

# BANNER OF LIGHT.

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## The Spiritual Postscript.

### Moral and Spiritual Harmony.

A Discourse by  
MRS. CORA L. V. RICHMOND,  
Delivered in Fairbank Hall, Chicago, Ill.

The subject which we have chosen for this evening's discourse is "The Moral and Spiritual Harmony of the Universe." It has arisen from a question so frequently asked: "Can you reconcile the infinite goodness of God with the existence of evil in the world?"

It is the old-time cry, "An infant crying in the night, an infant crying for the light." First and foremost, let us answer: We do not consider it necessary to apologize for the infinite, to explain from an infinite standpoint anything in the universe; it would only be a finite explanation, only a portion, perhaps, of that very feebleness that at another time may have asked the same question. But whatever is said here this night comes from the earnest conviction that somewhere in the moral—as the scientist claims there is somewhere in the visible universe—there is a sufficient and satisfactory explanation for whatever exists, and that it is found not in parts, but by the harmony of the parts as adapted to the whole, and we have no right to judge of anything in existence until we know, at least, a larger portion of it than we are likely to know with a hasty and despairing judgment.

Theology has attempted to explain this in times past—wisely enough, perhaps, but entirely beyond the comprehension or even satisfaction of man—by, of course, supposing that the infinite is authoritative; that whatever is is done in compliance with infinite wisdom and by pointing out, perhaps, an impossible or improbable system of arriving at results through certain causes well known to the administrator of the universe. This has been a tortuous pathway to most of you, and traveling through this theological labyrinth the vision has, perhaps, become obscured and blinded, not by the proposition of infinite wisdom, but by attempting to grapple with it by finite and lesser means and measures. There is a surer and shorter pathway to arrive at satisfaction in this respect than by any such means and measures; and as the moral and spiritual universe must belong to a domain or kingdom where moral and spiritual laws preside, and where instruments are employed fittingly adapted to that kingdom, we have no right to assume that because governed by laws, the laws are identically the same as those that govern the material universe; rather, there is in the universe an infinite balance, and that balance is just as finely adjusted to the needs, necessities and ultimate purposes of human life as the vision adjusted to the light or the faculties of man to that which he is expected to do upon earth—the possibility of expansion and increasing of faculty being in direct proportion to that which man is required to do. As the visible universe reveals a relationship between ultimate cause and ultimate effect that are exactly equal, so the moral universe and the clear vision and carefully adjusted mind reveals precisely the same moral balance.

Where, then, is the difficulty? Simply here, that mankind is as yet in a state of moral infancy, as man is in a state of infancy relating to his physical, political, and other mundane relations; and that in exact proportion to the unfolding of this moral nature to a perception of the moral and spiritual belongings of the universe, will man be saved; and in exact proportion as he is in a state of infancy, so is he dependent upon others or other offices and powers for that salvation. We mean by this, that while we do not attempt to evade or ques-

tion the existence of evil in the world, as related to man, that the existence of evil in the universe, as related to Delity, is an absurd proposition. Nothing can be equal to the infinite except the infinite, and either God is wholly good or wholly evil. Two propositions actually at variance of an infinite nature do not belong to the same universe; therefore, we must cease our speculations concerning the possibility of there being an evil, as related to the infinite.

The relationship, therefore, of evil in the universe is to the finite; its belongings, its lessons, its victories, its final vanquishment, must be in a direct and distinct ratio the result of a finite unfolding, and as evil is in the world through lack of moral perception, so the presence of moral perception must vanquish the evil; and this results from nothing done by Delity, but is accomplished by that portion of existence belonging to the individual life which does not curtail man's mind to the mere mechanism of fulfilling a possible function in the universe by a fate of mechanical destiny, yet makes him consciously aware of every step of its fulfillment by the flowering out of his own individual possibilities.

The fact of man's immortality explains the existence of what is called moral evil in the world. If man were but a physical being, if his component parts were all material, if his intelligence were the result of matter, and if this again would return to dust, there are no moral propositions in the universe. Being an immortal and a spiritual being, he is related to matter only through those faculties that are dependent upon matter for their existence and perpetuation—that is, the physical life; dependent upon the moral universe for those faculties that cause the perpetuation of his moral nature, and upon the spiritual universe for that portion of his being that is to be perpetuated forever.

Now, between the transient existence of bodily life and the immortal existence there must forever be a conflict until the material shall become so imbued with the spiritual as no longer to war against it. It is the transient man that will have everything, for to-day. It is the immortal man that will build for the spiritual eternity. It is the transient man that grapples and struggles with the material, seeking the present pleasure for its own sake, the present victory because it is near and triumphant, and the present thing that appeals to the material existence because it must inevitably pass away; but it is the spiritual man that is forever admonishing, striving, and directing against this transient pleasure because of the larger victory and happiness that comes of moral and spiritual triumph. And, therefore, between the spirit of man and the organism which is around him there must be forever this conflict until one or the other is baffled. Frequently the spirit is for the time being baffled, and this causes the existence of evil in the world, even for a day, a month, a year, a generation, a century, or a thousand years of time, whatever amount of time it requires for the moral nature to rally, to gather all its forces around it, to appeal to the moral and spiritual universe for succor and strength and support, and finally to do successful battle with that which has waged war against the spiritual.

When you ask why there need to be this conflict between matter and spirit, we answer: From the very nature of matter and spirit, because it expresses only partly that which is highest and best, and because not yet fully pervaded and adorned by spirit—it has its expressions of shortcomings.

Unimbed with spirit, if that were possible—if you could imagine a universe without a moral consciousness in it—there would be nothing in the world that could be considered wrong. It is only moral consciousness that strives for something higher than the physical, is not satisfied with the clay, and will have the standard exalted to the measure of spiritual perfection. It is this that makes the human life a moral battle-ground, and it is this forever in which human existence is tried and strengthened and perfected.

Why are we brought into existence in this way, you ask, or why do we come in contact with matter as a spiritual essence if this be the result? We answer: He who is good unconsciously may be very good, but he has nothing to show that he is aware of it—nothing in his nature to point the shadow of his existence. Angels, if not first brought to earth; could not realize the height of angelic existence, and man by contrast between the spirit that is in him, and the form or shadow that is about him, is made aware of the value of that light which is first seen through the narrow crevice of his prison wall of time and sense, and then when he has burst the prison wall it beams upon him with the full assurance of daylight. He who has never been shut out from the light of day may not prize the glorious sky and the splendid morning, with its purple, golden and crimson tints that adorn the horizon and the distant hills; but to the prisoner, deeply immured in a dungeon cell for months and weary years, to whom by chance the trickling of a drop of water on the spray of a vine may have opened a crevice for the sunlight to come through, that first beam of light is ineffable joy, inexpressible glory, and no angel in heaven could measure his height of happiness save by contrast with that poor prisoner's estate.

How shall it be, then, when by years of prayer and struggling he has thrown off the shadow that enclosed and incased him, and comes to stand again in the full light that blinds him by its too great brightness, but to which he becomes gradually accustomed? And after its rays have invigorated his system and vitalized his frame, how glad he is for the baptism of light. If humanity is plunged into the darkness of material life, if the spirit is here surrounded by

these environments of clay, if sensuous nature takes such hold upon human existence as to even drag the spirit to its level, instead of being uplifted by the spirit—if all these then exist in human life, it is not hopeless. It is not without purpose, it is not merely the incident; or accident of an unmeaning existence; but it is that having this consciousness, and being aware of this darkness, and all these limitations, the whole strength that is in you rises up to the victory. How glad you are when you attain the slightest conquest! How wonderfully triumphant when added victories attest the power and purpose of the moral and spiritual nature! How more than a thousand heroes on a thousand battlefields are you triumphant when you are aware that time, and passion, and worldly sense can tempt you no more! No hero battling for his country's welfare, no warrior fighting for his hearthstone, none who has risen up in the midst of slaveries to do battle for freedom's sake, conscious of losing his own life, can have a brighter thought of glory or a greater cognizance of happiness than he who is aware that, having passed through, resisted, overcome the temptations of dust, he is free to admit the light of the spirit. Nor must it be considered, as by the captious critic or the carping theologian, that this is license to wrong-doing; nor must it be stated, or misstated, that if the pathway to happiness and goodness be through transgression, then we must transgress to the fullest extent. Heaven knows you find transgressions enough: heaven knows each individual life is full enough of imperfections. But let it never be stated that this is the meaning of this moral purpose.

As we stated, there cannot be two infinities in the universe, and either the whole moral universe is evil, and Satan rules instead of God, or that which we state is true: somewhere out of this labyrinth of time and sense is the crevice that leads to the daylight of eternal life, and you are placed here to work your way thither that you may value the light when you perceive it.

He who receives at the hands of others his daily bread does not prize it. Kings and potentates, with vassals to do their bidding every hour and day, do not prize the meaning of the service they extort. They who feed upon the bread of idleness, or wear the raiment that is bestowed by hands of toil extorted through long years of servitude—a servitude that is gilded with fine gold, and made to run smooth with the blood of its victims—these do not understand the meaning of daily bread or raiment to wear. He who has a fine dwelling inherited from his father knows not the want that is in the peasant's cot by his door; sees it not, though his eyes behold it; hears it not, though his ears may hear, for he has no understanding of poverty. But if a change comes, if revolutions appear, if there rise up a thousand men in an hour, or ten thousand, to say that the usurper shall not fill the place of idle kingdom, then he understands, if to-morrow he shall toil for his daily bread, that there is meaning in the food that he eats; and if from long stress of perverted life and judgment and education he learns to know in the exiled home, in banishment and in seclusion, the meaning of that freedom that he has trampled under foot, it may be a bitter lesson, but is one which he will bear to all eternity.

If human beings at this hour were given their choice; if there could be, by any possibility, a wiping out of the earth and all its experiences, and you were offered on the one hand an eternity of happiness, unconscious of any cloud, and on the other a happiness that you had attained through victory and triumph and temptation and danger—there is not one in ten thousand souls that would choose the eternity of idle joy. That is only valuable which we earn. Our possessions are not ours unless we create them. Partaking of the nature of the Infinite, made in the image of God, if we cannot alter the atoms in the universe by never one; if we cannot change the molecules of existence by even the smallest portion; if we cannot take from the augmented bulk of existence by one thought or purpose, still we are creators in this sense—the creators of our own spiritual possessions.

And upon that basis the human soul belongs to the universe; has a right to its labor and toil and trial and triumph; is no infant, to be forever cared for in idleness, but is a child, a portion of the divine family, in partnership—in the smallest degree, perchance, but still in exact proportions to capacity and power—with the Infinite; and in that sense, as one of the divine family, each soul has the right to grapple individually with the moral problems of the universe and win a happiness that cannot be bestowed, win a triumph that is only valuable by being attained, overcome temptation, vanquish fear, triumph over death, and tread the pathway of eternal life, conscious of being something beside an imbecile because of the possession that is to be won.

How great, then, becomes the object and aim of existence! This moral *ignis fatuus* that has led men on to the illusion that they escape somewhat from responsibility, and, worse still, the moral blight which leads the human mind to suppose that in some hour its burden will be lifted from it by something above and beyond instead of within itself, is the depressing part of the proposition. But have no doubt or fear; the helps in the universe always exist. For the stone carries no sunlight, no raindrop, no refreshing dew, and no properties of soil that can bring a lily or a rose; but for the germ of the flower that is planted these ancient splendors are waiting, have existed for thousands of years, and straightway the pulse of life in the germ is quickened by that which is intended for its growth. Have no fear; the moral and spiritual nature being there, the helps in the

universe are all provided; they are waiting for an eternity, and have waited for the very hour and the very day that the shackles of time and the surroundings of sense shall be thrown off by the quickened germs which they have helped to quicken, and then straightway the sunlight of love proceeds to do its office; straightway the dews of heaven proceed to expand that mortal rose within the soul, until at last the leaves lie bright and bare and fearlessly before the eye of God, who beholds the unfolding of the rose of existence in His hand.

How weak, how blind, how foolish this complaint that goes murmuring and crying through the world about that evil which it is your province to overcome! How very unlike that which humanity arrogates to itself, that does not hesitate to plunge into material darkness; has no doubt or trepidation about plowing into unknown seas for curiosity or knowledge, or for the treasures of life; will climb mountain heights for no other purpose than to say "I have been there;" will, if blind, climb mountain heights to say: "I have done that which men who can see do; I not seeing have climbed that height;" and yet, when all these physical obstacles are overcome, when railways encircle the earth, when mountains are robbed of their treasures to beautify and adorn your homes, when distant seas are ravished of the accumulated wealth and treasure of years, still you pause and tremble before the little moral obstacle that is placed in your pathway, and run like crying children into the corner to escape the magnified presence of your own doubts. Oh! do this no longer. The same power that is within you, that can baffle for external pleasure or victory the obstacle of material life, is adequate also to do battle with the obstacles to moral and spiritual strength and security. He is a coward that would fly from them. He is a suicide that would expect to escape them by death. He is indeed barren and pitiful who hopes to evade them by shirking or shifting the responsibility in which he finds himself placed. Nobly setting to work to learn the objects of existence, trusting as he does for light and for material food and strength, how much more should he trust the moral and spiritual universe for that moral strength that comes oftentimes unbidden to the heart of the hero and bears him through battle—oftentimes unbidden when he seeks for material victory, and which forevermore in the name of truth stands guard by the gateway of the life of martyr, and saint, and seer, and philosopher, who have suffered for truth's sake; who have not died, but have arisen in triumph from a funeral pyre to the glory of spiritual victory.

When the names of material heroes are forgotten, when Alexander shall be mentioned with scorn, when the Caesars shall only be despised, when the Napoleons shall be the execration of every good man, the moral heroes of the world will stand forth with all the lustre and brightness of glorified stars, and the further on you pass in time the more will they be appreciated; the more will Plato, the more will Galileo, the more will Socrates be revered as warriors are despised, and the time will come when Olivet will be more glorious than the mount of triumph, and when every hand will be uplifted, and every voice attuned to praise him who has won for the earth the loftiest example of moral and spiritual triumph.

With such consciousness as this, with such examples as these, with all the alluring power and splendor of the mighty minds of earth, that any one should pause to ask the question—why evil is here is evidence that not much light has been permitted in the prison-house of clay on this subject. Open the windows, and one-half the terror departs; open wide the doorways, and the angels of assistance come in; breathe the freer air of the domain of truth; let the spiritual powers that belong to you possess your nature, and already victory is won; the shadows and ghosts of your own shortcomings disappear and fly away into the oblivion whence they have come, and you walk the streets in the light of day, conscious that integrity, honesty and purity of purpose will guard you against any secret foe, or any who in covert places may lie in waiting for you.

The principal obstacle to man's moral victory heretofore has been that he has been taught that the tempter is outside of himself; that he has been taught that the individuality of evil is that which does not belong to his own nature or surroundings, and a secret foe, an invisible foe—something that he could not battle with—has been of all foes the most to be dreaded. But when we tell you that the evil is no greater than that which is within yourselves; that Satan is to be exactly measured in stature, in size, and in power by your own moral stature, and that you have nothing to fear greater than the temptation or tendency to yield to it, of your own nature, and that to aid you in overcoming these are all the moral forces of the universe arrayed in splendor and set forth in a garb of shining lives, lofty examples, poesy, philosophy, art, religion, crowning and perfecting man's existence with lofty triumph, how ignoble to fear this paltry foe that is a thing only of your own ignorance of moral law.

The next danger that men have to fear is that this evil takes upon itself individual human forms, and Spiritualists are too prone to allow it to take the shape of disembodied erring human beings. Let there be no further mistake upon this subject. Your fellow-beings away you here in exact proportion to your moral weakness or strength, and disembodied spirits have no more subtle power, nor any greater power, than that competitive weakness or strength that belongs to two atoms in the universe. The law of attraction is an astonishing law even in the moral universe, and you have not to fear anything that you do not attract.

Keeping the altar pure and free, and aspiring within your own souls, what spirit of evil can come near? Shadows and dungeons and darkness might allure them, but if there is a ray of light large enough for an angel's voice to enter, or for the memory of the love of a child, or for the whisper of a departed angel-mother, or for the strength of a sister's or a brother's warning voice, shall not these encircle you round about, and shall not these, if you win them to you, be stronger than all the powers of hell?

Again we say, fight no shadows. The corner that seems to be inhabited by ghosts or hobgoblins to the child, or by a bear that by some impossible means may have crept into the corner in the dark, is found to be free when the child courageously marches up to the corner. So meet the evils of your own nature. Vanquish evils by courageously meeting them, and no hosts of evils in the outer air, no Satan prowling around the darkened corners of life, can ever frighten you from the goodly attention of that light assembly of beings, who like yourselves, for the most part, strive for human welfare, and who like yourselves are following in the pathway of that light, that first feeble, and then with greater radiance, and finally, with the strength of the noonday sun, declares to you that there is no moral evil in the world that is not placed here for the purpose of testing and proving your moral strength and power to win the victory.

### Verification of a Spirit-Message.

The importance of our Spirit Message Department is becoming more apparent every day; as evidence of the truth of what we say peruse the following:

To the Editor of the Banner of Light:  
The Banner of Light containing message from my boy, Johnnie, came to hand this morning, and as some of the incidents connected with it may be interesting to your readers, and serve, in a manner, to silence some of our skeptical New York friends, I embody them in this hurried note.

In February I spent some two weeks in Boston, and on the morning of the 7th I was introduced to a gentleman prominently connected with a large railroad corporation. He is an exceptionally fine medium, and my interview with him lasted nearly two hours. Among other things he said: "There is a spirit here, a little boy; he says his name is Johnnie; that he is your son, and is going to do something which will surprise you."

