathy and Magnetology. Chromopathy, as your readers will generally understand, is the science of healing by light and color, and Magnetology embraces the law of cure by magnetism, electricity, psycho-magnetism and the spiritual forces. I have been giving my lectures there for some time already, and am to continue them next fall, when the new term commences. I learn that Dr. Sour, the famous medium already spoken of, is to act as one of our Professors. He is one who can demonstrate the occult forces beyond all guess-work, and is an excellent speaker. The College has an admirable anatomical museum, and abundant maps and charts, while the hospital privileges of this city are unsurpassed. Prof. Dalton, one of the most accomplished of lecturers on Anatomy and

Physiology, is a deadly enemy to the fierce med-

ication of the old-school system, and shows it up in the most scathing manner. Homeopathic

remedies will be more or less explained, and all

the newly discovered and powerful hygienic

methods, food, medicines, etc., will be promulgated. Those who have had some practice in the

healing art, and who will study up the different

departments of therapeutic science so thorough-

ly as to pass an examination in one term, can

receive a diploma, and thus be able to practice

in any State in spite of the despotic laws that have been enacted. I wish to state that I shall take pleasure in giving further information to

any who will write me. I want to suggest that if any large-hearted souls should feel disposed to contribute from five hundred to fifteen hundred dollars, I will build a solarium for the use of our college, and for others who wish to have the best methods for concentrating and utilizing the solar forces in the cure of disease. This I could not so well put on the college building itself, but could have in my own yard, for the use of students and investigators, and for experimentation. From what I have already known and done in the line of solar healing, I have no hesitation in saying that if I can carry out this solarium as I wish to, fitting it up with immense reflecting, refracting and colored glass arrangements, I

ing that the world has ever known. A gentleman in this city had a large chromo-disc made according to my plan for concentrating light and color by reflection, and has it hanging in his window. He says that by getting under it five minutes, in the morning it will make him feel like a new being physically all day, so buoyant does it make him from the life-giving forces that it imparts. But the wonderfully spiritualizing and animating forces of the sun which start all nature into life, have never been at all properly appropriated for healing purposes. In cases of insanity, acute diseases, chronic diseases, mental juaction, melancholia, etc., wonders have already been achieved, and far greater wonders are yet to be developed.

I have spoken thus freely of these curative methods, because I know the Banner is one of the few papers acquainted with the fact that the spiritual and physical system must be developed together if true manhood and womanhood are to be produced. Repeatedly has the Banner spread its folds of protection over the struggling hosts of the great healing reform, which builds upon the more refined, powerful and spiritualizing forces of nature instead of those which are crude, fierce and baneful in their effects. The new gospel of medicine, as well as of religion, is one of joy; for we attain to happiness in proportion as we mount far upward toward the polar star of truth, and are more or less miserable so long as we act under a false system.

An interesting and intelligent stranger, Prof. W., of New Orleans, who has received the commendation of some of the eminent men of the nation for his great inventions, was at our last Sunday's meeting, and after the services were over gave us some of his remarkable experiences. He stated that when he was ten years old he was laid out to be buried, a certificate of his death was signed by two physicians, and he was placed in his coffin. All this time he was intensely conscious that he was alive. He would stand and look down on his body and say to himself, "This is me, and that's me, too." As they were preparing to bury his body he felt terribly about it, and, going to his mother, said, 'I'm not dead! don't let them bury me!" and then, going close up to his sister, said the same thing. The result was that his sister declared that he was not dead, and that her brother must not be buried, and the burial was deferred. After he had been seemingly dead three or four days, while his sister was watching with him, he rose up and put his arms around her neck. The doctors were anxious to get back their certificate of his death, but he keeps it as a token of their ignorance. Prof. W. has often seen beautiful colors radiating from all things around him, and declares that his heaven is after he retires each night. At one time an exact vision of a gun was presented to him, and, taking the idea, he had one manufactured like it. This would fire ninety-six times a minute, or even more rapidly, and afterward became known as the Gatling gun, whose fame is in all lands. "Do spirits thus invent instruments of murder?" do you ask, dear reader? You should remember that the more terrific the engines of destruction used in war the less destruction of life takes place, and that gunpowder itself is one of the greatest peacemakers the world has ever known This is proved by statistics.

I could quote numerous other cases in which spirits have impressed great ideas and great inventions upon mortals, but have not space or time here. I will merely mention the case of Dr. Dennis, of this city, whose invention for capping teeth and freeing the sufferer from excruciating pains almost immediately has already been highly commended by the Banner of Light. This invention was given to him, in a half dream, by spirits, and, according to the testimony of several skilled dentists whom I have talked with and who are using the process, it is far superior to anything of the kind

assist us in both earthly and celestial things. EDWIN D. BABBITT. 200 Main street, Cincinnati, O.

### Passed On.

From the Cleveland Lyceum to the "Zellabingen" of the Summer Land, little Birnie Shaw, the only child of Fred and — Shaw, aged 9 years, passed to spiritle, April 22th, 1882, from Cleveland, O., after stckness and suffering engendered by vaccination.

Little Birnie was a member of the Cleveland Lyceum, and one of its brightest scholars. Her funeral, largely attended, principally by Lyceum members, was conducted by Mr. Thomas Lees, ex-Conductor of the Children's Progressive Lyceum, the Hon. Warren Chase, of California, making brief remarks on the philosophy of death. The singing was conducted by the Lyceum quartette (Mr. Jno. Pac, Misses Brice and Mr. Geo. Rich), and was very appropriate.

The scrylees were opened by singing, followed by Mr. Lees reading Longfellow's beautiful poem, "Resignation," which is in itself a powerful sermon, deeply affecting many present, not excepting the speaker, In the course of the address which followed, Mr. Lees said:

"Birnio Shaw—the Lyceum scholar, and one of its

Lees said:
"Birnie Shaw—the Lyceum scholar, and one of its favorites! peace to her memory and condolence to her

Lees said:

"Birnlo Shaw—the Lyceum scholar, and one of its favorites! peace to her memory and condolence to her parents!

I do not think it will be saying too much, that of all the bright and beautiful children in the Lyceum none excelled little Birnle. Highly favored in form and feature, she was naturally attractive; gifted with a mind beyond her years, she excited the admiration of all who came in contact with her, and her affectionate nature made her beloved by all who knew her.

To those who take any comfort in special providences, she was that type of child of whom we hear said, 'they were too good for this world,' a saying prompted more by love than reason. Do not think I wish to convey any such unreasonable idea, but I speak of her natural make-up and qualifications of mind to show what a fearful mistake has somewhere been made when the medical science (?) of a city like this was inadequate to her restoration to health.

An earth-life of only nine years—think of it! There is an old saying, 'Those whom the gods wish to destroy they first make mad.' In these days of vaccination a change of it to 'Those whom the physicians seek to cure they first makesick,' is quite appropriate. The time is not far distant,' I hope, when the mission of this rapidly-increasing class will be to prevent instead of to cure disease. I know not how the parents of this dear one may feel, but the conviction is forced on me that her life was a sacrifice to medical ignorance. It may not be just the place to speak of that questionable, and to me abominable practice, vaccination, yet I feel it is in order at all times to warn persons against a custom so fatal in its results. The fact of the money consideration attached to the pernicious practice ought not to be overlooked, and it is high time that the people themselves to make a surfice to medical ignorance. It may not be just the place to speak of that questionable, the stripe has passed beyond physic-physician and physical law, and is now governed by the higher one, the spiritualism

wearsed (as a spirit):

With rosebuds in my band,
Fresh from the Summer-Land,
Father, I cone and stand
Close by your side!
You cannot see me here,
Or feel my presence near,
And yet your Birnle dear
Never has died.

Check, then, the falling tear,
Think of me still as near,
Father and mother dear;
Soon on that shore
Where all the loved ones meet,
Resting your pilgrim feet,
Shall you with blessing greet
Birnie once more;
ding that heaveting over

While singing that beautiful song in our Anniversa-

so soon in reality have to act the part she was then re-

hearsing.
I feel that nothing that I can say will assuage the I feel that nothing that I can sav will assuage the grief of her heavily stricken father and mother beyond what is expressed in those beautiful lines. May the sentiment therein be literally verified by Spirit litrale; may she from the supernal glory of the Summer-Land come to them in the hallowed hours of evening and console them in their bereavement. That the beautiful truths of Spiritualism may be made apparent to them through their arisen daughter, the bright little Spirit Birne, as she comes to them from 'The Zellathingon' of the Summer-Land, is the carnest wish of her Lyceum friends."

Mr. L. concluded by repeating that eloquent poem of

her Lyceum friends."

Mr. L. concluded by repeating that eloquent poem of Rev. John Pierpont's—"My Child." The remains were then taken to Woodhand Cemètery, the choir singing a particularly appropriate piece. When the casket was lowered in the grave Mr. Lees said:

"Let us be comforted to know Only the body lies below In the grave that haunts us so, "

Lazy, drowsy feelings are precursors of sickness, which Hop Bitters will instantly banish.

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Rend "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusule on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL. ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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which only arguments, winged with incisive facts, can impart.

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# Banner of Bight.

BOSTON, SATURDAY, MAY 27\_1682.

### The Old Creeds Giving Way.

The recent stir at Andover Seminary is only responsive to the movements that are taking place everywhere else in the same direction. The churches are feeling the working of the leaven in their midst, and the result is wider views, larger sympathies and higher conceptions of the meaning of life. We find, for example, a report in a San Francisco paper of a discourse of Rev. Dr. Barrows to his church, advocating a progressive church. He'remarked that it was a sad and singular fact that the church, which should lead in reforms, had, as a matter of fact, refrained from advocating them until forced to do so by outside pressure. It had been so, he said, with the anti-slavery reform and the temperance reform; the church did not inaugurate them, and it had been slow to adopt them. He thought a great impulse would be given to Christian work when the church was brought to see that she had been occupying a false position respecting such reforms. So had her attitude been one of hostility to natural science.

She had, he said, undoubtedly been influenced by a morbid fear lest, in the exaltation of the natural, the supernatural; upon which she so much depended, should be discarded. This concern of hers he regarded as an admission of weakness, and the church is gradually coming to perceive this, and to join hands with science as its natural aid and ally. And he said it had been the same with progress in theology as well as in science. It had bound up its theology, he alleged, in a set of irmelad creeds, and persistently refused to allow for the changes which increased light demanded. It had insisted tenaciously on their exact terminology being used, and had fought with great vehemence these who opposed the language of their greed in any particular. But he said that this attitude of the church was changed now, and we saw the Orthodox Church, by her stanchest men, demanding a revision of the creeds, to the end of amending and simplifying them. He proceeded to set forth the reasons for this ultraconservative tendency in the church, and made an impressive appeal for a thoroughly and truly progressive reformation and spirit in the church.

This Dr. Barroys has but recently gone out to San Francisco, to fill the pulpit of Dr. A. L. Stone, formerly of Park-street, Church in this city. It appears, also, that the committee of down words: this Church in San Francisco-the First Congregational Church-has been engaged with Dr. Barrows in making certain changes and modifications in the statements of its creed, or confession of faith. These proposed changes are reported to be now completed, and have been adopted by the Church without a dissenting voice. A comparison of the old creed with the new one shows that these changes are of an important character, and are not mere alterations in phraseology, but changes that are doctrinal modifications, in several instances omitting entire articles, and in the aggregate amounting to a new departure. A discussion. of the subject in theological circles in San Francisco has led many to express the fear that these changes would not only prove injurious to Congregationalism but to the interests of Evangelical religion generally on the Pacific coast. Many persons expressed their surprise that well-known Calvinists had assented to the elimination of articles from the creed that were considered essential to Orthodoxy.

But others, including certain ministers of the denomination, said that there was nothing to she said: 'My dear friend, do not deviate from the apprehended in these changes, but the church was rather to be congratulated that a long-reded advance step had been taken in adopting the creedal statements formulated and adapted many years ago to the advanced and litters were so many shead they could not.' adapted many years ago to the advanced and progressive views of the church at the present progressive views of the church at the present time, and removing out of the way certain dogmatic expressions that were generated in times of heated controversy, and now felt by many to be unwarranted by Scripture and objectionable in a creed. Dr. Barrows stated to an interviewer that the creed just adopted by his church was not to be regarded as a mere modification of the former confession of faith, but rather as a substitute for it; and he said that this change had not been made hastily, or without due delibaration. Scarcia the multiple and the said that this change had not been made hastily, or without due delibaration. Scarcia the multiple and formed in the control of the former confession of faith, but rather as a substitute for it; and he said that this change had not been made hastily, or without due delibaration. liberation. Some of the points of difference between the old and the new creeds are of marked importance, considered theologically. The new creed omits the statement of "three persons in one God," and says "God is revealed in the Scriptures as the Father, Son and Spirit," or al threefold manifestation instead of the essentially tri-personal dogma of the divine existence.

The doctrine of divine decrees is generally omitted in the new creed, nothing being said in it to indicate that man is saved by God's good pleasure, while it is expressly stated that good works and a godly life are to be taken as the "fruits and evidence of a saving faith." The new creed, also, does not claim infallibility for the Bible, but merely asserts that "all Scripture inspired of God is profitable." Of the five points of Calvinism, original sin and inherited depravity have hitherto constituted one of the most important; but the new creed simply says—"We believe that our first parents were by nature holy, that by their voluntary act they sinned against God, and that in consequence of the curtains, which I did. She took my right hand, asking me to stand up, and while partially behind the curtains, she laid her left hand on top of my head, her right hand on the back of my neck, or base of the brain, and by a necessity of the partially behind the curtains, which I did. ture inspired of God is profitable." Of the five their transgression, sin, suffering and death were introduced into the world, and have come upon all their posterity." The word "atonement" is not to be found in the new creed, nor is its equivalent anywhere expressed; but it is stated instead that Christ has "made reconciliation for all men," which means that he died for some people besides the elect, and that through his life and death the human race are to be drawn closer to God.

The hideous old dogma of eternal punishment "Apostles' Creed," it distinctly announces the no mention of eternal death or never-ending torments, which is one of the old dogmas to which Calvinists cling to most tenaciously. This is certainly a great change to make in the of all to depend on the excellence of their character and conduct, instead of upon the ortho-Congregational Churches would report at the run quite clear."

the Copernican system of astronomy in place of Emerson's life and character. "What could the Ptolemaic-placing the sun, instead of the earth, at the centre of our system.