The interview being over, I proceeded to the Banner of Light Building, and took my seat in the first row at the "Public Free Circle Meeting." During the delivery of a certain spirit-message I watched the lady medium carefully, noticed every intonation of the voice and change of facial expression, and when it was through I felt perfectly satisfied as to its genuineness, viz: that it was my boy, for the first time speaking to his father through another mortal organism, and not knowing how to fully use the medium's brain, he was obliged to receive the words from the medium's usual control. I noticed particularly his restless and impatient manner, so characteristic of him when in the form, and the evident indignation he felt at not being able to communicate with me in his own language. This was noticeable several times during the message, particularly when he turned toward me.

There are numerous points which I recognize as true, but to mention them would take up too much of your space. However, I wish to place myself on record as saying, that if ever my boy spoke to me while he was here in the form, that it was my spirit-son who spoke to me at your Public Free Circle, on February 7th, 1882, through the organism of Miss Shelhamer.

Your friend,  
CHAS. MCARTHUR.  
New York, March 17th, 1882.

### Medical Tyranny in New York.

To the Editor of the Banner of Light:  
We have made some progress in the good work. The Committee on Public Health, to which was referred our petition for abolishing "The Doctor's grip" law of 1880, has agreed to report in favor of our petition.

Dr. Gunn and Mr. Bronson Murray of New York deserve great credit for their efforts at Albany, and Dr. Feiner and M. J. Costello of the House, have kindly favored our objects.

I think that we may have another hearing, with opportunity of presenting testimony, when the new bill of the Doctors comes up for consideration, which it will do, soon. From what I have seen of the Legislature, I am sure they would repeal all medical legislation if we could be heard by the members; but arguments heard only in Committee-Rooms do not have their proper weight with the assembly.

JOSEPH RODES BUCHANAN.

### The Pharmacy Bill.

To the Editor of the Banner of Light:  
Information from reliable sources is extant that a "still bill" is going on regarding the so-called "Pharmacy Bill," to which reference has been made in the past in the Banner of Light columns.

This measure, while ostensibly framed to act upon the druggists, etc., in Massachusetts, has within it provisions which would, if it became a law, act fatally upon clairvoyant mediums and all irregular "dispensing mediums," and would almost if not entirely cover the ground sought to be taken by the "Doctors' Plot Law," which, thanks to the intelligence and liberality of the Committee on Public Health, has just been decided against.

The people of Massachusetts should not be lulled into slumber on the question of medical freedom, while the "Regulars" and their allies are secretly forcing forward a bill to enslave them. A. B. THAYER, Boston, Mass.

It is estimated that this country will have a million immigration mouths to feed the present year.



## Banner Correspondence.

## Alabama.

**MOBILE.**—G. A. A. writes: "Some very interesting experiences in spirit communication have come to me recently. I have a spirit-friend who, when on earth, was very lively and humorous in his nature, and is the same now. He is in my house every day, and is seen by our medium. He has often taken my paper, and returned it with messages written on it. A few days ago he wrote to me at the table, saying that he had taken a book, but would return it. It was a book of four hundred pages, and true to his promise, the book was put in our hands, under the table, in full daylight; also a smelling-bottle belonging to a member of our circle, was returned by him on the same evening. On Friday night I missed a pair of slippers. A note was delivered at the next sitting, Saturday, saying, 'I took your slippers, old fellow, just to make you hunt for them. I see you have another pair, and you can do without the pair I took. I will place them in your bed-room on Sunday.' On Sunday, about dark, I found my slippers on my bed, and a letter near them, saying we had called him a thief, but we could not catch him, as we could not see him, etc. At a recent seance I had father and daughter present, two of our best and most intelligent citizens, and devoted Roman Catholics. They received such communications as convinced them of the truths of spirit-writing. The lady remarked that a Catholic friend had said that if she would lay a crucifix on the table, the spirits would not appear, or write. I asked her to try it. She laid a large gold crucifix on the paper, and I placed a little plaster image of the Virgin and her child, Jesus, by it. She was delighted by instantly getting a writing from a well-known priest, assuring her that there was no truth in the assertion, and asking her to bring all good Catholics in communication with the spirits. Now she is in no doubt of the genuineness of the writings, and says she would not give up her religion, but cannot understand how Spiritualism can interfere with it, as she is frequently being told it will. My medium seems to have great power, but is as yet not fully developed. In fact, her power surprises her, and she knows nothing of rules and regulations in regard to seances. We are all self-educated in the spirit communication, and are surprised at our success."

## Massachusetts.

**SALEM.**—S. G. Hooper writes: "Miss Florence E. Ross having been afflicted some six weeks with a painful malady, and not receiving any relief, was induced to try the magnetic powers of Mr. Ariel Cook, of North Salem; he taking the case in hand, a permanent cure was effected in just two weeks from the first treatment, without any medicine whatever. This is but one of the many cases of disease cured through the agency of this healer."

**WORCESTER.**—Mrs. K. R. Stiles writes: "On the evening of Feb. 25th the platform of the Worcester Association of Spiritualists was occupied by Mr. W. J. Colville of Boston, who, under the inspiration of his spirit guides, delivered a lecture upon 'The Future of Spiritualism: its Influence upon Morals and Religion.' This lecture, like all given through the mediumship of Bro. Colville, was replete with thought for every lover of spiritual truth."

In your issue of Feb. 25th, is an article entitled 'The Need of Harmony,' which can but meet the approval of all who are desirous of reaching higher spiritual unfoldment. Let us, as individual Spiritualists, strive, first of all, to harmonize our own interior natures; by cultivating a love of purity and truth, and by emanations from our spiritual atmosphere may be uplifting and tranquillizing upon those who come into our spiritual aura."

**BOSTON.**—A correspondent, "S. E. L.," writing from Killiney, Ct., states that during a recent visit to Boston the writer derived much pleasure and satisfaction from attending a seance held by Prof. Coburn, at 30 Worcester Square. Many persons expressed themselves highly gratified with the development they had there received. In closing the writer says: "These seances are held Wednesday and Saturday evenings, and all who are interested in spiritual ethics should avail themselves of the opportunity they present for the acquiring of practical information in the premises."

## New York.

**SACKETT'S HARBOR.**—D. S. Kimball writes: "It affords me great happiness to be able to verify the truthfulness of the communication from Mrs. S. A. N. Kimball, printed in the Message Department of the Banner of Light of February 18th. She was a highly gifted inspirational lecturer, healer and test medium, and one through whom more prophecies were made and verified than can be found in the New Testament. My happiest days were passed at her side in feebly elucidating the truth. I recognize in the message many of her characteristics. She passed from this life on the 4th of June, 1877. A short time previous she went to the shore at dawn and there had a most remarkable vision, and on returning related it to me, with its interpretation. But the powers that gave it effectually effaced it from my memory that it might be fulfilled, which it has since been, and I should never have thought of it again, but that she came to Mrs. Murdoch, Rock-bottom, and requested her to write and ask me if I recollected it, giving all the particulars as then—and it was not possible for Mrs. M. to have known anything of it only as informed by her angel spirit, as I never saw Mrs. M. but once, and that five or six years before it was given. In closing I desire to say I first suggested the 31st of March to be observed by Spiritualists as early as 1861-2 to Mr. White, and observed it in 1863 here with a few friends in my rooms."

## Vermont.

**NORTH BENNINGTON.**—Harvey Howes writes: "On the evening of Feb. 25th, 1882, about thirty men and women—a large majority of whom were professed Spiritualists—were assembled in the parlors of Mr. and Mrs. Charles E. Welling, in the village of North Bennington, and in addition to a goodly social meeting, had the pleasure of listening to an inspirational discourse from Mrs. Nellie J. T. Brigham, followed by an improvised poem, also by Mrs. Brigham. The subject of the general discourse was 'Evolution, and that of the poem, 'Light.' Both subjects were elucidated by the speaker in a plain and comprehensive manner. My principal object in writing this communication is to advise all Spiritualists who reside in the same community or neighborhood to hold frequent meetings, and improve such opportunities to have a free interchange of opinions in

relation to the realities of the Spiritual Philosophy. By so doing they will greatly enlarge their spiritual understandings, and cultivate a general feeling of harmony among themselves."

## Kansas.

**WICHITA.**—William Mathewson writes: "Thinking a few lines from this part of the country in regard to the progress of Spiritualism would be interesting to your many readers, I thought I would relate the result of an interview of myself and wife with the slate-writing medium, Geo. D. Search, of this city. I procured slates, cleaned them perfectly, and placed a small piece of pencil between them. Mr. Search, myself and wife seated ourselves around a common dining table with no cover on it; the lamps were burning brightly, and we could see every object in the room. Mr. Search first took a single slate and placed it under the table, and there were several messages received. Then, by request, he took our slates, and without opening them placed them on the left arm of my wife resting on the table, she taking hold of one end of the closed slates with her right hand, and holding them tightly together. Then we requested some one to write. Presently the pencil could be distinctly heard moving as if writing, and continued to do so for several minutes, when loud raps were heard on the slate and table. Then Mr. Search handed me the slates to open, and upon them we found a long communication from my wife's sister, who passed over some fifteen years ago. She commenced in the centre and wrote in a circle. The style of writing is the same as she wrote when in the body on earth. Eleven other friends of ours signed their names in full so correctly that others in this place besides ourselves have recognized some of the signatures. Our cause is progressing finely. Circles are held almost every night, some of them for the development of mediums. Mr. Search's seances are largely attended, and it is well-known that he has cracked the Orthodox shell here, and is making converts every day."

**OSWEGO.**—"Spiritualist Friends" write: "As we have had the pleasure of perusing your paper for the last two years, we wish to let many readers of the Banner of Light know that even in this far Western country there are some who are seeking to know of the future."

As near as we can estimate, there are about two hundred Spiritualists in and about Oswego, a place of about three thousand inhabitants. We have several mediums, and at our seances have good manifestations. What we now want is a good test medium, one that can give tests without a doubt. We have been promised by the good spirits materializations, and hope we can at some future time give you something in regard to our progress in that form of manifestation."

## Iowa.

**GRINNELL.**—E. G. Worden writes: "I like the plan of organization now effected for the Secular Press Bureau, and believe that it is better able to cope with the opposition than ever before, and although I am unable to give it any material aid, I wish it Godspeed in its work; and may the loving ones on the other side guide it through all trials and storms. I like the position the Banner of Light has taken on the Vaccination and M. D. questions. Would that more papers had the moral force to denounce those wrongs in as fearless and scientific a manner."

Mr. Colville and Mrs. Richmond are doing a grand and glorious work in their respective cities; surely their rewards will be great. I wish we had at least one like them in every State and territory, and every country of the world.

The Liberals here are as quiet as usual. I have formed the acquaintance of a few, and would like to become acquainted with other Liberals or Spiritualists in this vicinity, if there are any. The Liberals meet nearly every Sabbath, at 3 P. M., and have some pleasant discussions. Although few in number they are talking of forming a regular organization, as interest and numbers are both increasing very flatteringly.

I tender you my personal thanks, and would say that for your course toward the mediums of our land you deserve not only the thanks and blessings of the mediums themselves, but of all true men and women of the entire angel-world. In law all men are presumed innocent until proved guilty, and we surely ought to treat those who form the connecting links between us and our loved ones gone on before as well as the law does its criminals. Surely it is our high duty to guard and protect them from the stern realities of a cold skepticism, and I know they will do that much the more for us. Let them give us fair and strict test-conditions, and then let us also all our energies, if need be, for their protection and sustenance."

## Wisconsin.

**MILWAUKEE.**—Under date of March 9th Mrs. Lizzie J. Jaynet writes: "We have had with us the past six days Miss Susie Johnson, of Minneapolis, an inspirational speaker. She delivered an eloquent lecture to our people last Sunday evening, her subject being chosen by the audience. She has a beautiful and true loving spirit, and when done with the tools and cares of this life, she will be grandly welcomed by her loved ones who have passed on before her and are ever watching and guarding her along life's way."

Mrs. L. M. Spencer held a private circle last evening at her rooms, 470 East Water street. It was opened by the members of the circle singing, 'The Sweet By-and-By,' during which we had the privilege of seeing lights all around us, and a hand holding a very beautiful pale blue light. Then Mrs. Spencer's spirit-control, 'Dewdrop,' came and talked and gave us some very pleasant moments; after which Miss Susie Johnson's Indian control, 'Quawia,' came and gave a number of tests from and descriptions of spirits standing by various persons in the circle, and encouragement concerning our mediumship.

Miss Johnson left us last evening, en route for her home in Minneapolis, Minn. Her numerous friends here regret she could not remain with us longer."

## Kentucky.

**LOUISVILLE.**—F. B. Geoghegan writes that all such attempts to injure the reputation of Dr. Henry Slade as that made by Mr. Baldwin at Cincinnati, will prove fruitless. He says: "The friends of truth here have the greatest degree of confidence in Dr. Slade as an honest medium, far above all suspicion. May all efforts to throw shadows of suspicion on his path of usefulness recoil upon those who make them with sufficient severity to force them into a sphere of duty and usefulness. That Dr. Slade may be the instrument in the hands of our

blessed spirit-friends of doing much good in this life for a great number of years, is the ardent, earnest prayer of his many warm friends. The Banner of Light is constantly gaining influence in this State. May its circulation here and elsewhere rapidly increase."

## Missouri.

**OREGON.**—C. Inuis writes: "It is strange that any one should object to conditions being required for spiritual manifestations, even Christians sometimes objecting to music. It would be well for such to notice that the wonders recorded in their Bible required just these conditions. Elshah could not prophesy until a minstrel was brought. And when the minstrel played, the hand of the Lord came upon him. II Kings iii: 15. So in I Sam. x: 5 the prophets were accompanied with instruments, and Samuel told Saul to go where he would meet them with their instruments, and he should then become as another man. And when he did so the spirit of God came upon him, and he prophesied. There is nothing more striking in Spiritualism than these resemblances to things of old as recorded in the sacred books of the Jews, Hindus and others, often announced to us by child media and ignorant persons."

## Pennsylvania.

**ERIE.**—Irwin Camp, Corresponding Secretary of the First Spiritualist Society, writes: "We have organized and secured a charter authorizing us to give public or private exhibitions of physical or psychological phenomena, either with or without remuneration therefor. This provision was put in to protect us from the bigots who last fall arrested Mr. Watkins for giving seances to inquirers and investigators into our phenomena."

## Canada.

**PROVINCE OF QUEBEC, Huntingville.**—H. W. Hunting writes: "I have lately become a subscriber to the Banner of Light, and am pleased to note through its columns that the believers in the Spiritual Philosophy number in their ranks some of the most exalted among men of learning, together with many women of approved talent and ability."

## Complimentary to Mrs. Cushman.

To the Editor of the Banner of Light: On Wednesday evening, March 15th, the Ladies' Aid Society tendered the use of its parlor, 718 Washington street, to this popular medium for her friends to gather, and testify their good feelings in a social and complimentary manner, and the occasion proved to be one of rare attraction.

Mrs. Cushman is one of our oldest mediums—dating back some twenty-five years; and is best known as "the musical medium," in whose presence the invisible finger the strings of the guitar; few are the Spiritualists who have not witnessed those manifestations, and been charmed by the soft music produced in the light by the manipulations of the spirit. She has been a faithful worker at the Ladies' Aid Society, and has been ever ready to assist other mediums and friends in their social gatherings, testimonials and receptions. Her general popularity called out the largest meeting of the season, packing the hall full.

The services of the entertainment were of the usual kind at spiritual gatherings, made a little more varied by the singing, and unique character-personations, and quaint preaching by Charles W. Sullivan, also one or two recitations by members of each of the Lyceums. Many of the well-known Spiritualists of Boston and vicinity made short speeches generally, and property of a complimentary character to the beneficiary.

Mrs. Cushman at the close made a few remarks, showing appreciation of so large a number being present, as that of itself was testimony of the estimation in which she is held.

It was a very pleasant affair, and was enjoyed by all very much, with hardly a disposition to "break up" even when ten o'clock was reached.

Mrs. Cushman, in reply to letters received asking how the writers thereof can serve her beneficially, would say that anything sent to her at the "Ladies' Aid Society," No. 718 Washington street, will be duly received and appreciated. J. W. Boston, Mass.

## A Pleasant Evening.

To the Editor of the Banner of Light: The many friends of Mr. James Lewis, of Springfield, resolved to give him a "surprise" on his birthday. Accordingly, on Monday evening, the 16th, a large company assembled in his drawing-rooms; and when he returned from his business, greeted him with "many happy returns of the day." Rarely has so pleasant a party convened. Several talented young ladies performed upon the piano, and recitations were given by Mr. McMahon, of the Aves, and by Mr. J. W. Fletcher. At 11 o'clock the friends were invited into the dining-room where the tables were loaded with a "feast of good things," and all were invited to partake.

This proceeding was deferred for a moment by Mr. Fletcher, who said: "We have met here to express our appreciation of our good friend and brother upon his birthday; and in order that he may have more reason to hold us in memory I am requested to present this chair and these beautiful pieces of silver ware as an evidence of our affection and esteem. May he live long and be happy, and every year add blessings to his life." Whereupon the host was conducted to an elegant chair and the handsome gifts placed before him.

Mr. Lewis replied with deep emotion, and expressed his sincere thanks in a very pleasant way; after which the friends regaled themselves with the delicacies provided. After more music and other entertainment the friends wished the genial host and hostess good-night, and one of the most enjoyable meetings of the season came to a close. Springfield, Mass.

## Lizzie Gannon.

To the Editor of the Banner of Light: The writer of this recently called upon the parents of Lizzie Gannon, and also saw the girl in her unhappy situation. There does not seem to be any improvement in her condition. Dr. Hedges, one of the leading and most prominent M. D.s of Boston, has had charge of the case from the first, and he declares that he can do nothing to relieve her from the sad affliction. Some of the Roman Catholic Church officials have exhausted their ceremonies over and over, but no relief is obtained from that source. All sorts of rumors are afloat as to the case, but the facts are not changed: the report from the Advertiser, as copied in your paper some time ago, seems in the main correct.