Old Calvinism, for instance, held for the centre of the theological universe the doctrine of flanked the extreme left of liberalism, yet so divine sovereignty and decrees; while the new theology made the person and spirit of Christ its centre. It is properly styled the Christocentric theory, and it has been accepted by the our idols from their pedestals so tenderly that leading theologians of the East, at New Yorks: Andover, and Bangor. Rev. Newman Smyth, whose election to a Professorship in Andover Seminary has created so much excitement, is claimed to be in full accord with this new movement, which it is confidently expected will be favored by the churches of the denomination throughout the country. Dr. Barrows said that for himself he had for years felt the necessity of laying aside the Calvinistic formulas and dogmatic statements which have been commonly received in connection with the teachings of the Westminster assembly of Divines and incorporated into most of the Congregational creeds. He thought that this adaptation of the creeds to the actual advance in theology had been too long delayed, and gave opportunity to the objectors to Christianity to make powerful appeals to the popular mind against it.

### More Evidence of the Genuineness of Mrs. Hull's Mediumship.

of the manifestations in her presence have acearliest time of which we have any knowledge. a communication from Charles B. Chaffee, of with several mediums, including an account of with Mr. J. W. Fletcher in this city, during which an Indian squaw, named "Waumeka," came, as she said, to make him "heap strong," so that he could heal the sick. Before she left Mr. Chaffee asked her if she would come to a séance the next evening [at Mr. Bigelow's, 3-Hancock street, and materialize. She replied, "Me try to come strong for you." An account of subsequent occurrences we give in Mr. C.'s

"I wish to impress on the reader's mind, that when I asked her to come to the séance, I did not mention where or who the medium would

not mention where or who the medium would be. I was at the scance promptly, the medium being Mrs. M. A. Hull. After a short conversation, and thorough examination of the back parlor and of all the furniture, windows, doors, floor, etc., Mrs. H. took a seat, or rather inclined herself on a short sofa, with a large heavy shawl thrown over her.

The curtain had hardly dropped before an apparition, a tall young lady, appeared, greeting us with good evening, and walked around outside of the circle, displaying or weaving a long veil of a white material, which was very highly perfumed, the odor fairly raising one from his chair. I never inhaled such a perfume, and I don't believe such could be produced on this planet.

The third apparition, I believe, was an old friend of Mr. Colby, who being present recognized it. The fourth was the late Mrs. Conant, medium of the Bainer of Light Circle-Room, I went up to see her at the solicitation of Mr. Colby, and while standing looking at her, she beckoned me to put my car to her mouth, and she said: Mr. down feiguld they down the late for the control of Mr. It was true that I took two very handsome bouquets to the meetings, on Tuesday and Fri-

After her disappearance, there was a form caine which was very queerly dressed, but of what nationality I could not determine. Mr. Bigelow or Mr. Colby spoke up, and said it was an Indian squaw, and she nodded her head. When Bro. Colby asked if she came to see him, she shook her head. When asked if I was the lone, she began to show or express happiness and delight, and jumped eight or twelve inches from the floor. I arose from my chair, saying, 'Ah, this is Waumeka, who promised to come and show herself.' As I stood talking to her at the curtain, and before she left, she parted the two curtains so wide that all could distinctly see Mrs. Hull still in the reclining posture that we first saw her take, and her spiritcontrol standing just back of her. The room control standing just back of her. The room was very light, and I am very positive, from having been as close as I was (say four feet), that Mrs. Hull still occupied the lounge that she had occupied at the beginning of the sequence.

onek of my neck, or base of the brain, and by a peculiar expression made by her, I received a shock that came near taking me down on my knees. I do n't believe I could have received a harder one from an electric battery. As she saw me going down she removed her hands. That was the end of my experience at Mrs. Hull's materialization séance."

### The Second Birth.

In his remarks, recently, before the Historical Society on Mr. Emerson, Dr. Holmes gave expression to his idea of "the second birth' disappears from the new creed, and the doc- as follows-an expression which we know will trine of retribution takes its place. Like the precisely satisfy all who believe in and trust to pre-natal influences: "I may offend the belief in eternal life, and, like that also, makes guardians of ancient formula, vigilant still as watch-dogs over the bones of their fleshless symbols, but I must be permitted to say that I believe the second birth may precede that which we consider as the first. The divine Orthodox creed. The new creed makes the fate renovation, which changes the half-human animal, the cave-dweller, the cannibal, into the servant of God, the friend, the benefactor, the doxy of their belief. The new pastor, Rev. Dr. lawgiver of his kind, may, I believe, be wrought Barrows, stated that these changes were in a in the race before it is incarnated in the indiline with certain movements which had for vidual. It may take many generations of chosome time been going on in the East. He said sen births to work the transformation, but what he thought it would be found that the First the old chemists called cohabitation is not with-Congregational Church of San Francisco had out its meaning for vital chemistry; life must only anticipated many of the creedal changes pass through an alembic of gold or of silver which the committee of the General Council of many times before its current can possibly

next Triennial Council. The movement has | And we are tempted to add a few phrases of

been styled "a new departure," analogous to the estimate which the same speaker put upon we do," he asked, "with this unexpected, unprovided for, unclassified, half unwelcome new comer? ... Here was a protest that outcalm and serene that its radicalism had the accents of the gospel of peace. Here was an iconoclast without a hammer, who took down it seemed like an act of worship. . . . We had had nothing like this man, with his seraphic voice and countenance, his choice vocabulary, his refined utterance, his gentle courage. . . He was a man of excellent common sense, with a genius so uncommon that he seemed like an exotic transplanted from some angelic nursery. His character was so blameless, so beautiful, that it was rather a standard to judge others by than to find a place for on the scale of comparison. . . . Give him whatever place belongs to him in our literature, in the literature of our language, of the world, but remember this, the end and aim of his being was to make truth lovely and manhood valorous, and to bring our daily life nearer and nearer to the eternal, the immortal, the invisible."

### v. Pasteur on the Existence of the Infinite.

On the occasion of his recent reception into the French Academy, the eminent physiologist, Since the alleged exposure of Mrs. Hull in M. Pasteur, took occasion to present an address New York, new evidences of the genuineness; which has already attracted the marked attention of many reflective minds in Europe, becumulated; and those that are made public form cause of his strong defense of the existence of but a small proportion of the entire number. the super-sensual in the universe in opposition It would seem as though the host of spirit to the strictly materialistic method of thought friends who are about Mrs. II., as well as the so widely prevalent in this connection at the host of earthly ones, had moved in harmony, present day. This gentleman is one of the acted upon by one impulse, viz., to strengthen | greatest of living scientists; is a thorough adher hands and encourage her heart amid the wocate of the modern system of scientific inpersecutions that have come to her, as they vestigation, and in his own work has shown have come to nearly every medium, from the how much good can be accomplished in this manner. It has been too commonly held that In Mind and Matter of the 6th inst. appears the effect of such researches is to make materialists of the investigators: that in combining Tippecanoe City, O., giving his experiences observation with experiment, the scientist grows negatively to trust nothing for which inan interview with his spirit friends at a sitting dubitable proof cannot be submitted, and positively to believe that all phenomena can in time be accounted for by the silent and unvarying operations of great natural forces: Under such condition the virtues as well as the vices of humanity, faith, love, charity, are simply the registrations of molecular changes, having their origin in the individual, who is solely what descent and his environments have made him. Such a conception of humanity banishes all notion of ideality. Man is what he has been made by countless ages of evolution. His theories of the soul and the super-mundane illumination it has received are conceptions which have been of service in the process of his development, but which have no foundation in fact. A conclusion somewhat similar to this has been reached by a large number of scientific men, and, on this account, the drift of science toward materialism has been looked upon as inevitable. It is for this reason that the remarks of Mr. Pasteur are noteworthy. Here is a man who stands in the front rank of scientists, in the full vigor of mental power, who accepts all the results which scientific research this planet.

She disappeared, and instantly a much shorter form, a brunctte (the other had light hair), appeared, and performed the same act, the perfume being different and much stronger.

has unfolded, and yet holds that nothing which science has yet demonstrated warrants an acceptance of materialism. This can best be shown by a short extract from his address. Referring to the notion of the Infinite, M. Pasteur has unfolded, and yet holds that nothing which ferring to the notion of the Infinite, M. Pasteur said:

"What is there beyond this starry vault? More starry skies. Well, and beyond that? The human mind, driven by invincible force, will never cease asking: What is there beyond?... It is useless to an swer: Beyond are unlimited spaces, times and magnicharacter of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing left but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being selzed by the sublime madness of Pascal. The idea of God is a form of the idea of the infinite. As long as the mystery of the infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, Jehovah or Jesus."

It scarcely needs to be added that the propagandism of the doctrine of materialism is chiefly carried on by those whose scientific attainments are not for a moment to be compared with those of M. Pasteur.

The editor of The News-Times, Vincland. N. J., says in his leading article of March 20th that the citizens of that place can bear witness to the fact of his having "been one of the most merciless of critics of the manifestations of socalled mediums," therefore he believes "the public will have a certain amount of confidence in" his "statements, more, perhaps, than in those of one full in the faith." He then gives a report of a sitting he had with Charles E. Watkins, the details of which, being similar to those of other of Mr. Watkins's scances, and familiar to our readers from accounts hitherto given in our columns, we need not here repeat. Messages were written on closed and locked slates to persons present, and signed by the names of the writers. Of this manifestation of spirit presence, power and intelligence, the editor says:

"We do not know how this was done, but we saw no chance for any trick. There was no darkness, no writing under the table, but it was done in the sight and hearing of us all, who were most of us skeptics, and on the watch for deception. We are not prepared to say how this writing was done, or by whom: but we sincerely believe we on that night saw manifested a power which does not come within the scope of what we have hitherto regarded as the laws of nature. That it is in obedience to some law, perhaps as yet unknown or only partially comprehended, cannot be doubted, since as large as this universe is, it has no room for the supernatural."

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THE ORPHANS' RESCUE. THE ORPHANS' RESCUE.

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### NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clarked hands, upturned countenance, and heavenward gaze, most heautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted chouds and the partially curtained window, produces the soft light that falls over the woman's face and linguinates the room. Its typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches.

### HOMEWARD.

HOMEWARD.

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tance.

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ing Out Here. Mr. Bowles Visits Achsa W. Sprague's

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fessor Faraday, And a Little Child Shall Lead Them, Rob
ert, etc.

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This work is full of good advice and excellent hints, torse-y and vigorously presented.

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# Banner of Bight.

BOSTON, SATURDAY, MAY 27, 1882.

### BRIEF PARAGRAPHS.

DECORATION DAY. DEFORATION DAY.

Long years of peace have stilled the battle-thunder,
Wild grasses quiver where the fight was won;
Masses of blossom lightly blown asunder.
Drop their white petals on the silent gun;
For life is kind, and sweet things grow unbidden.
Turning the scenes of strife to bloomy bowers;
One only knows what secrets may be hidden.
Beneath His cloud of flowers.

Poor heart, above thy field of sorrow sighing For smitten faith, and hope unitimely slain, Leave thou the soil whereon thy dead are lying, To the soft smillght and the cleansing rain: Love works in silence, hiding all the traces

Of bitter conflict on the trampled sod, And Time shall show thee all life's battle-places Velled by the hand of God .- I. L. Cosham.

It is said that two wealthy persons, who are now preparing their wills, have made generous provision for the cause of education, of women at the Harvard

The "doctors" in Baltimore, Md., have resuscitated the old quarrel between the schools of allopathy and homeopathy,  $\lambda$  Go in gentiemen. The people will regain health while you are lighting.

The weeping-willow thrives in Ireland.

"annex." "Good.

On Osear Wilde's first appearance in this country it seemed as though he was to be an English "lion"; but his skin soon, fell off, and "society" no longer recog-

In Philadelphia Dr. Emma Boon bas been made Dr. Richardson's assistant in the City Almshouse, and Dr. Emily Dubots is appointed out-door district physician for two wards. Thus you see, dear reader, women age coming to the front. The car of progress is pressing

In the Charity Hospital, Blackwell's Island, N. Y., forty sets of twits have opened their little eyes the past month, says the New York Sun.

An Irishman in Texas possesses flocks of sheep and goats, herds of earthe, troops of horses and mules, which are estimated at five hundred thousand head in all. His ranche includes nearly the whole of two counties in the southwestern part of the State. | | |

The "new departure" of Mr. A. J. Davis only illustrates the truth of the old observation, that envy is a sordid sadness begot of another's joy.

A small willow from the residence of Theodore Parker will be planted by the Malden Improvement Assoeiation at Dexter Park. It was originally a slip from the historic tree near Napoleon's tomb at St. Helena. Governor Long's veto of the dentistry bill meets'

with entire approval. His Excellency's eye-teeth are not to be bulled out. The latest reports from Russia concur in the opinion

that one of the characteristics of an era of social disorganization is plainly to be seen in that country.

The Orange and the Green won't mice

Here is what the financial editor of the Boston Her-ald says: "When harassed by business troubles or prostrated by sickness, the best friends, after all, are dollar notes. Therefore, when in health and prosperity, save them." Sound doctrine.

FOREIGN. - A riot recently occurred at Limerick, Ireland, between the police and the people, when the police charged with fixed bayonets.—Reports from St. Petersburg, Russia, state that there has been a great fire in the Jewish quarter of Koyno, - A despatch from Cairo, Egypt, states that the ministry are making strenuous efforts to obtain the support of the Notables in inaugurating a policy of resistance.

A Free Education League has been formed in England. One of the last acts of Mr. Darwin's life was to send In his adhesion to the programme, together with a handsome subscription to its funds.

-Minneapolis is to be lighted by electricity generated by water power at the Falls of St. Anthony, in the very heart of the city. ...

Irresponsible characters thrive on sensationalism for a time, but the "second sober thought" of the people eventually winds them up. The eclipse of the sun was successfully observed at

Soham, Upper Egypt, on Wednesday week, by Eng-

lish, French and Italian astronomers.

Hon, Marcellus Day, of the firm of Marcellus Day & Co., manufacturers of hydraulic cement and drain and sewer pipe, died in the Charlestown District recently, in the forty-eighth year of his age. He was born in Annisquam, Mass., July 27th, 1834, and achieved considnisquam, Mass., July 27th, 1831, and achieved consucrable prominence both as a successful merchant, and gressive Lyceum."

[ ALONZO DANFORTH, Cor. Sec.

——Man's life was made Not for men's creeds, but for men's actions. —[Owen Moredith...