The case is one of great interest, and should command attention and be considered from a scientific point as well as a medical one. The girl should be relieved from the baneful "spell," and not be allowed to gradually sink in strength and waste away, if anything is known to or in science that will give relief to the afflicted one. There does not seem to be any local disease about the girl. The father has almost given up hope that anything can be done at this late day to save his child from an untimely grave. The parents have decided that it is not wisdom to allow persons longer to visit her simply out of curiosity. Boston, Mass.

Quiet nerves and balmy sleep in Hop Bitters, for sleepless Ladies and Invalids.

## For the Banner of Light.

## SYMPATHY.

You may true sympathy bestow,  
If, when you feel another's woe,  
Your eyes with kindly tears overflow!  
And by the spirit's mystic art  
You can a healing balm impart  
Unto the sorrow-stricken heart.  
By Love's sweet tokens, meekly given,  
The darkest clouds are often riven,  
And then streams in the light of heaven!

F. S.

## Spiritualism Abroad.

## REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

## FRANCE.

**Revue Spirituelle**, Paris, for February. Among the many interesting articles in the present issue, I find a letter from Mons. J. Warchasky, giving an account of an attempt to expose, through legerdemain, the so-called phenomena of Spiritualism. The exhibition was at Odessa, and was reported in the *Odesski Westnik*. It seems that M. Cazaneuve had stopped in this commercial city of Southern Russia, on his way north, and being an able prestidigitateur had given a public exhibition of his powers. In the second division of his subject he attempted to show how (though he had only a screen, and not a cabinet) the Davenport tricks (?) were done; in the third, how a person could be made to disappear, though tightly corded up in a box. The writer does not say that M. Cazaneuve explained to the audience how he deceived them, but does say that this exhibition was applicable in no way to Spiritualism, and that the words "Anti-Spirites," on the bills posted about the streets, had much better be omitted; adding: "Our advice to M. Cazaneuve is, to leave Spiritualism at peace; we are convinced that there is nothing in common between these exhibitions of the prestidigitateurs and the phenomena of true Spiritualism, which sooner or later will claim the right to be classed among the exact sciences, as being founded entirely upon truth—*la vérité*."

In a recent report respecting the mediumship of Mr. Husk, some doubt had been cast over its genuineness by a rather negative than perhaps positive statement made by attendants at his seances. It is now no more than just to him and to our cause to narrate (though here but briefly) what happened at the private residence of Dr. M. Vazeille, at Issy-S-Seine, where everything like deception, trick or collusion, was unquestionably out of the realm of inquiry. Musical instruments had been placed in different parts of the room, and the sitters so arranged themselves that by joining hands a complete cordon was formed—this including the hands of the medium, Dr. Vazeille being on his left and Mons. Troselles on his right. "Within three or four minutes," says the narrator, "we were saluted by the voice of 'Irresistible,' who welcomed us, while the various instruments, not only by their notes but by touch, convinced us all that they were in motion. Hands large and small, which were patting the Doctor, went by request and patted his father and mother. The rough voice of John King, as well as that of the gentle Penelon, greeted us. One spirit, who called himself Mentor, recited a prayer in the Greek language, of which the four words remembered are here set down. Answers to a variety of questions were made by the spirits which seemed confirmatory of their identity." To any reasonable person this seance must have been preeminently successful. There was quick intelligence underlying the manifestations, and the sole query that could arise concerning them, and not be satisfactorily responded to, was, I think: *Who are the spirits we are encountering?*

The *Revue* gives several pages to the articles noticed in my late review—Mmes. Fauvot's and Fernat's in *La Flamme Libérale*. A Mons. Fix has also fixed his seal to their statements, well worded, but founded in ignorance. "For us," says Mme. Fernat, "I should prefer complete annihilation, and think it preferable, as do many others, to a life eternal, if in said life we must become again slaves to our evil terrestrial instincts." Mons. Fix says that he receives regularly an English journal (supposed to be spiritualistic), in which "he finds nothing elevating, but certain effects, always the same—a kind of moral debasement"; adding that, "The spirits seek to dominate the reason of their adepts, and make fanatics of them.... Let us work for the public good, but never fall into these superstitious beliefs where a host of minds go astray," etc., etc. Mons. Ch. Fauvot, President of the Psychological Society, (Mons. Chaigneau preceding him with a short but lucid criticism,) takes up the subject, so glibly handled in *La Libérale*, and in a highly philosophical view of our spiritual relation with another world such as the church has in fact in all ages maintained, richly crowns his theme with facts—adding a sketch of the grand progress of our cause from its incipency in the Fox family.

Following the above are, a chapter from Mrs. Harding's "Modern Spiritualism," in which the manifestations in Wrentham, with Dr. Larker, as early as 1837, are especially noticed; "Spiritualism Before the Anglican Council," which has deservedly attracted the attention of the world as a progressive step in a pathway beset with all the crudities bigotry could invent; "Biography of Dr. Lambert"—a somewhat remarkable work; "Le Messie de Nazareth"—by Mme. Lolse Jeanne, in which is discussed the question, "Is he God?"—these, with several obituary notices of much lamented sisters and brethren in the faith, (Messrs. Baylac, Barés, Hoileux, and Mmes. Marie Ladame and Bataille) are all that remain of the present issue to be especially noticed.

The "Bulletin de la Société Scientifique," etc., treats at considerable length of "The Electric Child, Angélique Cottin," the remarkable phenomena in her presence, and the favorable and adverse reports (the latter including Mons. Arago's) respecting her; then, "The Theosophical Society" and its paper, "The Banner of Light," and its attractive communications and lectures from Messrs. Hazard, Newton, Wetherbee, Colville, Richmond, Buchanan"; "Buddha and Buddhism," by Arthur Lillie (who seems, according to the *Theosophist*, not to be infallible); with an article, in conclusion, "Hypnotism in England."

Respecting the *Theosophist* the *Bulletin* says: "We begin with one of the most remarkable publications of the contemporaneous press, bearing the noble device: 'There is no religion more sublime than the truth.' Published under the direction of the eminent and spiritual

Of whom, some would think the better wording, but as spirit or soul is all there is indestructible, as generally assumed, of our being, Who are you seems pertinent.

author of 'Isis Unveiled,' with learned native assistants, it has for its principal aim the rectifying of the erroneous ideas of the West, and the putting in honor the ancient wisdom of the East." Space, however, will not permit me to follow the able reviewer. He names several of the distinguished contributors to this journal, including Prof. A. Wilder, of New York, who is now favoring the said *Theosophist* with his translation of Talmichus. "This very rare work," says the writer, "has never been entirely translated from the original Greek; and what we have is not without faults." Prof. W. is then highly complimented as a learned Platonist, and as a master of occult sciences.

## BELGIUM.

I have received only one number of *Le Messager* (of 1st February) and no *Monteur*. In the present issue of the *Messager* Dr. Wahn, writing of the claims of Jews and Christians, says: "Appropos to the influence of the Persian religion upon Judaism, I cite Mr. Réville, who claims 'that it is necessary to admit of a primitive common myth both with the Persians and Jews.' But Zoroaster, the reformer, lived four thousand six hundred and sixty years before Moses. (See Rodier's *Antiquité*, etc.) This primitive myth, then, has a Persian origin, and may have been borrowed by Moses; or more probably, by Hilkiah or Esdras.... And where this influence of the Mazdeans is most evident is in the doctrine of angels.... Ezekiel, Zachariah, men who make the transition, designate them as the ordinary messengers of Jehovah to man,.... recalling to mind the seven *angels apertes* which surround Ormuzd, and who, in his name, commanded the armies of heaven.... And I have furnished proof, also, founded on their most ancient writings, in the teachings of Zoroaster, that only one God, *unique*, was there recognized.... One who created the visible and the invisible universe, the series of corporeal beings, and those that are spiritual,.... man, endowed with a soul whose excellence approaches that of the angels,.... receiving from God a free will by which he may advance toward or wander away from heaven.... God is not the author of evil, and has nothing in common with it," etc. But I must leave untouched much historic data, and simply add that Mons. René Caillé continues here his "God and Creation" (his 27th chapter); that *la Flamme Libérale* is again put into a straight-jacket—Mr. H. Newton's letter in the *Banner of Light* of 29th of October being quoted in full—and that minor items fill up its last pages. And here it is pleasant to find a notice of a new paper in Belgium—*La Phare*—to be devoted to Spiritualism; also that in Guatemala a new spiritualistic society had been formed; that in Naples our cause is prospering; that the advocacy of cremation had able support not only in Belgium, but in Hungary (the council of Budapest favoring it), and that M. the Baron Larrey has presented to the *Académie des Sciences* a brochure upon the subject, very complete, and illustrated with thirty engravings.

## SPAIN.

Though receiving nothing this month directly from Spain, I have the pleasure of noticing the continuance of *La Luz De Los Espacios*, published in Havana as the "official organ of the Society of Spiritualists" of that city. It is also indicative of prosperity that this journal has increased its size by four more pages. Its first article is devoted to a refutation of some strictures upon our faith in the columns of a paper in Kogla, which gravely announced that "Spiritualism is not a religion, nor a philosophy, nor a science; that it analyzes nothing, proves nothing, and for all the intelligence that has been expended upon it we only see promulgated what all reason goes to disprove," etc. The response is all that could well be put into a couple of pages in exposition of the essential characteristics of Spiritualism (the names of quite a number of its eminent advocates being added), concluding with (but here abbreviated): "Those men who are truly learned never deny what they know nothing about; on the contrary, they study it, they analyze it, they put it to the test of reason, and finally accord to it that which its inevitable destiny must realize;.... the writer having previously asked in a dignified query whether any more robust doctrine than is vouchsafed in the philosophy of Spiritualism—so in accordance with human aptitudes, diversified intelligences, the justice of God, etc.—was ever more clearly demonstrable."

"A Study of the Phenomenon of Materialization" follows the above (largely and ably elaborating some sentiments of Victor Hugo), while *Spiritualism* before a civil tribunal (the Hart-Davies case in London), with several appropriate poems and "variedades," conclude the present issue.

## SOUTH AMERICA.

The handsome periodical in the Portuguese language, *La Revista Da Sociedade Academica*, of Rio de Janeiro, has again reached me. Its present issues (Nos. 9 and 10) contain about seventy-five pages of important and interesting matter, which can hardly be so properly defined as to make it creditable to the respective contributors or engaging to the reader. I may, however, to my own relief, say, that the larger part of this magazine is devoted to the proceedings of the "Sociedade" above named, and have more especially a local interest. At one of its "reunions" it is very gratifying to notice that thirty grupos or circles of Spiritualists were represented. The death of Baron du Potet is also announced, with some remarks on his career as a magnetizer and eminent thinker; while attention is called to a new "Historical and Philosophical Museum" which was opened in Rio last August, designed to represent whatever is indicative of the manners and customs of the peoples, past or present, including instruments of punishment, of labor, with actual natural products.

The *Revista* of Montevideo is also very prepossessing in appearance as a monthly magazine; but being limited in dimensions, and the editor depending almost wholly upon his own prolific pen, has generally not a great variety of articles to select from. In the present issue we have the editor's reply to Dr. M. Puigari; an extract from *El Criterio*—"We are little"; "Roman Idolatry," and a "Dissertation" from the *Angel Guardian*. In the first named the editor says that Señor Puigari is completely ignorant of Spiritualism and its basis, of which he gives proof to satiety, while the immense majority of those who sustain and propagate Spiritualism have arrived at their convictions after experiments and experiences more or less prolonged. Further on, he says to his opponent: "Study Spiritualism as you would any substance when desiring to obtain a knowledge of it by chemical analysis; study it with assiduity *pro et con*, for thus, and only thus, we reach a true knowledge of things *científico progresistas*." This certainly manifests no desire to conceal our methods—even from the church.

Of "Roman Idolatry," a few random words











meeting. I send my love to those who are in the body; I wish to thank them for their kindness and care. Tell them I am well and strong, and am trying to bring a blessing upon each one. I am happy, although things are different from what I expected to find them, yet I am happy; the work is beautiful where I have gone, and life is very sweet. Mrs. DEMONIA BRADNOR.

A spirit comes, who, Lotella thinks, was a young maiden when she passed away. She says: "I wish to come, and give a brief message. I am Lotella Macie. I have friends in Boston. I once lived here myself. I want to send my love to those who are my friends. I want them to know I am alive, because they do not really know; they hope that I am; that perhaps they may meet me some day in the future; but they do not know whether they will or not—it is rather doubtful to them. I want them to know that they can talk to me now, if they wish, and I can talk to them, and although they may not be able to see me tangibly, as they did when I was here in the body, yet I think they can see me with their spirit sight, for I often come to them, I often try to make them know I am beside them, yet they are so wrapped up in earthly things and have such strange ideas concerning the dead that I cannot make them know I am present. I want to penetrate these things and surround them with other conditions and forces, and I think if I bring them my love, and tell them I am with them, I may be able to do so. I was recently with Susie. I saw her talking to a friend, when she put her hand to her head, and said, 'Oh dear! I feel so strange! It is not exactly dizzy, but a light head.' I was going to make her feel my presence; but it was of no use. Now I want to tell you, if you will sit with a friend once a week, I think at a time, I may be able to come to her and show myself—I do not mean materially, but spiritually, as I am in the spirit-world—and when I have been able to show myself, I am sure her clairvoyant vision will be open, and she will be able to see the dear little child for whom she mourns, as well as other loved friends who have passed to the spirit-world."

"I am MARIA JEPSON. I lived in New York City. Like many others, I came with great anxiety to see my friends—John and Charles Jepson, of New York, who were very dear to me. If I can come into communication with them, I shall be a happy spirit indeed. I will send out a few words from here with the hope that they will be received by my friends. Let my message be freighted with the love of my spirit for those who are near to me; let it penetrate their hearts and warm them into a genial glow—as from an influence from the spirit-world—for I feel so intensely that I can send a power and influence with my message, which will be of use to them. My experience in the spirit world has been such that I know I can impart information that will be of benefit to those who remain in the body, if I can only chase away the dark shadows of doubt and dread that surround them concerning death—for they fear death because they do not know what it will bring to them. I want them to feel that death is only a blessing in disguise, and an angel of mercy, bringing life, light and happiness to the soul who tries to do right. I trust that those who are connected with me will always seek to do right, to live according to their highest convictions of goodness and worth; at all times and in all places will deal justly with their fellow-men. If they do this, they need not fear death, they need not fear the approach of the angel who will summon them to another existence, for it will bring to them only the highest and purest blessings which heaven can bestow upon humanity. I wish to come to my friends, but not in a public way. I have much to say, and if they feel as deeply as I do concerning these things, and have as strong a desire to learn of me as I have to learn of them, I feel sure they will spare no pains in affording me an opportunity of coming to them, and I will send my love with my blessing. I assure them they will watch over and guard them until they join me in the spiritual world."

"I am permitted to send a message to my husband and my boys, who are yet in the body. This is a blessed privilege to me, and I feel that I cannot sufficiently express my gratitude for it. I wish to tell my dear companion and my children that I am often with them; and I do think that I sometimes make myself known, for my boys have mediumistic powers; they can at times sense the presence of spirits, and certain indications of spiritual power and presence are given to them. I want them to know that their mother is often with them, guiding and guarding them; ever trying to make them believe right and do right, so that their lives will be beautiful when they pass from the body; and I want my companion to know that through all the perplexities, trials and cares of life, which are so many, I am with him, seeking to soften the difficulties that come to him, and to brighten the shadows, and to make his life more pleasant. He passed through somewhat painful experiences before I left the body; life has not altogether been easy and pleasant to him, nor was it to me; but I know that our experiences have been for our good. As the years go by, life grows brighter and brighter because of the lessons we have learned. I say to him and to my children, be cheerful, be brave, be unaged; do not faint nor be weary; let the angels guard and guide you, the spirit-blessings surround you; before long we will all meet in a brighter world beyond. A few years have passed since I was summoned to the spirit-world. I rejoice that I was taken from the body and allowed to become a guardian spirit to the dear members of my household. SALLY A. HUDGINS, to A. A. Huggins, of Star City, Lincoln Co., Arkansas."

"I wanted to come back, and I have come a long way to do so, for my spirit-home is near to the earthly home of my family. I have a family in the body, and I want them to know that I come to them many times. I cannot express myself very well here to-day, but I think if I only send my love and tell those who belong to me that I am happy and well, and that I am trying to take care of them the best I can, it will do me a great deal of good, and perhaps make them feel happy and contented. Tell them to rest satisfied with what has taken place, tell them to let changes before them. I have seen certain changes around them before, and I see others coming. I do not know what all it is for the best; I think it is, and I am not sorry for anything that is past. I want them to feel the influence of my love, and to know that I am at home daily, bringing strength and encouragement. I have a bright home in the spirit-world, and I am pleased with it. I am with my friends—I love them and they love me—but my greatest happiness is found in trying to assist those who are still in the body, who have need of assistance because of the clouds which surround them through their earthly trials and experiences, and I am working to make their pathway brighter and brighter as the time goes by. Perhaps I can come again and do better; I am not very well acquainted with the spirit-world, but Mrs. LUCY ANN RICHARDSON. My husband is David Richardson. I want my letter to go to East Middleton, Wis."

MESSAGES TO BE PUBLISHED.