Mr. James Vick, the seedsman and florist of Rochester, N. Y., whose death occurred on Tuesday, May ant evening will not be disappointed should 16th, was one of the best known of his specialty in the country. Mr. Vick made a trip to Europe last year, sic, reading and dancing. and while there received many attentions from leading horticulturists.

The greatest advertiser in the country is a Baltimore manufacturer of liniment, who expends \$200,000 a year. The next largest is a tobacco manufacturer, whose bills on this account are almost \$150,000. Both of them testify that their great success in business is due to persistency in newspaper advertising.

One reason of Gov. Cornell's disapproval of the bill-enabling women to be managers of public charitable institutions in which women and children are inmates, is the difficulty of persuading women who are fit for such positions to accept the responsibility. The woman suffrage women should look into this matter, for if it is really true that women of the best class cannot be got to accept the positions of usefulness already open to them, the enemies of woman suffrage will find in that fact an argument against an extension of their responsibilities.—Ex.

The Methodists of Chicago are indebted to the Chinese residents there for "Christian services." What

Elizabeth Cady Stanton and Susan B. Anthony recently addressed letters to each of the members of the Senate Select Woman's Suffrage Committee, urging them to recommend to Congress the proposed amendment to the Constitution providing for women's suffrage. The Committee has voted to make the accom-

Who is the shortest man mentioned in the Bible? Knee-high-mlah.

Margaret Francis, daughter and last child of the late Governor Joseph Francis, of the Passamaquoddy tribe of Indians, died at Chase's. Mills. East Machias, May 1st, at the great age of ninety-eight years. She was born at Pleasant Point, Perry, in 1784. The Governor was a friend of the white settlers in the Revolutionary War and rendered valuable service.—Portland Item.

Mr. Charles Darwin left a manuscript autobiography which is soon to be published.

The Boston Public Library loaned out 1,040,533 volumes last year, of which only 75 were lost.

The Springfield Republican tells a story of a little giff who lost her mother's watch. The father dreamed the watch was lying in a sandbank, and the next morning he found it there.

James Freeman Clarke has gone to Europe. The women of his parish have presented him with \$3000 as pocket money.

Hanging as a preventive of crime is about as ineffectual as vaccination to prevent smallpox. A man who shot his landlady was hung in New York a fortnight since, and now four others await execution for similar offences; two committed since the former penalty was inflicted.

Spiritualist Meetings in Boston.

New Ern Hall.—The Shawmut Spiritual Lyceum meets this hall, 170 Tremont street, every Sunday at 10 % A. M. B. Hatch. Conductor.
THE SHAWMET SEWING CIRCLE, conducted by the laces of this Lyceum, meets at 21 Dover street. Wednesday termon of each alternate week, at 30 clock. Gentlemen lends are invited to the evening exercises. Mrs. C. L. atch. Secretary.

Hatch, Secretary.

Paine Memorial Hall,—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock, Tacpublic cordially invited. F. L. Union, Conductor,

Berkeley Hall, 4 Berkeley Street (Odd Fellows)

Berkeley Hall, 4 Serkeley Street (Odd Fellows)

Brilding).—Free Spiritual Meetings every Sunday at 10:30 A. M. and 3 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer. W. J. Colville (residence 30 Worcester Square); Trensurer and Secretary, Timothy Bigelow, 3 Hancock street. The public cordially invited to all the services. to all the services.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 104%, M. and 24 and 734 P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at

3 o'clock.

Melence Hall: 712 Washington Street.—Spiritual meetings every Tuesday, at 3 P. M.

30 Worcester Square.—The Ladles' Benevolent Union meets every Thursday at 2 P. M. for work. Public entertainment, spiritual, musical and literary, at 75 P. M.

Harmony Hall, 34 Essex Street (ist flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10 2 A. M. and 2 S. and 7 S P. M.; also every Thursday, at 3 P. M.; Several well-known speakers and mediums will take part at each meeting. Excellent youd and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chalrman. FOR ADDITIONAL EDITORIAL MATTER SEE

Chairman.

Spiritual Bethesda, 36 Hauson Street, - Meetings: Thesday, 3 P. M. - Lectures on "Headin and Healing"; Thesday, 8 P. M. - Sociable for Conversation, with no formal exercises. Wednesday, 8 P. M. - Conference for the discussion of all subjects relating to the welfare of man. Friday, 8 P. M. - A meeting of meetings for mutual aid and consultation. Saturday, 8 P. M. - Developing and Test Circle. Five cents admission to each of these meetings will be charged, to take in derraying the expenses of the Bethesda. On Sanday-evenings the halfcan be obtained on easy terms for any worthy and philanthropic object. Object of Spiritual Bethesda, to our edisease by Spiritual Power, "without money and without price" to those mable to pay. Contributions respectively requested. Patients must apply between the hours of loand 12 A, M, and 2 and 4 P, M.

Laddes' Ald. Parlors, 718 Washington Street.

Tadles' Ald Parlors, 718 Washington Street, The Spiritualist Ladies' Ald Society meet in their Parlors very Friday afternoon and evening. Business Meeting P. M. Mis, M. V. Lincoln, President; Mrs. A. M. H. Scher Supragas Tyler, Secretary, MEET Sies beld every Sunday, A (2940) check, Test Circles by prominent mediums. Evening, at 795 o'clock, Confer-ence meetings. All mediums and speakers are most cor-dially nyted. Miss Amanda Balley, organist,

Mystic Hall, Charlestown District, -- Meetings are eld at this hall, 70 Main street, every Sunday afternoon, at

Cheben. The Spiritual Association holds meetings at 3 and 75 P. M. In Temple of Honor Hall, Odd Fellows Building, onposite Bellingham Car Station. Next Sunday afternoon. Experience Meeting. In the evening George A. Fuller will occupy the platform.

The LADIES HARMONIAL AID SOCIETY meets every Friday attennoon and evening in the same hall. Mrs. S. A., Thayer, President; Mrs. A. E. Dodge, Secretary.

SHAWMUT LYCEUM opened on Sunday, May 21st, with an excellent attendance of both scholars and spectators. The exercises commenced with reading and singing of the Silver Chain recitations, followed by the execution of beautiful selections of music by Miss Dawkins's orchestra. The usual half-hour was devoted to orchestra. The usual half-hour was devoted to instructing the young minds in spiritual truths. Recitations were given by Gerlie Seavey, Carl Cochran and Haskell Baxter; a duet by Fannie and Lizzie Kief; recitations by Emria Ware and Charley Pray; piano solo by Lottie Brickett; recitations by Gracie Burroughs and Kittie Bosquet. Little Gertie and Carl, assisted by their teacher, Miss Almond, gave a number of their songs and duets. After remarks by Mr. Hatch, Physical Exercises and the Target March closed avery interesting session.

Shawmut Lyceum celebrates Floral Sunday, June 4th. The committee ask of all interested

June 4th. The committee ask of all interested in the Lycoum movement, and lovers of chilin the Lyceum movement, and lovers of children to donate, as they are able, flowers, that the day (June 4th) may be a floral Sunday indeed. Flowers may be delivered at New Era Hall, on Sunday, June 4th, after 10 o'clock, where the committee will be in attendance to receive them.

J. A. Shellamer,

Secretary Shawmut Spiritual Lyceum,

Office 8\( \frac{1}{2} \) Montgomery Place.

PAINE HALL, MAY 21st.—Lyceum called to order by D. N. Ford. Exercises began with singing, reading and the March, the following

remember. We hope ere long to present a new feature illustrative of our being called a "Pro-

Children's Progressive Lyceum No. 1.

THE DELSARTE DRAMATIC CLUB and Paine Memorial Social Union will give one of its superior entertainments on Friday evening, May

The Ladies' Aid Society will hold Memorial Services at their Parlors, 718 Washington street, Boston, Sunday, May 28th, at 250 and 7:30 p. M. Addresses will be made by Drs. John H. Currier and H. B. Storer, Mrs. Loring and others. Mr. Edgar Emerson will give tests at each meeting. Contributions of flowers will be thankfully received at the Hall on Sunday morning. This will be the last meeting of the Society this season. Mrs. M. V. Lincoln, President.

CHARLESTOWN-"MYSTIC HALL."-Sunday, May 21st, Mr. Fred A. Heath, the blind medium and speaker, and Mr. W. J. Perkins, test medium, occupied the platform in the afternoon at the usual hour. After a song and a short invocation by Mr. Heath, his controls delivered an eloquent discourse from subjects taken from the audience, which were: "Faith,"
"Hope," and "Charity." After the discourse Mr. Perkins gave quite a large number of sat-isfactory tests from handkerchiefs belonging to different persons in the audience. Mr. Heath then improvised and sang a beautiful song from subjects taken from the audience, and gave sev eral psychometric readings in verse to several persons in the hall.

persons in the nail. Next Sunday. May 28th, Dr. N. P. Smith will speak and give tests in this hall at 3 p. m.

Chelsea Harmonial Ladies' Aid Socie-y.—On Friday evening next, at 7:30, Mrs. M. Cushman, musical medium, will occupy the platform.

Berkeley Hall Meetings.

Notwithstanding the inclemency of the weather a large audience gathered Sunday morning to hear Capt. H. H. Brown, who supplied Mr. Colville's place on that platform. His theme was "Spiritualism as Religion." He began by saying that man was the only religious animal, and that those who said "Away with religion!" would reduce man again to his primeval condition of equality with the brute, for the brute was the unconscious servant of law, and man a partially conscious servant of law; the degree of this consciousness is constantly increasing, and that degree is the work of his civilization. This consciousness arises out of the only difference between himself and the brute, his ancestor. He is a being of infinite capacity, while the Notwithstanding the inclemency of the weathence between himself and the brute, his ancestor. He is a being of infinite capacity, while the brute is a creature of arrested and limited development. Out of this infinite capacity arises ideality, aspiration, worship: the basis of all religious life, thought, form and creed.

The religious in man is the smotional, and the emotion of all men is the smotional, and the fering in degree and depth only. The attempts to translate this emotion, to make for it a chan-

nel, to formulate a creed for its expression, is Theology; the emotion itself is Religion. Out of the feeling aroused in man as he con-templates the infinite is born the fundamental

templates the infinite is born the fundamental ideas underlying all religious system, and these ideas may be taken as religion itself.

The first is the God idea: the second immortality, and the third social life. Do to others as we would be done by. And as long as the individuality of each soul was recognized, there was only Religion. Each one builded his god, his hereafter and his social life to meet his ideas. Hence the life of Religion was Freedom. But the moment attempts were made to define ideas. Hence the life of Religion was rreedom. But the moment attempts were made to define these, to make a god, a heaven, and to direct his social life, then Religion had yielded to Theol-

ogy, whose dictator was Authority.

The speaker elaborated this idea, and drew from history and the life of to-day examples of Religion and Theology, one a life of Deed, and one of Creed. He held the closest attention of one of Creed. He heathe closest attention of his audience and was often applicated. His theme in the afternoon was "Angels our Saviours." He had a good audience, and handled his theme in his characteristic, practical manner, well pleasing his audience. He speaks in the same place again next Sunday (28th), at 10:30 . M. and 3 P. M.

A. M. and 3 P. M.
Capt. Brown gave an address at Natick, Sunday evening to an enthusiastic audience, and is invited back there at an early day. He speaks in Haverhill at 7½ P. M. next Sunday evening upon "The Wonders of Psychometry."

Meetings in Chelsea, Mass.

Meetings in Chelsea, Mass.

To the Editor of the Bamer of Light:
Sunday evening, May 21st, Temple of Honor Hall was crowded with a very intelligent audience. Mr. Geo. A. Fuller, of Dover, Mass., occupied the platform, and as usual gave more than general satisfaction. His guides chose for their subject the words of Jesus, "A new commandment give I unto you, that ye love one another." The speaker said: "The theme, although old, is ever new, inasmuch as every generation only demonstrates the necessity of love as an element of human unfoldment and culture. The churches in the past ignored this commandment and everywhere sought to build up their little sects on the ruin of human prospects and happiness. Selfishness has in all ages up their little sects on the ruin of human prospects and happiness. Selfishness has in all ages been the principal element of all religions, and Christianity has only pampered to the selfishness of man when it has oftered rewards for deeds of charity and pure lives. It has ever said, 'Do right, and yours shall be the crown and harp in the great hereafter'; but Spiritualism says, 'Do right, live up to the teachings of the golden rule, not for selfish purposes and hope of gain in the hereafter, but do all for the love of humanity. Love ye one another, not because it shall bring reward unto you, but because it shall bring reward unto you, but because it shall bring happiness unto others.' The love of the angels for us is such that they are willing to leave all the blissful conditions of Paradise to stoop to this cold and unfeeling world of ours for the express purpose of making the lives of mortals happier and brighter. They ever reach out their hands toward us, and ever beseech us to be kind, loving, merciful and just. Let us seek to emulate their example. We can aid the angel-world in its work of dove, if we only will. Let us join our hands with those who have joined the forces of a higher life, and help inaugurate the era of good will and love.

will and love."

Mrs. Bagley was unable to be present, as advertised in the last Hanner, on account of sickness. Many were disappointed, yet all felt well repaid for their attendance.

The Ladies' Aid Society will meet Friday afternoon, May 26th, and Mrs. Cushman, the musicial medium, will give a scance in the same lead in the evening.

hall in the evening.

Mr. Fuller will occupy our platform next
Sunday evening, May 28th. This will be the
last opportunity to hear this speaker during the present season, as he leaves immediately to fill engagements in Northern Vermont. \*\*\*

Meetings in Worcester, Mass.

To the Editor of the Banner of Light: The continuation of Mr. Fletcher's engagesinging, reading and the March, the following children subsequently taking part in the exercises: Recitations by Aaron Lowenthal, Ella Waite, Manie Havener, Flora Frazier, Amy Peters, Allie Waite, Freddie Stevens and Lena Onthank; songs by Carrie Huff, Jennie Smith, Louis Buettner, Eva Morrison and Miss Helen M. Dill: piano softo, by Moses Myers.