Feb. 24.—Joel Goddard; Aunt Lillie Hatfield; Ephraim Chase; Jonathan Buffum; Charles T. Colt; Jennie Price; Algerion Paige; John Henry Smith.  
Feb. 25.—Henry Ward; Thomas Timm; Mrs. Mary Ann Robinson; Dr. J. A. Begg; Marion Torrey; Robert Anderson.  
March 2.—Rev. Edward Humphrey; William Miller; William Loring; Louis Small; H. D. Stanton; Granville Rugg; Alvin A. Bardsley.  
March 7.—Alexander H. Becker; Charles Edward; Mrs. Maria Quinlan; Dr. W. H. Briggs; Edward E. Duffy; Lizzie Daring; John R. Bly.  
March 10.—Children's Day.—Susie Williams; Nellie Troy; Annie B. Carpenter; Louise Williams; C. P. F. Penz; Willie Harris; Edglo Gibson; Mabel; to W. C. P. Charles Carver; Willie K. Lewis; Theo; to Charles H. Truitt; Maudie Power.  
March 14.—J. Allen; William C. Thayer; Tr. Passmore Treadwell; Mary Armstrong; Thomas Hotchkiss; A. D. Walter; Mrs. Jane Naylor; Lucius Kirk.

Verifications of Spirit-Messages.

C. E. PRESTON.  
To the Editor of the Banner of Light:  
The communication in your paper of Feb. 25th, given by Spirit C. E. Preston, is fully recognized by me. I made the lady's acquaintance some five years ago. She was then a comparative stranger in New York City, where she resided. Her style of writing is characteristic, and I can verify the incidents in her life she refers to. Of an extremely sensitive nature, she

suffered, when those of a conser organization would have passed unnoticed that which was to her torture. The spirit Oak Leaf was one that knew her when with us, and I, and others, can fully understand why she met her on her entrance to the spirit world."

Her reference to Mrs. Adams is in itself proof of her identity. She is an apologetic, a gentleman in terms of loving regard, and said that of all her New York friends Mrs. Adams had shown her the kindest consideration and loving sympathy. Miss Preston was very mediumistic, and has given to me proofs of the controlling power of the invisibles. She passed away in the City Hospital in Brooklyn. There are others that will accept her message as I do.  
Respectfully,  
S. A. McCURRY,  
1024 Park Avenue, New York.

MELVILLE C. FREEMAN.

To the Editor of the Banner of Light:  
I have been watching the Message Department of the Banner for a number of years, hoping to hear from some one of my friends who have passed on before, or some one with whom I had been intimate. In the Banner of Feb. 25th, I was glad to notice a communication from MELVILLE C. FREEMAN, a gentleman with whom I was intimately acquainted from my earliest childhood; lived the next door neighbor; and so far as I understand him the message is true. I wish Mr. Freeman could have been a little more explicit, and spoken of his reception in the spirit-world, and whether he had met his friends who passed on before him. He was a good, kind and obliging neighbor.  
I enjoy reading the Banner very much, although I am grieved to read of attempts to act fraudulently upon a subject of so much importance as the life hereafter—upon which I expect soon to enter, being at the advanced age of eighty years.  
Respectfully yours,  
SAMUEL ADAMS,  
Cape Necktie, York Co., Me., March 24, 1882.

HENRY W. LORD.

To the Editor of the Banner of Light:  
The message published in your valuable paper of Dec. 24th, 1881, from BENJAMIN W. LORD, is perfectly correct in every particular. If he had visited your place in the form he could not have told a more truthful story. He was an acquaintance of mine, and I have found by inquiry into the case that the message is strictly true. Mr. Lord was a resident of Windsor for many years.  
L. S. MERRITT,  
Windsor, Conn., March 7th, 1882.

OTHER CORROBORATIONS.

A lady from Melrose called at our office a few days ago, and said she would vouch for the correctness of the messages printed in the Banner of Light from the following named spirits: ANNA A. BARTLETT, Melrose, printed Feb. 25th, 1882; CHARLES E. KEITH, Melrose, printed Feb. 11th, 1882; SARAH A. HINCKLEY, Portland, Me., printed Oct. 15th, 1881.

Free Thought.

THE RESPONSIBILITY OF MEDIUMS.

To the Editor of the Banner of Light:  
"At a Spiritual Conference held last Saturday, at Everett Hall," says the Two Worlds of Feb. 18th, "Mrs. M. A. Gridley said (in speaking of the recent Mrs. Reynolds exposure) she would hold all mediums responsible for what is done through their agency. It is said by some that malicious spirits performed the tricks and furnished the paraphernalia. If that were so the medium has no right to be in a condition to attract such spirits."

At the same conference Mr. A. E. Newton is reported to have said, "He understood that Mrs. Reynolds claimed in this, as in a previous case of exposure in Ohio, to have been in an unconscious trance all this while, and, therefore, not responsible. He would not presume to say that this was not so, though extremely improbable; but, if so, he would say with the previous speaker, that the medium had no right to be in a condition to be the tool of spirit-tricksters who trifle with the most sacred feelings of humanity."

Never were there truer words spoken than those I have italicized in the foregoing extracts from Mrs. Gridley's and Mr. Newton's remarks. The readers of the Banner of Light are aware that for years I have endeavored to impress this great truth on the minds of spirit-mediums, and especially those the most sensitive of them all, viz., "materializing mediums"! These have no right, either through the temptation of necessity, the love of money, or hope of convincing skeptics of the truth, to admit into their circles any person or persons whatever, whom their own impressions or spirit-guides disapprove of, and thus place themselves in a condition favorable for an inward from ignorant, bigoted, or malicious spirits; for just so sure as the needle points to the pole, will the presence of such persons prove injurious to the manifestations, and if the preponderating mental and spiritual influences be on the side of that class of sitters in the circle, disaster, and what is called "exposure" of the medium, will as surely follow as that a looking-glass will and must reflect whatever may be presented before it in material form, whether it be man or beast, angel or devil. The law is inexorable, and cannot be avoided in any way, for in reality, when that most sensitive of all organized beings, a materializing medium, is placed in an unconscious trance state, he or she becomes but as a looking-glass to reflect whatever may be, through the laws of attraction, placed before them. Another law equally potent and unchangeable in the spiritual phenomena is, that "like attracts like," by the workings of which attendants at spiritual seances always attract spirits from the spheres corresponding to their own development or desires.

From a careful and prolonged experience with the materializing phenomenon from its first commencing, as varied and extensive as has perhaps ever been accorded to any living man, I am free to say, without fear of contradiction by any earnest and truthful investigator of experience, that, when added to the power that every tyro in a knowledge of the phenomena possesses, of the ability of spirits to readily obtain and transfer matter through matter of any and of all kinds with the greatest facility, under the dreadfully malign conditions imposed on Mrs. Reynolds both at the Clyde and later Brooklyn "exposure," it was impossible that any medium, however genuine and true to her gifts, should have escaped the like disastrous consequences that followed. Compared to the susceptibility to external influences of the mind of a materializing medium, a leaf of the sensitive plant is but an inert clod of the valley, and the only way by which the higher and more perfect materializations of spirit forms can be obtained is to surround the medium with influences of so sympathetic and harmonious a kind that not the semblance of a thought goes forth from any one present that could, if expressed in words, wound the feelings in the remotest degree, for with a medium with materializing powers thoughts become, in the language of the poet Byron, things that "pierce" and wound the soul "like a sword," and thus disqualify the instruments of the angel world from doing their work.  
It may seem hard that a vast body of Spirit-

ualists, including probably a large majority of those claiming to be the most able exponents of these phenomena and philosophy, should thus be shut out from our materializing circles; but when the occult laws of this, the very crown and climax of the great spirit outpouring of the nineteenth century, become better understood, I apprehend the course will be deemed as consistent as that a child who has not yet passed through its grammar school training should be denied admittance into our colleges, with this difference: that whereas it requires much rudimentary schooling and intellectual training to qualify a child for admittance into a university of learning, it is imperatively necessary for a man of the most profound learning and fabled superior wisdom to forego them all and become as "a little child" in spirit before he can even begin to learn and understand spiritual things.

"While in this condition" (to attract evil spirits), continues Mr. Newton, "however genuine may be some of the phenomena in her (Mrs. Reynolds's) presence, she is a detriment to the cause of truth, and should be frowned into retirement." But what if the unfortunate "condition" of the unconscious and perfectly helpless medium had, through the occult laws of mediumship, been induced by uncharitable suspicions and unkind thoughts (thrown upon her by sitters in the circle (perhaps like Mrs. G. and Mr. N.) that pierced to her now disrobed spirit "like a sword," and not only rendered her organism unfit to be used by her spirit-guides and guardians as an instrument of progressed angels, but created a spiritual atmosphere, adapted only to the grosser instincts of dark spirits who, obedient to the undeviating laws of attraction, seem ever ready to rush in as often as they may be invited by the prevailing "conditions" in the circle, and bring disaster and disgrace on both the medium and the cause of "spirit-form materialization." "Judge not, that ye be not judged," says the Nazarene, "for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again." That is a true but a beautiful and pregnant saying, as is also this: "It is a poor rule that will not work both ways"; in the light of both of which I would like to ask A. E. Newton in all candor and seriousness to say if Mrs. Reynolds is to "be frowned into retirement" for having unconsciously suffered herself to be put in a condition to admit evil spirits taking possession of her organism for evil purposes, what judgment should be meted to Mrs. Gridley, A. E. Newton, and their friends of like ilk, for having mayhap placed her in that "condition" through their own evil or ignorant influences? I pause for a reply!

THOMAS R. HAZARD.

Philadelphia, March 10th, 1882.

DISHONESTY IN MEDIUMSHIP.

To the Editor of the Banner of Light:

Growing out of well-established principles, whether relating to matters of business, morals or religion, the action of intelligent men everywhere is based on honesty. It is necessarily fundamental to everything reliable and permanent, alike in ethics as in physics.

In spiritually dealing with others, if one is clearly found to be acting toward us dishonestly, he or she is forthwith set aside as unworthy of holding any further continuance of relations with us; we sorrowfully cast all such out of our circle of fraternity; relegate them to the more congenial companionship of their true affinities—those who for greed make merchandise of our holiest affections by practicing the rôle of the juggler, the cheat and counterfeiter.

The practical judgment of Christendom justifies this verdict of banishment. When a priest of the Catholic Church—as occasionally happens—falls from grace and is found guilty of certain immoralities, and the efforts of his church to save him from merited conviction prove unsuccessful, he is more or less ceremoniously excommunicated; and this action of the church is approved by men of all denominations. But how does this correspond with the action of a certain class of Spiritualists when some medium is plainly caught simulating the manifestations? Detected in willful trickery, caught deliberately cheating again and again, the medium conveniently resorts to the added maliciousness of the crime by falsely accusing the invisible friends of perpetrating such great wickedness.

At this juncture, there are Spiritualists who insist upon overruling every sense of justice; who persist in violating every principle of equity; who are blind to every consideration of true charity. If possessed of less zeal and more knowledge, less self-conceit and more wisdom, they would not feel so free to denounce those who seek to maintain the fundamental principles upon which rest the moral government of the world. Through experimental knowledge demonstrated to the conviction of a majority of our senses, we know and have testified in private and in public to the blessed reality of the phenomenon of form-materialization. We also know of the personal deception of mediums who, for purposes of gain, prostitute their invaluable gifts, knowingly wring the heart's progress, and wickedly wring the heart-strings of those who in all honesty and innocence sincerely seek to be placed in direct relations with their loved and risen ones.

What can equal the grief of being wounded in the house of a friend, to be spiritually scarred by those who have won our confidence, and who for selfish purposes basely trifle with the most sacred relations of life, the heart's holiest affections, the love and memory of the living for the dead departed? What more just than that he or she who is known to be thus guilty should be subjected to our social and spiritual ostracism till that condition of wrong-doing is overcome and works meet for repentance are manifested? This is in harmony with the teachings that prevail in spirit-life. G. A. B.  
Washington, D. C.

A DISMEMBERED SPIRIT'S THEORY OF THE ORIGIN, Nature and Destiny of Man, as a Creation Based on his Conception of the Geological and Inspired Bible Teachings, having reference thereto. Boston: Colby & Rich, Publishers.

The spirit who gives his views in the above pamphlet of seventy-one pages, is seemingly not familiar with the theories of the evolutionists of the present day; if he is, he proposes to strike out an entirely new line of thought in reference to the origin of man. He would have us believe that no one on earth possessed an immortal spirit until the birth of Christ; all who preceded him were mere brutes, and when the physical organization ceased to be imbued with life, then only followed. This spirit is the first one that has ever discovered the dividing line between mortality and immortality, and as he derives his proof from the Bible, it will not, we think, be generally received—especially by those who for years have been engaged in eliminating its egregious blunders and mistakes.—Religio-Philosophical Journal.

RECEIVED.—VICK'S ILLUSTRATED MONTHLY MAGAZINE for March—James Vick, Seedsman and Florist, publisher, Rochester, N. Y.

Anti-Compulsive-Vaccination Legislative Committee Hearing.

The Committee on Public Health, March 20th, heard arguments favoring the repeal of the compulsive vaccination statutes. On the Committee, consisting of three senators and eight representatives, were four allopathic doctors, one dentist, one minister, one lawyer, one editor, one printer, one wholesale beef dealer, and one real estate dealer. Well was it for the petitioners that none of the doctors, but that Senator Horton, editor of the Salem Gazette, acted as Chairman of the Committee. Throughout the hearing, from 10 o'clock to 1 o'clock, he courteously sustained the right to a fair hearing of the petitioners, though in doing so he found it necessary more than once to call to order certain of the medical members of the Committee, who endeavored to badger, and even to insult some of the speakers.

At this hearing Dr. B. K. Noyes, of Lynn, formerly House Surgeon to Boston City Hospital, was the first speaker. He said he was convinced of the inutility and evil of vaccination. He objected to its practice because it does not prevent smallpox, is dangerous and sometimes fatal, and is antagonistic to physiology, medical science and nature. Vaccination is based on the assumption that everybody will have smallpox. Vaccination, he expressed this assumption in recommending everybody to be vaccinated. They do not differentiate persons susceptible, and persons not susceptible to smallpox. Maturity, robustness, cleanliness and tranquility, together with proper sustaining conditions, are safeguards against disease. Vaccination ignores these conditions as preventing smallpox. He denounced the calling of vaccine virus, lymph, vaccine virus, is embryonic pus. Putting pus into healthy human beings, is antagonistic to nature. It was not antagonistic to nature, and therefore to medical science, and therefore to bodily well-being, signs of its elimination would not be so immediate and severe. If embryonic pus from artificial smallpox in cattle was good, it would be appropriated to the bodily tissues like proper sustenance. Nature tries to expel all such matter. Bleeding and inoculation, now obsolete and painful, were defended by the same school of doctors that now defends vaccination, and for the same mercenary motive. Bleeding, inoculation, vaccination and tying the umbilical cord at birth are parallel frauds. [Here a medical member of the board, Dr. Harris, objected. He would not believe Dr. Noyes's statement about tying the cord at birth, even if given on oath. Dr. Noyes replied that this statement was authorized by the anatomy, physiology, experience and the teaching of Dr. Richardson, Prof. of Obstetrics in Harvard Medical School. Dr. Noyes said he cited these frauds to show that doctrinal dishonesty was not confined to vaccination.] This fear and bodily sickness caused by vaccination is no sign of immunity from smallpox. Varioloid is a misnomer and is not a disease on vaccination, but is a mild form of smallpox.

Vaccination, occurring independent of what engenders smallpox, cannot prevent smallpox. Vaccination is unscientific in trying to prevent disease without removing its cause. He arraigned the Massachusetts Medical Society for upholding vaccination, which is a homeopathic idea, and still expelling members for practicing homeopathy.

Vaccination is cruel, unjust and absurd. Dr. Noyes then alluded to the claim that the death rate has diminished under vaccination, saying that high death rate years before compulsory vaccination, and low death rate years since, have been so unfairly compared, that a case has been aptly made out in favor of vaccination. He then quoted several authorities against vaccination, and figures to support his statement. Eighty per cent of smallpox cases in the London hospitals have been vaccinated. Deaths from smallpox in England and Wales in the first ten years after enforcement of vaccination were 33,515. In the second ten years, 70,458, showing that vaccination increased the death rate.

Dr. Booth, of the Boston Bellevue Medical College, argued that smallpox was propagated, multiplied and incubated for eighty years before the days of Jenner by the practice of inoculation. Such a state of things was produced that the public revolted, vaccination was substituted, inoculation declined, and smallpox diminished. Whatever credit was due to the abandonment of inoculation was thereupon claimed in behalf of vaccination. We have vaccinated for eighty years, have not abolished smallpox, and shall not until we abolish these natural laws which alone control it. Our ideas derived from false education need revision.

Dr. Booth read from Marson, the leading English authority on smallpox, as admitting that the disorder was not modified in the vaccinated, and that cases among the latter presented as great variety in symptoms and in fatality as among the unvaccinated. Hence the statement made that none but the unvaccinated die with smallpox, or, if vaccinated, are less likely to die, is not borne out by the facts. He also quoted Seaton, the leading authority on vaccination in England, to the effect that a genuine vaccination presented certain characteristics, and that all departures from that standard were simply bogus sore arms. And the same writer admitted that such a genuine vaccination cannot be expected to take place in the same person twice. Dr. Lincoln and the late Prof. Buckingham, of Harvard Medical School, both of Boston, were also quoted in corroboration of the latter idea. Hence vaccination entails all the risks of the operation without conferring any of the alleged benefits. Dr. Booth then asserted that unless the natural laws governing mortality could be suspended, no one could escape a fatal character could prevail among school children. Hence the scare that smallpox would or could be found to any extent in schools, under any circumstances, is a gross misconception; and so is the superstition that smallpox is communicable by ordinary contact, or contagion, as it is termed.

Dr. D. L. Milliken, editor of The Cottage Household, related several cases of death resulting from vaccination. He earnestly depicted the injustice of excluding unvaccinated children from the public schools. It was unjust, because the parents of such children were taxed to help support the public schools, yet their children were not allowed to attend them. Vaccinated children were admitted to the public schools; but of perfectly healthy children whose parents had not been vaccinated, it was feared they might infect the vaccinated children. But they certainly could not infect the vaccinated children, if vaccination were the sure preventive it was alleged to be.

Alfred E. Giles, of Hyde Park, argued that compulsive vaccination violated the right of personal health; that health was one of the natural essential and unalienable rights, whose enjoyment "in safety and tranquility" is assured to each and every citizen of Massachusetts by the Constitution of the State.

Such rights are natural, because they are inherent in, and are born with the person. Exercised in their normal direction, that is, in their right courses, they have acquired the name of rights, and are pleasurable to their possessor. To violate them is wrong, because it prevents or distorts them. The Constitution, which is the most authoritative law of the State, assures to every individual the "enjoying in safety and tranquility of his natural rights." Compulsive vaccination jeopardizes one's health. It violates the natural and the constitutional rights of the citizen. Compulsive vaccination, therefore, in Massachusetts, is doubly a crime. Its enforcers are criminals, and they who encourage it are accessories and accomplices in the crime. The prime criminals are the compulsive-vaccination legislators, who in scripture phraseology frame mischief by a law. If the wickedness of a crime correspond with the width and extent of its mischief, such legislators are atrocious criminals, because they seek wrongfully to invade every home in the State, and to propagate every other disease among its inmates. Idiotic is the excuse that they do it to save the bodies of their victims from small-pox. Those bodies belong to their natural owners, and not to legislators or to doctors. Compulsive vaccination inflicts a certain wrong on all the people of a State to prevent

the possible happening of an uncertain evil on a fraction of the people of the State.

"Rather hear those who we have."

Than try to others that we know not of."

Many children of the middle ages racked and burned the living bodies of heretics in order to save their souls from certain future hell. Many allopathic doctors of the nineteenth century coerced vaccination upon healthy persons, professing to save their bodies from possible future smallpox. The excuse proves the ignorance, the cowardice and the cruelty of the parties proffering it, either to justify religious persecution or compulsive vaccination. By their fruits ye shall know them. Persons unimpaired of other persons' rights, inwardly are revealing wolves.

Dr. J. J. McMahon of Lynn, a graduate of Harvard Medical School, and a member of Massachusetts Medical Society, stated that he had had fifteen years' experience in medicine, and had outgrown the vaccination superstition. As a student he blindly accepted the vaccination dogma, but was soon taught to disbelieve in it. His first patient had smallpox, and had been previously vaccinated. He had seen other cases of smallpox following vaccination. He had fully examined the matter of vaccination, and found it to be unphysiological. He had found the operation to be an injury. He did not wish to be severe, but practitioners of vaccination are enslaveable. He believed they were doing what they knew to be wrong. He believed that to have been a humane and charitable and all his followers likewise. He portrayed in a striking manner the resemblance of vaccine disease to syphilis. He believed with others that the two diseased conditions are allied. Allusion was made to disease, death and physical weakness following vaccination. He denounced the vaccination laws as unconstitutional and oppressive. The reason and honest little children is criminal, illegal and unjust.

Many other persons desiring to be heard, the further hearing of the question was adjourned to a time to be hereafter advertised by the Committee.

Going Home.

To the Editor of the Banner of Light:  
Once more it becomes my duty to announce through the Banner of Light the sad and sudden departure of another excellent brother in the spiritual fold—Nathan Lamb, of Bridgewater, Vt., who died suddenly in his wagon on Wednesday evening, March 23rd, while driving home from Plymouth, where he had been on an errand of mercy to bring a young girl to attend upon a sick neighbor. In driving home the young girl says she noticed him swaying to and fro; he then fell out of the wagon behind and was taken up dead.

Mr. Lamb has been a man engaged in business in Bridgewater a great many years. He has been a most active friend of the temperance cause, and has doubtless done it efficient service. For the last twenty-five or thirty years he has been a faithful worker in the cause of Spiritualism, and numbers in Bridgewater and other places will sorely feel his loss. At our conventions we ever found him liberal, and with a word to say in the right place. He was seventy-nine years of age, and has left a wife to deplore his absence. Mrs. Lamb is one of our earliest and most efficient mediums, and did a great work in the inception of this movement. I sincerely hope and trust she may, as I have no doubt she will, receive that aid in this her hour of trial which she has always so unselfishly given to others.

It was a most remarkable premonition, that when at the funeral of Mrs. Nellie J. Kenyon, he said to Mrs. Sarah A. Wiley, of Rockingham, Vt., who officiated upon that occasion: "Please hold yourself in readiness to deliver my funeral discourse, as you will be wanted soon." This was only about a month ago.

Mrs. Sarah A. Wiley was ready, and did deliver the discourse on Sunday, March 12th, at the Congregationalist meeting-house in Bridgewater—the officials of that church kindly granting the use of their house at the request of Mrs. Lamb for the purpose. The place of assembly was well filled, and I think I never listened to a discourse more replete with instruction upon the subject of death, or one better calculated to awaken an interest in the teachings of our beautiful faith, and to show the parallelism of both Christ's and Paul's teachings in reference to the same subject.

THOMAS MIDDLETON.

Woodstock, Vt., March 13th, 1882.

Special Notice.

Edw. Albert Morton, having purchased the business successfully conducted many years by Herman Snow, and added it to that established by himself, is now prepared at his store, 210 Stockton street, San Francisco, Cal., to supply the public with spiritual books, magazines and papers, and solicits the cooperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present its truths to investigators.

Special Notice.

In conjunction with his professional work as lecturer, CHERAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

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# COME FROM THY BEAUTIFUL SPHERE.

BY MRS. C. L. HACKETT.

Through the dark valley at last,  
Sorrow and suffering past;  
Into the infinite peace,  
Death was for thee a release.  
Into the region of rest,  
Into the home of the blest,  
Into the infinite calm,  
Bearing the conqueror's palm.  
Oh! shall we mourn that thou hast  
Gained the bright heaven at last?  
Look from thy beautiful sphere,  
Leave us not desolate here.  
Come in the silence of eve,  
Comfort the spirits that grieve,  
Mourning the blessedness of  
On us thy peacefulness shed.  
Then, who art bearing the palm,  
Hast thou for sorrow no balm?  
Lovely, tenderly come,  
Brighten the gloom of our home,  
Gild with thy robing of light,  
Come like a dream of delight.  
We who are earth-bound here  
Long but to know thou art near.  
Fathoms a radiant star,  
Shine down! shine down! from afar.  
We are so lonely, a crowd,  
Sorrow and suffering bound,  
Come from thy beautiful sphere,  
We would behold thee more near.

## Berkely Hall.

### The Coming Government.

An Inspirational Discourse by  
W. J. COLVILLE.

Delivered in Berkely Hall, Boston, Sunday  
Morning, Feb. 20th, 1882.

(Reported for the Banner of Light.)

Those who heard or have read our discourse on "The Coming Physicians and Healing Institutions" will be prepared for all we have to say today concerning "The Coming Government," as the same ideas enunciated in that lecture must of necessity be put forward today, though in somewhat different form, to enable us to realize the grand central thought upon which we desire to fix your mental gaze—viz: the recognition of adaptability and merit as the sole qualifications for office.

As the physician, to be a physician truly, must be a born healer; as the minister of religion, to be in truth a good shepherd to the flock entrusted to his charge, must be an inspired teacher, born to reveal spiritual truths to others and able by nature to awaken the finest susceptibilities of the human heart; as the musician, the poet, the painter, the sculptor, the mechanic must be endowed, at or before birth, with those peculiar talents which can alone make him great in any one of these walks in life, even so must the ruler be a man or woman born to rule: the governor must be a governor from birth if he is ever to discharge official duties wisely and well. In a land where republican or democratic ideas are popular and rampant, there ought to be no difficulty in placing the right men in important public positions, especially so since America declares that all her sons are born free and equal; but who that reads the newspapers of this land is not fully convinced that the very worst men are often exalted, while the very best are rejected with scorn. Who can fail to realize that, in spite of boasted freedom, millions of nominally free American persons pay slavish obedience to the golden calf of to-day as ever did the idolatrous Israelites of past ages pay adoration to the symbol of wealth and worldly prosperity, ignoring the wise teachings of their law-givers and the sage injunctions of their seers and prophets who commanded them to bow only before the shrine of the ever-living Spirit.

However great may be the evils of monarchy—and we are not among those who underrate the evils attending monarchical rule—as great if not even greater evils are possible where a republican form of Government exists; for while in Europe royalty and aristocracy are recognized, landed gentry considered above the industrial classes, as a rule persons belonging to ancient and wealthy families have enjoyed some considerable educational advantages; whereas in this country, though birth and breeding are thought less of than abroad, a most pernicious influence is exerted throughout the length and breadth of the land by an acknowledgment of the aristocracy of wealth. And we must all be fully aware how frequently wealth comes into the possession of persons who have no claim upon it other than the claim put forth by the gambler, the dissenter, the wild roguery, who, with scarcely any culture, knows how to get the best of a fellow-man by resorting to the vilest modes of trickery and falsehood. While at all times delighted to eulogize American institutions, when we can do so conscientiously, frankly, simple honesty, compels us to point out at times the hollow rottenness of national affairs. A cry goes up everywhere for civil service reform. A cry ascends daily to the powers unseen for deliverance from bribery, corruption and wickedness of every kind enthroned in high places. What is the disease? Where and what is the remedy? Your infinite freedom is either your salvation or your destruction; your liberty is either your best blessing or your worst curse: it is like the truth, a two-edged sword—either cutting down all the adversaries of your peace and prosperity, or else demolishing you because of your inability to support your position as a healthy and vigorous tree, an ornament, not an encumbrance, to the ground.

In America reasonable objection can scarcely be made to the Constitution or to the Declaration of Independence. The immortal words of Washington, of Jefferson, of Paine, of others of our earliest victors in the fight for liberty, convey to the end of time the gospel of peace on earth and good-will to men, if they are only rendered practical and lived in accordance with. The radical difference between the law of America and the law of one of the old European nations consists in this: that here, in order to be tyrannical and partial, you have to break the law; while there, to be just to all, showing no favoritism to any, you have to break the law. Here the law ordains justice, but fails to enforce it; there the law winks at oppression and sanctions the invasion of the rights and liberties of a multitude by an individual. Across the ocean the Constitution itself needs to be attacked, and is even now being fiercely fought against by hosts of political agitators, so that bloodshed is by no means improbable in Europe. So long as America belonged to England, and so long as slavery was permitted, bloody wars were the rule rather than the exception; but now, America has already been baptized with blood; she has already

shaken off her allegiance to a foreign power, already erased from her escutcheon the terrible blot of slavery; so that, unless in behalf of the Indian's warfare should be undertaken, warfare is out of the question.

It will not surprise us if within the course of a very few years Europe is the scene of a terrible international conflict, resulting in the establishment of a continental republic, in which such countries as France, Austria, Germany and others shall correspond to the various States of the American Union. Europe is smaller than the United States, though it has a much larger population; several American States are larger than powerful European countries. Thus there seems to be no great difficulty in conceiving of the union of the several great powers into one, the representative of the whole being chosen by the united republics. No one even superficially acquainted with the present state of Europe can deny that she is on the verge of a tremendous civil and ecclesiastical upheaval or disruption. Not one of her hands acknowledges a head, either temporal or spiritual, whose position is other than most unenviable. To be a king now-a-days is to be a figure-head, crowned mockingly, as Jesus was crowned with thorns; to be arrayed sumptuously in royal apparel, to live in splendid state, to accept the fawning homage of a multitude of dependents and sycophants, to possess almost boundless wealth, to be endowed nominally with almost if not altogether absolute power; but to know all the while that you are never safe; that unseen assassins are lying in wait for you night and day; that however carefully you may guard the interests of your subjects, however strenuously you may exert yourself in their behalf, you are looked upon with hatred as well as with suspicion, and that thousands would rather receive your head severed from your body than any other gift which could possibly be bestowed upon them.

We have quite recently taken occasion to inveigh against Nihilistic atrocities perpetrated in Russia. We can look upon Nihilistic action simply with unqualified disapprobation, but all the while we have the deepest sympathy with the injured creatures whose grievous wrongs led to the organization of systematic Nihilism. Two wrongs can of course never make a right, and thus Nihilistic atrocity cannot be excused, but it certainly can be reasonably accounted for. There are some who have imagined they beheld in the assassination of Garfield by Guiteau a parallel to the murder of the Russian Czar. While admitting the existence of an under-current of hostility in this country toward the powers that be, we can scarcely deem it possible that a President can be lured and put to death simply because he occupies the Presidential chair; while it is a fact capable of demonstration that there are millions of persons who regard a throne with such abhorrence that the occupant of it excites their cruellest rage, solely because of his position. A President may be hated as an individual, but no one probably wishes that there be no President; they only desire one who meets their approval in his opinions and actions, while all over Europe there is a growing detestation of all crowns and thrones simply as such. If an angel or a god sat on one he would be hated for his position's sake, no matter how devoutly admired by reason of his personal virtues.

But now arises the question as to whether this implacable hatred of the kingly seat is rational and proper. Is it normal and healthy, or is it only a fleeting fever occasioned by centuries of oppression? To answer such a question, however imperfectly, it will be necessary for us to analyze rather closely and carefully the needs of the world, as very much may be said both for and against the need of a throned monarch. In order to answer one question intelligently we often have to ask another, and answer that before we can directly reply to the one immediately under our notice. In this instance we will ask the following: How did thrones and kings ever come into existence in the first place? And having answered this briefly we may go on to a solution of the difficult problem we are attempting to solve this morning. History informs us that several thousands of years ago spots of earth became centres of civilization. From some cause or other individuals arose, singly and in small companies, who were endowed with special gifts of the spirit, also with peculiarly keen intellectual insight. These men were a necessity to the age which gave them birth; their exemption from the ordinary toils of life, their remarkably simple mode of living, their wonderful natural gifts of seership and prophecy, constituted them fit guides and rulers of the barbaric and untutored races over which they presided. Without them the populace would have been ungovernable and ungoverned, a prey to lawlessness and ignorance; they would soon have gone to destruction without these inspired and cultured teachers and rulers. In primitive times written books were not; but the starry scriptures of the sky, the flowery scriptures of the earth, and above all, God's living word, incarnate in human life, were read and studied by these earliest illuminati and literati of the deserts. Through accident of birth, as paternalistic philosophers might declare, these men (and women also) were endowed with peculiar facilities for the acceptance of spiritual guidance, and through them the gods, literally the spirits who had charge of the earth, communicated with men.

All primitive rulers were mediums as well as seers; all early governments theocracies; and as a theocracy is the Alpha of government, it will without doubt be also the Omega. A theocracy is only dangerous when it ceases to be such in reality. When, failing to voice the utterances of exalted invisible intelligences, it speaks only in support of priestly arrogance and worldly assumption, it becomes a machine controlled by unscrupulous egotists on earth, and their no less unscrupulous familiars in the unseen atmosphere, who palm themselves off as gods, and seek by dastardly threats and fearful imprecations to frighten men into unwilling obedience to their despotic sway. Hindostan is without doubt the cradle of Eastern civilization, though the Western continent is, in our opinion, the older of the two hemispheres. The earliest historic mediums are the Anchoretic or Recluses of ancient India. These men of ascetic temperament, remarkably frugal habits, and extreme sensibility to outside influences, by reason of their profound spiritual knowledge and remarkable power of soul and will, became naturally without effort the rulers of the people among whom they dwelt. Superiority can always make itself felt; real merit needs no advertising; it is a power; and like mind, its force needs not to be augmented by human ingenuity that men may be aware of its potency. All savage people are much like animals; they live like animals, seeking provision for their physical wants almost regardless of a higher life.

Buried beneath their outward forms, these persons are not readily controlled by brute force, as, like the brutes, they are ferocious when attacked, and quickly and fiercely resent any invasion upon their liberties. To treat them firmly but with great kindness is the only way to succeed with them. Like the animals, their wills are inferior; the spirit-power within them is very slight. As psychologists they would all be subjects; not one operator would be found among them. Were they introduced into the company of civilized magicians, by reason of this spiritual and mental impotence, no matter how large and hardy they may be physically, they would be readily controlled by sparse, ascetic men whose indomitable will-force and great spiritual development render them their masters.

Ignorant and savage races are always extremely superstitious, and can be easily induced to venerate a being endowed with mystical attributes. Hence higher intelligence, stronger will, larger spirituality—these were the forces manifested through the earliest governors of aboriginal and nomadic Asiatic tribes. The exercise of magical and intellectual power for good is, of course, always justifiable. It is, moreover, the duty of those possessing these gifts to employ them for the good of the race; these powers being given to us to use just as much as our eyes are given to us to see with, and our ears for purposes of hearing. Foolish indeed would be the individual who closed his eyes or sealed his ears because some of his neighbors were blind or deaf. Equally absurd are those who, with power to govern, do not allow their ruling instincts to have full legitimate play. The abuse of a power is of course the only danger attaching to it. Human nature, inherently selfish and dominant, is ever anxious to aggrandize self, even at the expense of others. The temptation to abuse power is one of the greatest trials to which the human spirit is subjected in its pilgrimage toward the celestial spheres. The abuse of power led to the domination of individuals over communities to an unjustifiable extent, and in an unwarrantable way. In Egypt, as in India, and more lately among the Jews, the governors and members of royal houses were also members of the priesthood. Moses was educated at the court of Pharaoh, and thus indoctrinated into the beliefs and customs of the Egyptians. From this source sprang the theocratic Jewish government, and many of the innumerable laws considered needful for the governance of this "rebellious and stiff-necked people."

In the earliest days of Jewish national life, the Hebrews acknowledged no civil potentate, but paid homage solely to the prophets and seers, who always acted really or presumably under divine guidance. Of course the divinities who directed them varied greatly in wisdom, power and justice; but the essential elements in theocracy are the elements of greatness in all government, and these elements are the recognition of the supremacy of spiritual over animal force, and the acknowledgment of man's dependence upon and indebtedness to the spiritual universe. The blind following of any and every spirit, because a spirit, is ever reprehensible, and disastrous in its effects upon the nation or person placing implicit faith in the directions given by a being simply because he is divested of the robe of flesh.