We call ourselves a "Progressive Lyceum"; a system created under the direction of disembodied minds, and carried on from year to year under the auspices of Spiritualism. As such we must give more attention to the education of children that come under our care; must teach them the uses of the Lyceum; why we have Guardians, Flag-Leaders, Flags, Targets, etc.; also inform the audience why we have the floras, why we march, and why the Groups are called as they are. It is a lesson that all those who care for us and our work should learn. These thoughts were born of the remarks which our good friend, Gen. Wisewell, made to the children. He gave a practical lesson of the use and the knowledge of Spiritualism which all those who care for us and our work should learn. We hope cre long to present a new feature illustrative of our long to present a new feature illustrative of our long to present a new feature illustrative of our long condition. The stended with the same unqualities must alter the same under with the same unqualities and think for the safe with the same unqualities and the with the same unqualities and the florage may be crease of the largely made up of persons who the heart was and the knowledge of Spiritualism. As such the demands of the present time religion as in everything else for the call the c ment was attended with the same unqualified success as upon previous occasions. The Society seems to be largely made up of persons who think for themselves and "think often"; and radical discourses like those given through Mr. who was present. At the evening lecture the hall was crowded to the outer doors. The lecture was entitled "The Day of Judgment." No brief report could give an idea of the manner in which this subject was treated; the fallner in which this subject was treated, had a light lacies of theology were shown in such a light as to invoke frequent applause. Following the asto invoke frequent tests were given. Mr. as to invoke frequent appliause. Following the lecture remarkable tests were given. Mr. Fletcher addressed an overflowing house at Providence, giving many striking tests. Mr. Fletcher is announced to lecture on "Egypt," in G. A. R. Hall, Worcester, on Friday evening, 26th, and will close his engagement before the Society Sunday, May 28th. \*\*

Meetings in Haverhill, Mass.

To the Editor of the Banner of Light: Last Sunday the Spiritualists of Haverhill and Bradford made a new departure in the forenoon, by holding a conference, which was

a spirited and interesting meeting.

In the evening, Dr. J. H. Currier of Boston addressed a full audience, his subject being "The Spiritual Planting and Harvest," tracing the evidences of communion with the angelvorld from the earliest time to the present

Next Sunday the morning conference will be repeated, and in the evening Capt. H. H. Brown will occupy the platform.

Haverhill, Mass., May 22.

Meetings at Weymouth.

The audiences which have met with our society during the last two Sundays, have been amply repaid by listening to the able and instructive lectures delivered through the inspiration, of that earnest worker in humanity's cause, Mrs. S. Dick of Boston. Her poems were of a high order, showing that the inspiring intelligences are progressive in their make-up. A true, earnest, faithful worker, may she be kept busy doing the service to which she has been called.

\*\*\*

East Braintree, Mass., May 17th, 1882.

received many American newspapers which prove how widely the truth concerning vaccination is being diffused; and if we might single out any newspaper in particular for eminent service in this respect, it would be the Banner of Light of Boston. The space given to the vaccination question has been unstinted, and, considering the prejudice necessarily excited thereby among many of its less enlightened subscribers, the courage and self-sacrifice of the

THE "BANNER OF LIGHT."-We have lately

tender him our most hearty thanks.-The Vaccination Inquirer for May, London. \*\*\* By asking too much we may lose the little that we had before." Kidney-Wort asks nothing but a fair trial. This given, it fears no loss

of faith in its virtues. A lady writes from Ore-

Editor is entitled to warm commendation. We

gon: "For thirty years 1 have been afflicted with kidney complaints. Two packages of Kidney-Wort have done me more good than all the medicine and doctors I have had before. I be-

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent speaker—holds services at Everett Hail, 388 Fulton street, between Smith street and Gallatin Place, every Sunday, at 10% A. M. and 7% F. M. Seats free to all. Children's Forgressive Lybeum meets at 3 o'clock P. M. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

Brooklyn Npiritual Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7% P. M. Speakers engaged: May, Mrs. Hannah B. Morse; June, Mrs. Abby N. Burnham. Conference meetings held every Friday evening in Lower Hallof Brooklyn Intstitute, May, 28th, W. C. Bowen. All the spiritual papers for sale at all our meetings. S. B. Nichols, President.

The Enstern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary. Adelphi Hall. corner Myrtle Avenue and Adelphi Street.—Itev. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at 80 clock.

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

A fine audience, both as to character, numbers and intelligence, greeted Mrs. M. A. Gridley, who gave the opening address at our Conference meeting, Friday evening, May 19th, upon "Facts and Experiments in Psychometry."

The lecturer speaks easily and gracefully, with The lecturer speaks easily and gracefully, with a soul-earnestness that convinces all who may hear her of her honesty and sincerity. At times her inspiration is lofty and ennobling; and it is hoped that Mrs G. may not only he more often heard upon our platform, but in other cities. She spoke in substance as follows:

"I have come almost from a sick bed to meet my engagement and were it not for my deen my engagement, and were it not for my deep interest in the work that this Fraternity has accomplished, and is to accomplish in the near future, I should not be here to night. I am in a weak physical condition, which will prevent a weak physical condition, which will prevent me saying much that I would have said, and may prevent entirely any exhibition of the nowers of psychometry through me to night. Your Chairman assures me that I shall gain strength from the harmonious spiritual influences that are always felt at our meetings, and I will try to speak upon the subject. When I attempt to give evidences of my powers as a psychometrist, I must be in the best physical and spiritual conditions. To-night I do not expect to give you a lecture explaining the laws of psychometry, for with my many years of exof psychometry, for with my many years of experience, I know that I am standing but on the threshold of this grand science of 'soul-reading.' To me it is a new phase of mediumship, and I can only judge by my own relations to

those with whom I come en rapport by this psychometric power. chometric power.

I have been severely criticised in public by a writer who says I have no business to say that I cannot draw the line where my own natural powers cease and I am aided by my spiriguides. This is an absolute truth, however. I stand before you with a combination of spiritual gifts. I am clairvoyant and clairaudient, as well as possessing this power to give psychology. stand before you with a combination of spiritual gifts. I am chairvoyant and clairaudient, as well as possessing this power to give psychometric readings. Several years ago in the city of Boston, Mrs. Emma Hardinge Britten was given evidence of her powers as a medium, in large parlors. I was sitting at the other end of the room, and she spoke to me and said, 'Mrs. Gridley, I see that you possess wonderful psychometric powers, if you will but cultivate them.' I asked what the power was, and how I should cultivate it. I was told to sit in a passive state and hold a letter, lock of hair, hand-kerchief, or any article, and I would come en rapport with the person or thing. I began to cultivate the power, and found that I possessed it. About that time I went to Colorado for my health, and traveling in the cars I gave readings of persons present which interested them and myself. One gentleman said, 'Mrs. G., when we get to Denver, I shall have some friends get aboard the cars who will go with us on to Golden City. I will point them out to you, and I wish to test this marvelous gift of yours more severely. I want you to read their characters and life-lines by merely looking at them.' In this I was successful in every instance. I was able to locate several valuable mines for this gentleman, and of course he became an enthusiastic convert to the power of severometry.

was able to locate several valuable mines for this gentleman, and of course he became an en-thusiastic convert to the power of psychometry. One writer has termed Psychometry the 'sym-pathetic sense'; another claims that it is a nat-ural power belonging to the individual possess-ing it; another that it should be defined as 'omnimission,' or the 'science of all things.' The

cies in regard to the individual which he afterward said were true, and that my reading was a marvel to him. He asked me if I had studied and read books on Phrenology. I replied I had not, and he said he would give any amount of money to be able to read as I had done, as in his profession as a Phrenologist it would be an invaluable gift. I said I believed it could not be purchased, but that most persons possessed the power to a greater or less degree.