No doubt the highest attitude of thought toward the spiritual realm will be the veneration of Spirit rather than the blind worship of individual spirits. God, to us, is simply the fathomless ocean of Spirit, Good, Life ever beyond us; apprehensible but incomprehensible. The All-God is the only fitting title of Deity, as it expresses our loftiest possible conception of Deity, satisfies all the intuitions and longings of our souls without in any measure limiting or arbitrarily locating the Infinite. The distinguishing and Godlike power of man consists in his ability to control other beings than himself, belonging either to the same or other races, by that subtle element of being, that veritable elixir of life which Balzer Lytton, in his literary production, "The Coming Race," has styled Vril. This word, "Vril," he undoubtedly coined from virility, which signifies the estate of manhood as distinguishable from any state short of that in which man has the full powers belonging to human life—the powers of life and reproduction. The power of will, more interiorly of soul, is the one distinguishing power of man, forever separating human life from all other and lower lives. Animals, reptiles, insects may fascinate as well as torture their victims; but the hold they gain over their prey is due to a power resident in the physical organism, as they are always physically able to cope with the creatures they ensnare. Animal magnetism can and does exist below man; but purely animal magnetism is simply physical force, and depends for its quality and quantity upon the material condition of the man or animal generating and dispensing it, but the powers of will and soul which divide man by an impassable barrier from all below him, do not depend upon molecular arrangements, upon physical strength and conformation, but upon the development and activity of the invisible and imperishable part of his nature. Thus it is that the skillful general is always a born psychologist; every successful commander mesmerizes his soldiers, and thus easily disciplines them. Place a man not liberally endowed with psychologic power over a regiment, and mutiny at once breaks out, as any six athletic fellows could have no difficulty in putting a general to death if he depended solely upon brute force wherewith to control them.

While Washington, Nelson, and other illustrious commanders, may never have studied into electro-biology as a science, while they may have been technically ignorant of the views put forward by Anton Mesmer and others, they possessed the natural mesmeric gift, and used it, not blindly or unconsciously, but knowingly and intelligently. They knew how great was the need for self-mastery ere they could bring others into subjection to their sway. Washington from his earliest infancy was carefully trained by a strict, though loving mother. No stricter disciplinarian appears in history than the mother of this great man. As a boy he learned to obey her and yet to love her; as a man he cherished her memory with the most affectionate tenderness, and drew from her noble example an inspiration to loftiest deeds of daring. But wherein consisted the power of this woman to enforce a loving obedience from a great mind? Her force was the force of superior mentality and large moral courage. No one can long continue to bow before an inferior, unless actuated by the vilest or unworthiest motives. Ignorant, cruel, and vicious potentates like Nero, have exacted and received cringing submission paid them by fawning flatterers, whose sycophancy was born solely out of the greed of gold or the thirst for prominence, or the slavish dread felt by little tyrants for a large one.

Fathers and mothers may rule by fear and not by love, if their children are only cowardly and base enough to pretend an allegiance they do not feel; but in the training of children every wise teacher or parent will discover that the letter of a command is to foster cunning and falsehood in the subject. When children or adults obey solely from motives of fear, their belief is that nothing is to be dreaded except the discovery of their wrong by others. They do not learn to hate iniquity, to despise unholiness, they learn simply to invent contrivance, so that they may do wrong, but never be found out.

A conspiracy is usually the child of despotism. Nihilistic insurrections, organized secret plots laid against the lives of rulers, are the natural, inevitable outcome of harsh rule. In every family or school, just as in every nation, we must have rulers who are born for their arduous and responsible work; persons who have first subdued their own lower propensities, and having gained an ascendancy over their own passions, have acquired the power to generate a force strong enough to annihilate opposition to their just decrees in others. A ruler must be first a man of temperate habits, strong, moral courage, largely able to resist sensuous temptations. Man's own body is the universe of matter in minimum; every element of matter finds its place in the human physical structure. As a drop is like the ocean in nature, though not in size or power, even so is a man like all humanity, and like all that is lower than man in the world of organic and inorganic being. If your own lower powers get the best of your higher judgment; if your senses overpower your moral intuitions, it is to be wondered at that what you fail to control in yourself you cannot control in another? Thus the man or woman who has no authority at home can never be a successful governor of a State or president of a nation. A woman who has no hold over her own children is entirely unfit for a public position needing a master-mind to control the foibles and eccentricities of a host of employees. The slave to sense will always be a victim to the sensuality of others; a tyrant is always a tool in the hands of the vicious, a despot always allows his country to be ruled for him by those who feed his vanity and minister to his personal gratification.

How has it been in England in the days of weak monarchs? How was it in the trial and execution of Mary Stuart, sanctioned by Elizabeth? The queen, vain and arrogant to excess, was utterly in the hands of those of her male flatterers who most persistently fed her unquenchable vanity. The execution of the Queen of Scots was neither more nor less than the bloody deed of a few nefarious nobles, using the Queen of England as a cat's paw for the accomplishment of their own ambitious ends. Persons in England allow themselves to vote for a man just because he is a Conservative, a Liberal, or a Radical, according to their own sectarian sympathies and party jealousies. In America votes are cast for men because they are Republicans, Democrats or Greenbackers. The exaltation of party spirit is the cancer-worm which devours all the morality that otherwise might soften the asperities and lessen the evils of an aggressive government. Forget party in principle; remember that the knave will attract scoundrels to his side who will by him be elevated to seats of dignity, entirely regardless of his political opinion; remember that it is equally certain that no honorable man will sanction swindling, countenance lying, support the gross immoralities which to-day make it disgusting for refined and cultured ladies to breathe the political atmosphere of the capital; bear in mind, all of you who are voters, especially, that principle and not party is what needs to be exalted and recognized; remember that errors of the head only are atoned for as soon as discovered, while errors of the heart, lack of conscientiousness, resistance of convictions of right, are hugged closer and closer to the bosom, no matter how bright the intellect may be, as intellectual attainment is not always coexistent with moral excellence.

A governor must be something more than well qualified, as far as brain development goes, for the office he holds. Secular education is not to be despised or underrated as a means of promoting the best interests of a people, but intellectual and aesthetic culture only constitute means to an end; the end itself is health, harmony, virtue. An intellectual apprehension of truth is not sufficient to glorify and make divine any human being; a living out of the truths accepted by the intellect is the one thing needful. In the absence of this practical living out of right sentiments, many of our literary authorities, our brilliant statesmen, are by no means what society has a right to expect them to be morally. If polygamy in Utah be a crying evil, can it be consistently and efficiently destroyed so long as polygamy is tolerated in Washington? If intelligent American citizens, with their eyes wide open, vote knowingly for representatives of their party when they know that the men for whom they are voting are moral lepers, can they be surprised at the unwillingness of Liberals to sanction a crusade against Mormonism?

However strongly we may protest—and we do protest most emphatically—against polygamy, we cannot, as rational beings, advocate the exercise of legal pressure brought to bear upon men and women whose religious faith, in keeping with the doctrines of the Jewish Bible, sanctions and indeed advises a man to have several wives. Monogamic marriage is undoubtedly the highest type of marriage. It most nearly approximates to the angelic life of perfect and constant duality, male and female in the celestial spheres being united forever. Two make one in the angel-world; one is ever supplying to the other whatsoever the companion needs; and as perfect felicity, unbroken contentment, springs from a union of love and wisdom, however free love may be and is in heaven, love is so strong and constant in its voluntary adherence to its object that the very idea of divorce or of another union, entertained but for a moment, would be so detestable to the happy angels that it would transform their heavenly abodes into hells of discontent. In the higher spheres all striving and contention are unknown; love reigns supreme; none are compelled to do as they do other than by the all-constraining force of affection; laws are only the expressions of intelligent agreement; laws are always obeyed because they are all lovable and beloved; fear is unknown, the dread of punishment is outgrown, and the emancipated spirit, emancipated from all the sordid motives actuating the dwellers upon earth, is at once the law-giver and the law-fulfiller.

Polygamy is a relic of barbarism; monogamy, in its present crude condition, is at least an endeavor after the angelic state. Passion, thirst

for gold, love of place and power, these often enter into the marriage contract and outbalance the weight of the affections in the choice of a life-partner. Many unions are so persistently inharmenous that they should at once be broken to prevent further and greater evils; but rest assured with all your moralizing, with all your fine-spun theories of life as it should be, preaching and legislation only will never counteract and destroy existing vices. Laws are always enacted in vain if they are framed and enforced before the inhabitants of a district are sufficiently elevated to live under a wise rule.

Prohibition may be theoretically correct—practically, it is a failure wherever tried; not, perhaps, a total failure, but at least a comparative failure. The sale of intoxicating liquors is forbidden in Maine. In some country towns in that State there is without doubt a great deal less intemperance than in Massachusetts; but visit Portland, Bangor, or any other large city, and you may jostle against staggering drunkards in the streets, and this more especially at election time. The law prohibiting the sale of alcohol as a beverage is a wise and sensible law; but, unfortunately for the cause of temperance and the good of humanity, the law is rendered ineffectual by the connivance of many of the most prominent and wealthy citizens against the Government. Until these men are satisfied that the law is a good one, until they are sufficiently alive to the interests of the community to abstain from liquor for humanity's sake, they will render the law null and void by their perpetual disregard of it. Men do not fear legislators as they did; laws are not the terror they once were; and even though fear and dread of imprisonment and fines, and possibly execution, should exist, as it did centuries ago, a law that is feared and not loved always develops a race of cowards and traitors, conspirators and anarchists, who regard with unmodified detestation the law itself and all the men through whom its force is brought to bear upon them.

The law of love is the only rational and experimentally useful law. To overcome evil with good is to put out fire with water; it being just as ridiculous to seek to overcome evil with evil as to extinguish a fire by adding fuel to the flame. The coming force is the power of affection manifested through intelligence, and working through the reason, not the blind and foolish affection which refuses to punish when to punish is necessary to effect reformation. There can be but two just grounds for the administration of reproof, these are the protection of society, and the reformation of the offender. Except in the most extreme cases, where there is an absence of the power necessary to put into effect the higher law, the taking away of human life as a punitive and retaliative measure is most decidedly unjustifiable. By hanging a criminal you do not rid the spirit whom you force from its material tenement of the environment of disposition which leads it into sin; for the weakness of mind, the absence of power to withstand temptation, the thirst for what is not rightfully one's own, these traits and errors are evidences of an unprogressed state of heart, which no sudden removal from the earthly body can change. Criminals linger on earth so long as they have criminal propensities, so long as they can find organisms susceptible to the pernicious influence they exert. They can and do obsess mortals, but obsession is impossible unless there be a condition in the person obsessed corresponding to the depravity in the sphere of the obsessing spirit. Let us then be strong enough to bear our own burdens and shoulder our own responsibilities, instead of saddling upon the backs of invisible scapegoats our own misdemeanors and the causes of them.

In this brief dissertation on the secret of true power we have no more than striven to give a morsel of food for digestion in your own minds, at your leisure. In future addresses we shall strive to be more explicit and enter with greater fullness into methods as applied to practical life, always remembering that self-discipline is the only preparation fitting one for exalted station in the new era.

No health with inactive liver and urinary organs without Hop Bitters.

**The Michigan State Association**  
Of Spiritualists and Mediums will hold its Sixteenth Annual Convention at Bayard's Hall, 1014 Broadway, N. Y., 1882. Opening session Wednesday, at 7 P. M. Mediums' Medical Association will meet at same time and place.

Speakers engaged: J. H. Burnham, Saginaw City; Rev. C. A. Andrus, Flushing; Mrs. L. A. Pearson, Discos; Abraham Smith, Sturgis; Mrs. C. F. Apple, Bay City; J. P. Whitely, Milford; Mrs. E. C. Wood, Grand Haven; J. W. Kenyon, Grand Rapids. An effort is being made to secure the attendance of J. Frank Baxter, the world-renowned test medium.

Hotels at reduced rates: Dexter and National at one dollar per day.  
The following Railroads will sell round trip tickets to designated points from March 21st to 25th inclusive, good to return not later than March 26th, at two cents per mile, to wit: The Detroit, Grand Haven and Milwaukee; the Grand Haven and Milwaukee; from any station to Ionia and return; Grand Rapids and Ionia; from Ionia to Grand Rapids and return; from Grand Rapids to Lansing and return; from Lansing to Grand Rapids and return; from Grand Rapids to Detroit and return; from Detroit to Grand Rapids and return.

Persons desiring reduced railroad rates must send an addressed and stamped envelope to the Secretary, E. L. Warner, New York, Mich., for certificate, naming the route or routes over which they wish to go. This being our first meeting as a delegate body, we hope every locality will be represented. All will be invited to take part in its deliberations.

J. S. BURDICK, President.  
E. L. WARNER, Secretary.  
Paw Paw, Mich.

**Grand Anniversary Celebration.**  
The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism will be celebrated by the Spiritualists of Western New York on Friday, March 24th, at St. James Hall, Buffalo, N. Y. Services at 9:30, 1:30 and 7 o'clock. Among the speakers will be Wm. W. Wood, Grand Haven; Geo. W. Taylor, Lyman C. Howe, Mattie E. Hull, Moses Hull and others. Among the mediums are Mrs. M. J. Clark, Madame M. J. Phillips, Mrs. Carrie E. S. Twing and others. An excellent choir will furnish music. The exercises will consist of Conferences, Singing, Tests and Lectures. Arrangements have been made to entertain many from abroad. Others will be accommodated at reduced rates at hotels. Come everybody to this feast of fat things.  
For order of Com.

**Passed to Spirit-Life:**

From Sutton, N. H., Feb. 22d, 1882, Mr. George Fellows, aged 57 years.

For many years Bro. Fellows has been an honest and consistent Spiritualist, ready to accept all truth as far as and as fast as he could see it to be true. Such was his knowledge of the other life, and his confidence in the Spiritualists, that though he suffered much for many months, he was still ready to go, and made all his own arrangements for the last service, and his faith and confidence failed him not. He was largely charitable toward those who differed from him in opinion; was kind and genial in his home as well as in the community where he lived many years, and was well known and respected by all. He will be greatly missed in the home and in the community as a business man, and by the children of the village. His widow and children are all in the consciousness that he is not gone far away, but still lives in the home that is dear to him, and ever realize it as a bond of joy and happiness while she may remain here. Funeral services, by the writer, were held in the Union Church, Sutton Mills, on Sunday, Feb. 26th, attended by a large concourse of sympathizing friends and acquaintances.  
L. P. GREENLEAF.

From thence, March 9th, Charlotte Augusta, wife of Dr. Oliver H. Wellington, and daughter of Col. William Kent, of Concord, N. H.

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







## Pearls.

And quoted words, and jewels the words long,  
That of the stretched finger of all time,  
Sparkle forever.

— — — — —  
This, this is all my choice, my cheer—  
A mind content, a conscience clear.  
—Joshua Sylvester.

Oh! welcome, pure-eyed Faith, white-handed Hope,  
Thou hovering angel, art with golden wings.—Milton.

— — — — —  
Ask me no more: thy fate and mine are sealed.  
I strove against the stream, and all in vain.  
Let the great river take me to the main.  
No more, dear love, for at a touch I yield.  
Ask me no more! —Tennyson.

It is an admitted fact that men who use their brains  
live longer, other things being equal, than the men  
who do not.

— — — — —  
"I were well with most, if books that could engage  
Their childhood pleased them at a ripe age;  
The man, approving what had charmed the boy,  
Would die at last in comfort, peace and joy;  
And not with curses on his art who stole  
The gem of truth from his unguarded soul."  
—Tupper.

The only man who is absolutely sure that he is al-  
ways in the right is the one who is known to be ig-  
norant and narrow.

— — — — —  
A picture of childhood.  
A bit of ground, a small of earth,  
A pleasant murmur in the trees,  
A chirp of birds, an insect's hum,  
And, kneeling on the grassy knoll,  
Two neighbors' children at their play;  
Who has not seen a hundred such?  
A head of gold, a head of brown,  
Bending together till they touch.  
—J. W. Choudet.

## Foreign Correspondence.

Interesting Letter from St. Thomas.  
D. W. L.

To the Editor of the Banner of Light:

My Dear Friend and Brother—There is so  
much that is monotonous in a West Indian life,  
that I question if many of those who visit the  
picturesque shores of these countries would  
care to exchange the comforts and amusements  
of their own native land, were they not ani-  
mated by a desire to add to their stock of health  
or wealth, as the case might be, or to become  
leaders in a small community where they were  
only followers in the great crowd of fortune-  
seekers at home.

If it be considered that, in many of the West  
Indian islands, few of the themes that now agi-  
tate men's minds with regard to the great ques-  
tions of the day are ever heard of, and that,  
despite the ocean steamers and the telegraph  
wires linking continent to continent and island  
to island, there is a vast amount of ignorance  
with regard to current topics, this monotonous  
life is hardly to be wondered at. Men are still content  
to think or to worship after the good old fash-  
ion of their forefathers—some honestly and  
sincerely, others, if, as I dare say they are,  
doubtful of the saving truths of Christianity  
as now taught and practiced by its Orthodox  
professors, merely because it is so respectable  
to do so. Not that anyone should be found  
fault with for following what he conceives to  
be right, provided he temper his antipathies  
against those from whom he differs with a little  
more of that charity which the Orthodox so  
loudly preach but so seldom practice. But the  
charge of monotony can scarcely be laid at the  
door of St. Thomas, D. W. L., for in this busy  
little commercial town all creation seems to  
have taken up its quarters. The Dane, the  
Swede, the Dutch, the German, the enterpris-  
ing Yankee, your sturdy Milesian, solid Eng-  
lishman, Spaniard, Italian or Frenchman jostle  
one another upon the narrow pavement of its  
long Main street, and if not so numerous as in  
the palmy days of the island's greatest com-  
mercial prosperity, are yet sufficiently strong  
in number to give the place a far livelier look  
than many another of those green spots of  
mountain range and lofty peak that dot the  
blue Caribbean Sea.