Recently a correspondent sent me a photograph of a person for me to read. I saw a spirit of a young man clothed in the insignia of the British navy. I saw the manner of his death, and felt so deep an interest to know whether I was correct or not, that I requested my friend to inform me. I received a letter in which she said, that being in company with an English lady the subject of Spiritualism came up, and this lady said she belonged to the Methodist church, and did not believe it possible to commune with the dead, and remarked that she had a photograph she wished to send to test the powers of Mrs. G., and when the reading was received by her the tears rolled down her cheeks, and she said it was a new revelation to her, and that my reading was correct in care, particular

her the tears rolled down her cheeks, and she said it was a new revelation to her, and that my reading was correct in every particular.

I am dependent upon conditions. When I am in the best spiritual, mental and physical conditions I receive the best results. My mediumship is as sacred to me as my life, and when I am receptive to the spiritual influx then am I the most successful. I prefer to receive what I am to read by mail; when a person is present and asks questions I am confused. I know that my spirit-friends aid me. A gentleman brought me sixteen letters, which I read, and I gave him remarkable tests. One was: I saw one of the persons walk who was lame and who had a club-foot, which he said was correct. I will try to give one or two readings; but public readto give one or two readings; but public read-ings, when I am in the very best condition, must be crude and imperfect, and to-night my physical weakness may prevent my reading at A gentleman handed up a letter which was

A gentleman named up a letter which was covered with foreign post-marks, and upon-Mrs. G.'s giving the reading, he said it was only partially correct. A feeling of sadness came with this reading and Mrs. G. saw and described a spirit, which the gentleman said was correct, and that she died before this letter reached her. Another letter was sent up and the character. Another letter was sent up, and the character of the writer was described as resolute, self-reliant; more magnetic than electric; a person who must deal in facts; a person very practical and of few words, of marked individuality, dark and of few words, of marked individuality, dark hair and eyes, active mentally and physically. "I feel very strong and this influence gives me strength:" This letter was sent up by Deacon Cole, who said it was written by a gentleman of prominence in Spiritualism, and that the reading was remarkably correct. Mr. J. A. Wilson handed up a letter for Mrs. G. to read, who said that she would try, but that she was much exhausted. She gave the reading of a man of strong physical powers, one who had a good opinion of himself, and who was honored and respected by a great many people—a man of respected by a great many people—a man of marked influence. The letter had been written by the private secretary of Gen. Hancock, and his own signature was at the bottom of the let ter, and from the more positive characteristics he General she read his character instead of

that of his secretary,
Mrs. G. spoke an hour, was frequently applauded, and showed beyond question the possession of marvelous gifts. A short address was made by Mr. Waterman, who said he had given ten years to the study of psychometry,

and that he termed it "soul sense." Deacon Cole spoke briefly. Many strangers were present, among them Mr. and Mrs. F. A. Moore, of Washington, D. C. W. C. Bowen gives our next conference address, "True Spiritualism Marching on to Victory," on Friday evening, May 26th.

S. B. Nichols. 357 Flatbush Avenue, Brooklyn, May 20th, 1882.

At Brooklyn Institute, Sunday, May 28th, at 3 P. M., Mrs. H. B. Morse will give a test scance, and spirits Dr. Hallock, E. V. Wilson, Mrs. Helen M. Slocum and Dr. Wm. Fishbough are expected to be present and control the medi-

In Memoriam-Mrs. Helen M. Slocum.

In Memoriam—Mrs. Helen M. Slocum.

Whereas, The Brooklyn (N. Y.) Spiritual Fraternity has heard with the deepest regret of the recent death of Mrs. Helen M. Slocum, and desires to express its sense of the great loss to the community and their sympathy with her bereaved family; it is therefore Resolved, That in the death of our sister. Mrs. Helen M. Slocum, Spiritualism has lost an earnest defender, and reforms of every sort an earnest advocate; that her whole life, so pure, so active, was so entirely consecrated to working for all that tended to upilit humanity, that her death will be felt as a real loss to the whole community, and is especially felt by the Spiritualists, in whose ranks she so effectually labored, whose cause she so earnestly advocated.

Resolved, That we tender to the sorrowing family your tenderest sympathy. Endeared to them by long years of loving companionship, of helpful guidance, of unselfish service, their loss must be great indeed, and their grief can only be nittigated by the helief we know they cherish, that she will still work with them and for them, but in higher relations, unseen perhaps, but loving as ever, unheard it may be, yet counseling and directing.

directing.

Resolved, That though our standard-bearers falter and fall, truth never dies, and other hands must bear aloft its standard; and the departure of one so eminent, so loved and honored, is to us a call to a renewed consecration, to new exertions to spread the truth she loved, and to illustrate its principles in our lives as she did.

Resolved. That these resolutions be transmitted to

did.

Resolved, That these resolutions be transmitted to the family of our sister and published in the Banner of Light and Religio-Philosophical Journal.

DEACON D. M. COLE.

MRS. MARY A. GRIDLEY,
JOHN A. WILSON,
WM. C. BOWEN,
Brooklyn, May 21st, 1882.

Mr. Colville in Philadelphia and Elsewhere.

Elsewhere.

On Sunday last, May 21st, W. J. Colville delivered two remarkably able inspirational discourses in Philadelphia, the audiences filling every seat in the large hall at the corner of 8th and Spring Garden streets, both morning and evening. The subject of the morning address was "The Spirit-Spheres and the Nature of Life Therein." The evening theme was, "Free Will and Fate." The large and intelligent audiences pronounced them very fine and instructive efforts, dealing with subjects of great importance and interest in a wonderfully lucid and powerful manner. Almost all who listened to them remark that the great charm of Mr. Colville's inspirational utterances lies largely in their extremely practical nature. The poems following last Sunday's lectures were much above the average of impromptut effusions. Mr. Colville held receptions in Philadelphia on Monday and Tuesday, May 22d and 23d, and was announced for Vineland, N. J., May 24th and 25th. He will speak in the hall corner 8th and Spring Garden streets Sunday next, May 28th, at 10:30 A. M., on "How to Secure the Fullest Communion with the Spirit-World": at 7:30 P. M. on "The Coming Crisis; the Ending of the Old and the Commencement of the New Epoch." His engagement in that city will end with a lecture in the same hall Wednesday, May 31st, at 8 P. M.

Mr. Colville addressed a crowded audience in Composite Rooms, corner 4th and South 2d street, Williamsburg, N. Y., Monday, May 15th. He speaks there again Monday, May 29th. He also spoke very acceptably on "Materialization," in Everett Hall, 398 Fulton street, Brooklyn, Friday, May 19th, and will lecture there again Thursday, June 1st, at 8 P. M., returning to Boston the following day, and resuming his duties in Berkeley Hall Sunday, June 4th.

Societies or private persons desiring Mr. Colville's services for Sunday or week-day evening lectures, can secure them on mederate terms by addressing him with full particulars at 1601 North 15th street, Philadelphia, till May 31st; after that date, 30 Worcester Sq

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Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 104 A. M. and 74 r. M. Henry J. Newton, President; Henry Van Gilder, Secretary, Children's Progressive Lyceum neets at 2M P. M. William Hunt, Assistant Conductor; Mrs. M. A. Nowton, Guardian.

Rev. Dr. Monek lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 14 East Sth street, every Wednesday, at 7M P. M. After each lecture, Dr. Monek publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary,

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May 27. [42]

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