And if all nationalities are represented, so  
are all ideas and religions. The English Church-  
man, the Catholic, the Methodist and Moravian  
jog along very comfortably together, if one  
may judge by appearances; and, if one might  
except the onslaught of one of the Orthodox  
champions upon some poor devoted infidel or  
Spiritualist, all are decently tolerant on the  
score of religion. Tolerant even to the much  
persecuted Israelite, who, in this place, is a  
most worthy and respected member of the com-  
munity. But this is not so where the healing  
art is concerned. Here your strictly orthodox  
graduate from an allopathic university reigns  
paramount, and the veriest whipper-snapper in  
the profession, should he but possess a diploma  
from this very old school of drug-poisoning phy-  
sicians, can legally skin or blister, leech or  
destroy with impunity, provided it be done se-  
condum artem. To cure is not so much the ques-  
tion, perhaps, as to be an allopath. Once he  
fulfills this condition, it is enough that he fol-  
lows the law laid down so comically in Molière's  
*Malade Imaginaire*:

"De non jamis se servire.

De remediis acutis.

Quam de eorum solummodo doctrinae facultatis

Maladus doli crevare

Et mori de suo malito."

to be allowed *vis practicum*, and what is of  
far greater importance to men of his stamp,  
gain a comfortable living, to the exclusion of  
all other schools of medicine. A fact which  
brings me to the subject of my last letter to  
you concerning the prosecution for practicing  
Animal Magnetism and dispensing Homeo-  
pathic medicines, instituted by the Danish Gov-  
ernment against him at the instigation of Coun-  
cillor A. H. Riste, K. D., sole apothecary of St.  
Thomas; for which, as it has served to bring  
the truths of our philosophy all the more prom-  
inently before the public, and has added  
strength to our cause—a cause that confers on  
every man the right to control his own health,  
bodily, mental and spiritual—the honorable  
councillor has laid me under a deep and lasting  
obligation. After a preliminary investigation  
before the Police-master of this town, details of  
which you so kindly published in your issue of  
Dec. 10th, 1881, I was cited to appear before  
the Town Court of St. Thomas, Nov. 29th of  
that year. By a mistranslation of the citation  
I was given to understand that I was cited for  
witchcraft and illegal sale of medicines—which  
charge, as soon as it was bruited about town,  
created a good deal of excitement. This report  
was soon corrected, and finally resolved itself

into the bare fact that I was cited to appear be-  
fore the Judge on a criminal charge of *Quack-  
saleri* (quackery) and illegal sale of medicines.

Next day, at 2 o'clock P. M., I appeared be-  
fore His Honor to answer this criminal charge,  
founded on a law not quite as old as Methusa-  
lah. After His Honor the Judge had somewhat  
quaintly declared *quacksaleri*, or Quackery, to  
be, as defined by Danish law, "the taking of  
patients under cure without having legal au-  
thority," he informed me that it would be better  
for me to put in writing anything further that  
I might have to say and submit it to my lawyer.  
Should I still desire to say anything, I could do  
so, but it would be protocolled. In reply to  
which I said that if I had offended against the  
laws of these countries I was very sorry in-  
deed; but I never thought any one could be  
prosecuted for doing good, as I had done. I was  
then asked my full name, which I gave as Ed-  
win William Charles Bernardo Taylor. I stated  
that I was born in London, June 12th, 1843. I  
was then asked as to what religious persuasion  
I belonged, to which I replied, "I am a Spiritu-  
alist," and requested to be protocolled as such.  
This being done, the case was postponed for  
eight days, to enable my lawyer to prepare my  
defense. By this time public interest was fair-  
ly awakened and innumerable were the expres-  
sions of sympathy that I received from all sides.  
And on more than one occasion, when my per-  
secutor's name was far from gently handled, I  
found it necessary to remind my kind but over-  
zealous friends that, after all, he had only ren-  
dered the cause a great service by prosecuting me.

What pleased me greatly was the pains my  
lawyer took to defend me, and I gratefully bear  
witness to the fact that he manfully interested  
himself in my behalf and did his best to get me  
free from such a baseless accusation. At the  
expiration of the allotted time he demanded a  
further postponement of eight days, when I ap-  
peared again. After a few words from the  
Judge to lawyer, and lawyer to lawyer, and so  
on to Judge, I was informed that the case was  
taken up for sentence. In connection with this  
I should observe that all the pleas are written  
in the Danish language, and as no *circum-  
stances* pleading is permitted, the Danish Town Court  
of St. Thomas would appear tame to one not  
versed in its method of procedure.

A few weeks afterwards I was cited again,  
and though the case had gone up for sentence, as  
I was informed, I was subjected to a rigid cross-  
examination by the Judge in the presence of a  
writer, who took down all I said, and a court  
witness. I must say that all this appeared very  
extraordinary to me at first, and though I have  
since been told that it was strictly *en regle*, I can  
hardly yet see the fairness of endeavoring  
to make a man implicate himself, if even at the  
hands of such a Judge as ours, whose kindness  
and consideration toward me were beyond all  
praise. I am sure it was an unpleasant task for  
him, as I am almost certain it was the first time  
in his judicial experience that he had to judge  
a man as criminal, for having healed his fellow  
creatures and dispensed Homeopathic prepara-  
tions gratuitously.

Though I strictly denied anything that could  
be qualified as a *bona fide* sale, and though I  
stoutly contended that if I dispensed Homeo-  
pathic *sugar pellets* to those parties rich enough  
to buy them, and who could get them nowhere  
else in these islands, I never received payment  
for them, and only value for a book explaining  
how to use them, and for the privilege of selling  
my brief that gave me the right to do so, it was  
of no use. It was quite enough that I healed by  
the laying on of hands, that I did not buy my  
medicines at the apothecary shop, and that I  
dared to take a stand against the system of or-  
thodox medicine that now rules the roost in al-  
most every civilized country in the world, for  
me to be condemned. It was of no moment  
that I held a diploma as Doctor in Medicine and  
Magnetism; that I never charged a dollar for  
my services; that I had never done any harm;  
that I had taught lessons of hygiene and incul-  
cated habits of temperance in those of my fel-  
low-citizens who sought my aid, or that I had  
cured many of them when despair had taken  
possession of their hearts and the "regulars"  
could do no more for them. It was sufficient  
that I had infringed a law of 1672, made in a  
year for the protection of apothecaries, when  
the enlightened people who framed it burnt the  
poor negro at the stake for witchcraft when  
they cut off the leg or the ear of a runaway  
slave and gave him one hundred and fifty stripes  
into the bargain; when burning on the fore-  
head, branding with a hot iron, pinching with  
red hot irons and such like cruelties ornamented  
our statute books, and if I am correctly in-  
formed, yet continue to adorn them, though ob-  
solete, because no one would dare to enforce  
them in this so-called civilized age.

At any rate, on this old law, and a few more  
like it, I was condemned; and with your kind  
permission now append a free translation of the  
sentence for the benefit of your readers, who  
may smile at the idea of a man being pro-  
nounced as a criminal in such terms as these:

[Free Translation.]

EXTRACT

FROM THE SENTENCE PROTOCOL OF

ST. THOMAS JURISDICTION.

ON FRIDAY 23d Dec. 1881, at 2 o'clock P. M., was pro-  
nounced in the Special Town Court, St. Thomas, in the  
Criminal Suit No. 36, 1881.

LAWYER PETERSEN, for the Complainant.

BOOKSELLER C. E. TAYLOR.

THE FOLLOWING SENTENCE

According to the Government order of the 15th, last,  
motion was taken in this case against Book-  
seller C. E. TAYLOR, or, as he himself declares his full  
name to be, EDWIN WILLIAM CHARLES BERNARDO  
TAYLOR, of St. Thomas, for Quackery and Illegal Sale  
of Medicines.

In regard to the first clause it is, according to the  
defendant's own acknowledgment, proved that he, who  
has no right to practice Medicine in this country, has  
in the last two or three years taken sick persons of  
different classes under treatment, and has used a man-  
ner of treatment, which from the description he has  
given of the same, and to use his own term, must be  
classified under the denomination of Animal Magnetism.  
Beside, Defendant, in some instances, has given his  
patients Homeopathic pills.

According to the depositions made in the case, it is  
mainly for internal sickness such as from fever, drowsy,  
thrush and epilepsy, that the defendant, in this way,  
has taken people under treatment, and he has besides  
explained, that he has only taken people under his  
care at their own desire, and also that he has never  
asked nor received payment from his patients.

Notwithstanding that it is not proved that the De-  
fendant's treatment has been detrimental to those treated  
by him, it appears, even from several of the descrip-  
tions in the case, that several of his patients have  
felt soothing and curative effects from the treat-  
ment used, he can not be exempted from being pro-  
secuted according to the law of 5th September, 1794, § 5,  
for his above mentioned deeds.

As far as concerns the Action for illegal sale of medi-  
cines, it must be considered, from the explanations

given by him, sufficiently proved that he in his Book-  
store in this town, has had for several years a stock of  
Homeopathic Medicines and Homeopathic Sugar Balls  
which he has imported partly from New York and partly  
from Europe. These medicines the defendant, it is  
said, delivered gratuitously to people who applied to  
him for them. He denies having sold medicines, as he  
only sold books containing Homeopathic directions for  
the use of them, and with the sale the medicines fol-  
lowed without a particular payment. It must, how-  
ever, be considered just that the defendant's way of  
acting constitutes a real sale, not only of the books but  
also of the accompanying medicines. Defendant's  
deeds ought, therefore, in that respect be considered to  
be an infringement of the laws, especially the law  
of 4th December, 1672, § 30, and placard of 1st Decem-  
ber, 1779, against the sale of medicines in general and  
foreign medicines in particular, out of the Apothe-  
cary Shop.

The defendant, who states that he was born in Lon-  
don, 12th June, 1843—and who has not been found for-  
merly accused or punished here in these islands—will,  
according to what has been stated above, be punish-  
able, according to the cited laws, by a fine of \$50.00,  
to be shared according to rescript of 12th October, 1799,  
and Royal Resolution 27th February, 1798, and besides  
the stock of Homeopathic medicines in hand liable to be  
confiscated, and payment of Court Expenses.

The case having been properly conducted, it is, there-  
fore, decreed, that the defendant, EDWIN WILLIAM  
CHARLES BERNARDO TAYLOR, ought to pay a fine of \$50.00,  
to be shared according to rescript of 12th October, 1799,  
and Royal Resolution, 27th February, 1798, also to pay Court Expenses, besides the Homeo-  
pathic remedies ought to be confiscated.

The above fine to be paid and the sentence executed  
according to law within fifteen days after it is legally  
served.

Correct extract confirmed,  
[sd.] H. HANSCHIEL, Const.

No sooner was the sentence served upon me,  
than I expressed my intention to appeal, as I  
felt I had committed no wrong in thus helping  
my fellow creatures, and could not feel satisfied  
at a result so unmerited. In fact, I would have  
preferred imprisonment rather than pay one  
dollar for doing what I conceived to be an act  
of common charity, and which I should certainly  
repeat as the occasion offered me to relieve  
any suffering human, being who could not get  
aid from those who claimed to be legally em-  
powered, though physically incapable of curing  
them. I had received this priceless gift of heal-  
ing from the Infinite Father of us all, and had,  
by deep study, acquired a knowledge of its pow-  
ers; and I intended to exercise it as long as I  
had a leg to stand upon, or as long as a sick per-  
son applied to me for it. With this settled de-  
termination I felt tolerably comfortable, and  
acting under advice, I set myself to work to pre-  
pare a petition to His Most Gracious Majesty,  
the King of Denmark, for leave to practice as a  
Magnetic Physician. In the meantime a recom-  
mendation was drawn up, embodying an ac-  
count of my studies in Medical Electricity, Vi-  
tal Magnetism and Psychology, the many cures  
I had effected when all other means had proved  
futile, the prosecution that had been instituted  
against me, and the desire of the people of this  
island that my services should be recognized,  
and I be allowed to continue to do good. This  
recommendation has been signed by the Chair-  
man, Vice-Chairman, Secretaries, and other  
Honorable Members of the Colonial Council,  
the prosecuting and defending lawyers, nearly  
every one of the Consuls, and all the leading  
merchants and inhabitants of St. Thomas. The  
unanimity with which this has been done is a  
sufficient proof of how profoundly stirred are  
the Danish West India people at such old laws  
being raked up to injure and ruin a man, whose  
only offense, if there can be said to be the  
shadow of an offense in such an act, has been the  
laying on of hands, and the cure of patients who  
have applied to him, when nauseous drugs have  
proved impotent, and the regular physician  
powerless to save.

Oh tempora, oh mores! when men claiming  
knowledge derived from so-called Temples of  
Learning, should, under the specious guise of  
seeking to protect the human race from suffer-  
ing, persecute others for doing what they are  
incompetent to do themselves, and what they  
would use if they dared and only knew how!  
Not that those who practice medicine in these  
islands are not good-hearted and sensible men  
—but they, too, if even inclined, dare not break  
loose from the fetters that bind them and the  
traditional usages of a school which, however  
great may be its powers for the present, must  
inevitably relax its severity to others, before  
the irresistible march of progress that is ren-  
dering this century the dawn of a brighter and  
happier era for millions of souls yet unborn.

And now I conclude I dare say you will be  
glad to hear that I have been very kindly treat-  
ed by those in authority. It has hitherto been  
so rare for a Spiritualist to be patiently heard,  
or to escape the sneers of men ignorant of our  
philosophy, that it gives me great satisfaction  
to render this tribute to the spirit of fairness  
that has characterized the Danish Government  
toward me. From His Excellency the Govern-  
or (with whom I had a personal interview on  
the subject and who deeply sympathized with  
me, though powerless before the law as it  
stands) down to the lowest official, I have been  
treated with great consideration.

Should I ever have the misfortune to leave  
these beautiful islands and their good-natured,  
hospitable people, among whom I have resided  
for nearly twenty years and acquired whatever  
knowledge I may have of the sciences I profess,  
I shall do so with a heavy heart indeed, con-  
soled only by the feelings of eternal gratitude  
I shall bear toward them for having rallied  
round me in the hour of distress.

My next move will be a two weeks' trip to St.  
Croix, to the upper court of which island my  
case has been appealed. There, amidst its lovely  
scenery, and in the company of friends and  
old familiar faces, I hope to recruit. From  
that place I shall have the pleasure of address-  
ing you again, when I hope to be able to give  
you a satisfactory account of the progress of the  
Art of Healing by the Laying on of Hands  
versus Orthodox Physic and Druggist Monopoly.

With kind regards and best wishes for the  
dear *Banner of Light*, I am,

Yours for the truth,

CHARLES E. TAYLOR, M. D.

Jan. 24th, 1882.

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The chaotic state of opinion on religious  
questions is simply the result of the breaking  
up of the Christian system of intelligence, being  
broken up by its own reason to find a path  
over heaps of ruin, looking in every direction for  
an issue out of the falling city. Spiritualism,  
Materialism, Atheism, Positivism, Sentimental-  
ism, of every mode, mark the efforts that are  
making to overlap, burrow under, dig through,  
blast away the piles of ignorance, dogma, tradi-  
tion, that cumber the ground. They are efforts  
of the human mind to come to an understand-  
ing with things as they are.—O. B. Frothing-  
ham.

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We have received some very artistic Carte de Visite Photographs of Mr. E. W. WALLIS, the English Lecturer now in this country.

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## Banner of Light.

BOSTON, SATURDAY, MARCH 25, 1882.

## Fraternal Salutation.

DEAR BRO. COLBY—I am just now reminded that the issue of the BANNER for the current week completes the twenty-fifth year of its publication, and that during this long and eventful period you have been Chief of its Editorial Staff. A quarter of a century of constant service in this particular relation is a fact worthy of special recognition as something which has never before occurred, and is not likely to happen again in the experience of any other man among the faithful recorders of the facts and the honored exponents of the philosophy of Spiritualism. When we think of the vicissitudes incident to all human affairs, and especially of the uncertain tenure of new enterprises, founded upon ideas which have yet to win their way to general acceptance, we may well be surprised that you have found it possible to honor the profession by the constant occupation of your chair for so long a period.

No one but a journalist of real ability and large experience can form any just estimate of the extent of the labors you have performed in the quarter of a century now closed. The editorial task of a journalist devoted to a reformation which must encounter the strong prejudices of the world, is no holiday amusement. More idlers in the drama of life may conduct the by-play, but his role calls for clearly-defined ideas, a resolute purpose and earnest work. Only a man who has had a similar experience can form any intelligent conception of the difficulties you must have been obliged to encounter and to overcome. How often you have checked the natural impulse to administer stern reproofs to thoughtless and insolent faultfinders; how many days of anxious care and nights of restless thought and painful deliberation have been caused by the unreasonable demands, personal interests and conflicting opinions of others; and how much of forbearance you may have been called upon to exercise under strong provocation, no one will ever know.

Of course I cannot presume that you have avoided all asperity of feeling, and all errors of thought, judgment, purpose, and action, since you possess all the elements of our imperfect human nature. The earnest, impetuous spirit that is in you has doubtless often been chafed to exasperation by the rude conflict of the world; but I am pleased to know, and to bear emphatic testimony to the fact, that in all your journalistic labors and trials you have—without scarcely an unimportant exception—preserved a uniform respect for the proprieties of speech, the amenities of polite discussion and the true dignity of the profession, alike honorable to yourself and gratifying to the better class of your contemporaries.

Permit me to say that your publishing-house has well earned its good name and honorable position by the force of a strong conviction; by fidelity to a settled purpose, and by steady and earnest labor. You have not been turned aside by the most formidable obstacles in your way. Your constant aim has not been interrupted by opposition or the alluring promises of more lucrative enterprises. In the midst of thick clouds and sudden disaster you have cheerfully kept the even tenor of your way. When destruction came like a thief in the night, your assets fed the devouring element: The forked tongues of conflagration licked up the life-blood of years of successful business; but you were neither cast down nor greatly depressed. Inspired by a lively sense of the importance of your work, and the faith that man is greater than the sum of his accidents—while standing in the deep shadow of what seemed a great misfortune—you achieved a new conquest over the force of circumstances, and a nobler establishment rose, phoenix-like, from the ashes of the old.

To-day, Sir, I supplement my words of friendly greeting with All hail! The times favor the success of your enterprise. It is a privilege to live now which never fell to the lot of mortals in earlier times when nations were subject to despotic masters. We ought to rejoice in the light, and make the most of our opportunities. Our love of democratic principles must have expression now, while the political and spiritual despotisms of the world are in the last throes of dissolution. It is our pride and the glory of the Age, that we have lived to see the Printing-Press the great engine of power in America and elsewhere among the most enlightened nations of the earth.

And here I am painfully reminded that the power of the press is sometimes exercised for base purposes. Some men use it to secure the ends of an unworthy ambition; to excite political animosity, sectarian warfare and social discord; to hold back those who are likely to distance them in the life-race for honorable distinction; and to defame innocent people who, by rising above the low plane of their selfish love, may have won the championship of beneficent purpose and mainly achievement. These evils force themselves upon our recognition. Still the Press is our prime minister of Light, Liberty and Law. What we most need to secure all the rights of mankind; to purify the ultimate sources of political power; to cleanse and regulate the machinery of government; to rationalize theology and religion; and, withal, to secure the most sacred interests of the social state and our highest spiritual aspirations—is an honest man in every editorial sanctum, and a steady hand at the throttle-valve of physical force applied to the moral purposes of life.

With its imperial prerogatives, hereditary honors and court decorations, must always remain at a heavy discount. We look to Nature for titles of nobility. In a nation of freemen, the man who would be truly honored must first fairly win for himself the high plaudits of "Well done, good and faithful servant." I accept the responsibility of the present application of these words; and I am sure you have many readers who will warmly respond to my closing sentiment—inspired by the nature of this occasion: Let those wear crowns who have earned them, and leave the sceptres of influence in the hands of such as have the justice to wield them with becoming moderation.

With cordial appreciation of your labors, I remain, in the fraternity of the Spirit,  
Yours truly, S. B. BRITTAN.  
29 Broad street, Newark, N. J.,  
March 18th, 1882.

Lord Justice Cotton, an English Judge held in high respect, has lately pointed out, that the committing of mere boys for trial at the assizes with all the paraphernalia of grand jury, judge, jury, etc., is an absurdity, and that some other mode of punishment ought to be devised for them. He contends that a boy who has once been in jail carries the stigma through life, and too often becomes a hardened miscreant, while a fine is useless, as he cannot pay one.

## Spiritualist Meetings in Boston.

**New Era Hall.**—The Shawmut Spiritual Lyceum meets in this hall, 125 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

**Children's Progressive Lyceum.**—This Lyceum meets at 21 Dover street, Wednesday afternoon of each alternate week, at 4 o'clock. Gentlemen invited to attend the evening exercises. Mrs. C. L. 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. The public cordially invited. F. L. Union, Conductor.

**Berkley Hall, 4 Berkley street (Old Fellows' Building).**—Free Spiritual Meetings every Sunday at 10½ A. M. and 7½ P. M. and every Wednesday at 7½ P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer, W. J. Colville (residence, 30 Worcester square); Business and Secretaries, Emily Bickett, 3 Hancock street. The public cordially invited to all the services.

**Angie Hall.**—Spiritual Meetings are held at this hall, 50 Washington street, corner East, every Sunday at 10½ A. M. and 7½ P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 4 o'clock.

**Pythian Hall, 176 Tremont street.**—Meeting every Sunday afternoon at 2½ o'clock. Dr. S. P. Smith, inspirational speaker.

**Science Hall, 712 Washington street.**—Spiritual meetings every Tuesday, at 4 P. M. W. J. Colville replies to questions under influence of his spirit guides.

**Berkley Hall.**—"The Lyceum" held every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference. Meeting for the consideration of all subjects relating to the raising of the race, to which all friends of humanity, without regard to sect or party, are invited.

**50 Worcester square.**—W. J. Colville holds a public reception, to which everybody is cordially invited, every Monday, at 8 P. M., and lectures and answers questions on the "Spiritualist's Manual," every Wednesday.

**The Ladies' Benevolent Union** meets every Thursday at 2 P. M. for work. Public subscription, spiritual, musical and literary, at 7 P. M.

**Ladies Aid Society, 714 Washington street.**—The Spiritualist Ladies Aid Society meet in their parlors every Friday afternoon, at 4 P. M. Mrs. J. B. Hatch, President; Mrs. A. A. Perkins, Secretary; Mrs. A. M. H. Fyler.

**Massachusetts Lyceum.**—Every Sunday, at 12½ o'clock, Test Cures by prominent mediums. Evening, at 7½ o'clock, Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Bailey, organizer.

**New Era Hall, 125 Tremont street.**—Spiritual meetings for tests and speaking will be held in this hall every Sunday, at 10½ and 7½ P. M. By several of Boston's best and well-known mediums and speakers. Good singing provided. Prescott Robinson, Chairman.

**Brookline Hall, Charles street, District.**—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock.

**Chelsea.**—The Spiritual Association holds meetings at 3 and 7½ P. M., in Temple of Honor Hall, Old Fellows' Building, Chelsea, at 7½ P. M. In the evening W. J. Colville will deliver an Anniversary address.

**New Era Hall.**—A large and appreciative audience greeted us on Sunday, March 19th. The session opened at the usual time by singing and reading of the Silver Chain, by the School. Then followed the Grand March, with new and choice selections, by Miss Dawkins's Orchestra, which can be enjoyed by all who did not see the same, at Music Hall, March 31st, in the morning, as the children will then appear in their best. A feature of which the usual time was devoted to the instruction of the children in the works of Nature and of the spirit, thus guarding their minds from the approach of doubt and bigotry, and enabling them to go through life joyously. Then followed recitations by Alice Reed, Clara Miliken, Harry Hall, Ernest Fleet, Emma Ware and Kithie Bosquet, song, by Gertrude Seavey, with piano accompaniment, by Mrs. J. B. Hatch. A very, very, about ten years of age, is a remarkable performer for one so young. She is a pupil of Miss Almond, and will with her teacher and other pupils of Miss Almond be heard at Music Hall, on the 31st of March. On *enore* she rendered "Coming Through the Rye," which was received with hearty applause. Then followed recitation by Master Fred Conley; reading, by Mrs. M. A. Brown; dialogue, by Albert and George Pilon and Bessie Brown. Miss Almond then favored the Lyceum with a recitation, which was highly appreciated by all, her pupil giving in response to an *enore*, "Waiting for the Train," the audience manifesting great delight in the performance; song, by Susie M. Adams; recitations, Elsie Sylvester, Bessie Brown, Frank Hall, and others. After the program for Music Hall, March 31st, and invited all children of Spiritualists and of our sister Lyceums to join with us on that day. He also called attention to the Grand Hall in Parker Memorial Hall in the evening of that day, hoping all would secure tickets, which were for sale of the *Banner of Light* bookstore. After physical exercises and the Target March, the session closed with singing.

J. A. SHELHAMER,  
Secretary of Shawmut Spiritual Lyceum,  
171 East Fourth street, South Boston.

**PAINE HALL, MARCH 19th.**—Lyceum was opened by Assistant Professor and a number of the usual singing and reading, and the march of ninety-five scholars with their leaders, the following children took part in the exercises: Alice Bond, Alice Southern, Jennie Weeks, Anne Barlow, Amy Peters, Flora Frazier, Fred Dix, Jennie Bicknell and Allie Waite. Gen. Wiswell, upon being called upon made a few remarks, in which he alluded to the Lyceum movement as a great improvement on the Sunday school of his early days—the children making good resolves now to be good men and women of the future. Dr. Richardson was also called, but owing to the lateness of the hour did not speak.

Sunday, April 2d, will be observed as the Thirty-Fourth Anniversary of the advent of Modern Spiritualism, for which talent has been secured appropriate for the occasion. Many of the children will take part, forming one more link to connect one year with another as we travel the road to comparative perfection in our knowledge of spirit intercourse.

ALONZO DANFORTH, Cor. Sec.  
Children's Progressive Lyceum No. 1.

**CHARLESTOWN—"MYSTIC HALL."**—Sunday, March 19th, this hall was well filled in the afternoon at the usual hour with a very intelligent audience. Mr. David Brown occupied the platform as speaker and test medium, and delivered an interesting discourse, taking for his subject, "What Shall or Can We do to be Saved?" It was listened to with marked attention. After the discourse, Mr. Brown gave a large number of fine tests to different persons in the hall, which were recognized as correct. Next Sunday, March 26th, Mr. David Brown will occupy the platform in this hall at 3 P. M.

C. B. M.

**Boston Spiritual Conference.**  
To the Editor of the Banner of Light:

On the evening of Wednesday, the 15th inst., our Conference resumed its regular consideration of subjects pertaining to the welfare of man, after an interval of three weeks spent in completing matters relating to the "Bethesda" Association, the result of which deliberations you have already published in your columns. It is earnestly desired that friends abroad interested in this new movement should forward to the President of the Association their names, with the amount they would like to give during the year, after an interval of three weeks spent in completing matters relating to the "Bethesda" Association, the result of which deliberations you have already published in your columns. It is earnestly desired that friends abroad interested in this new movement should forward to the President of the Association their names, with the amount they would like to give during the year, after an interval of three weeks spent in completing matters relating to the "Bethesda" Association, the result of which deliberations you have already published in your columns.

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## Spiritualist Meetings in Brooklyn.

**The Brooklyn Spiritualist Society.**—Mrs. F. O. Hyzer, spiritualist, holds services at Everett Hall, 38 Fulton street, between South street and Gallatin Place, every Sunday, at 10½ A. M. and 7½ P. M. Seats free to all. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock. Anniversary services—Sunday, April 2d, beginning at 10½ A. M. H. W. Benedict, President.

**Brooklyn Spiritualist Fraternity.**—Sunday services at the Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7½ P. M. Speakers engaged, March, Lyman Howe, 74 P. M. Speakers engaged, April, May, Mrs. Hannah B. Morse. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, commencing at 7½ P. M. Spiritualist papers for sale at all our meetings. S. B. Nichols, President.

**The Eastern District Spiritual Conference** meets every Monday evening at Composite Room, 4th street, corner 4th and 5th streets, at 7½ P. M. Charles H. Miller, President; W. H. Coffin, Secretary.

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

To the Editor of the Banner of Light:

The announcement that our radical brother, Wm. C. Bowen, was to lecture Friday evening, March 17th, upon "A Search for Truth," attracted a large audience. Bro. Bowen is an inspired speaker and his clear-cut and crisp sentences are like the sledge-hammer blows of an iconoclast. The speaker said that there are two systems of thought among men: the first, which he should term the transcendental and the metaphysical, the other the scientific, or that of Reason. These the speaker symbolized by describing two altars, the one upon which men worshiped the unknown and the other upon which they worshiped the known. The first altar that in his vision he saw was enveloped in clouds; and he could see these dark and sombre clouds enveloping this altar, and these clouds he typified as Intuition, Inspiration and Revelation; that the Christian Church had in the past been guided by these sombre and uncertain influences, and that when men trusted to such influences they would be misled into credulity, religious zeal and bigotry, that would retard their progress in their search for the Truth.

The other altar seen in his vision was one that stood pure and white in the landscape, upon which the full tide of intelligence flowed, and the sunlight cast a beautiful halo about it. This altar he typified as Science, and he said that never lends its devotees astray. The speaker argued at length that these were the only guides that men and women should take in their search for truth. Watt, the inventor of the steam engine, Fulton, in his application of this power, and Sir Isaac Newton, in his discovery of the law of gravitation, were each guided by reason alone.

The lecturer argued that the crimes which had darkened human history, and especially where men had been guided by what to them was a revelation, and "a thus saith the Lord," were the result of following these blind and uncertain guides. "I find many Spiritualists who are also imbued, or wedded, to these uncertain guides, and who believe everything that purports to come from the spirit-world. We are here in a natural world, and we should take these revelations that claim to come from another world and put them in the crucible of science, and be guided by reason.

I know I am to exist in another life. The spirit rap has demonstrated to me this fact; science and reason will endorse this truth, for it appeals to the sense of hearing, and back of it is an individual intelligence. I know that Spiritualist teachers are all at sea in regard to the teachings of Spiritualism. A. J. Davis, Mrs. Richmond, Hudson Tuttle, Emma Hardinge Britten, Mrs. Hyzer, and others, who are in the realm of transcendentalism, widely differ. I believe I shall live after death; that I shall see this natural world, the sun and the stars, the flowers, the trees, and the animals of nature. We must be guided by the scientific method, trust reason always. I do not believe that any invention has been given to man by intuition or revelation. I do not say that there is no infinite power, but I do say that the highest conception we can have of such a power or being, is in the lives of pure and true men and women, who are doing all they can in this career for truth, and to add the poor, the sinful and the sorrowing."

Lyman C. Howe said: "I have been much interested in the lecture of the evening, and can agree with the speaker in regard to much that has been said. In regard to the physical phenomena, I believe that they should be tested by what the speaker has termed the scientific method, and that public should be willing to submit to reasonable test conditions; but there is a class of phenomena which are termed inspirational, or that which men term intuitional, that cannot be reached by this scientific method. I believe in materialization, for my brother materialized in a way that led me to know it was him, or his spirit, and I know that there are many to whom revelations have been given to man by inspiration, or intuition, or inventions which have been of great value. I will give you a single instance. Mr. E. V. Pierce, of Waukegan, Ill., related this to me, and I give it to you on his authority:

A poor shoemaker in Massachusetts had given years of study to solve the problem how talloids and could be combined so as to be used for the curing and preserving of leather. He had spent all the money that he could save and scrape together, and failure was the result. Science said that such a chemical combination was impossible, and he had become so infuriated with this idea that his family were on the point of starvation. His wife said that unless he stopped his experiments she would leave him, and he was made to understand that if he did not stop his experiments he would be driven from his home. He was so distressed that he called on a fortune teller, and he told him his story. The fortune teller said that he would give him a single instance. Mr. E. V. Pierce, of Waukegan, Ill., related this to me, and I give it to you on his authority:

Mr. Pierce told the speaker that he took a bottle of this liquid to Prof. Hayes, the State assayer of Massachusetts, who said that such a combination was a scientific impossibility. He then told him how it had been combined. The Professor tested it, and he admitted the fact. This revelation made the poor shoemaker a fortune teller, and he was able to read the solution of the problem which had puzzled him for years.

Science is not infallible. Men take facts and they build up a theory in support of supposed facts. Newton's theory of the law of gravitation was disputed for many years, and even now there are men who call themselves scientists who dispute it. Even Prof. Tyndall, who is quoted as authority by the speaker, says that science needs imagination as the soil in which to plant the germ of truth, and science has its theories which are but theories. Science has a theory in regard to atoms; it cannot demonstrate what they are, for they are beyond the realm of science. Then the theory of sound waves: a man in New York offers \$2,000 if any one can prove such a theory. We should not be too dogmatic in our search for the truth; if we are, we will often find ourselves mistaken."

Mr. A. E. Newton said that W. W. Decker, of Hopedale, Mass., who was an inventor of machinery, had a partner who was also an inventor. The latter passed to the spirit-world. Mr. Decker was an out-and-out materialist. He was at work on an intricate piece of machinery that he had been trying to complete for months without success. One day a man who was known as a spirit-medium stopped at the door of his shop and said he saw a man standing by the machine which Mr. Decker had failed to complete. He gave a description of his former partner and friend, and whose spirit-voice the medium heard giving directions how the invention could be completed. These directions were followed, and success, which had so long baffled him, was attained. This was a revelation to him, and made him a Spiritualist. Mr. Decker became developed as a medium, and said to the speaker that when he desired to invent any machinery he went to his sleeping room, closed the blinds and curtains, laid down on his bed, became receptive to spirit-influence, and the machinery came. Mr. J. A. Wilson said: "Some years ago I was at work upon a machine which I could not succeed in completing. After weeks of failure I went one evening to my room and became receptive to spiritual influences, and success was the result."

Mr. A. E. Newton, as Secretary of the Com-

VINDICATION OF SPIRITUALISM!  
BATTLE-GROUND  
OF THE  
SPIRITUAL REFORMATION.

BY  
S. B. BRITTAN, M. D.,  
Editor-at-Large.

"Truth is the naked sword of the Spirit."  
"Take the bright sword that flashes from the skies,  
Oh! Man, and smite the hosts of Despotism."  
—Spirit of Shelley.

"He that is first in his own cause seemeth just;  
But his neighbor cometh and searcheth him."  
—Solomon.

Above we give the title-page of PROF. S. B. BRITTAN'S forthcoming Book, which is now in the hands of the electrotypist, and will doubtless be on our counter for the Spring trade. The author has revised his entire work with the utmost conscientiousness, and we feel assured that the Public will be most agreeably surprised in view of the completeness of this work as a lucid exposition and masterly defense of Spiritualism.

DR. BRITTAN is admitted to possess all the requisite qualifications for such a work, and the fact is recognized wherever the English language is spoken. He has the natural endowments and the necessary scholastic training. In early life he was a faithful student of moral and metaphysical philosophy; and he was especially schooled—under an eminent master—in those branches of science which comprehend the laws of the subtle agents and their mysterious phenomena. At a very early period he declined tempting opportunities for immediate political advancement and devoted himself to theological and other serious studies with an earnestness of purpose and fidelity to his convictions which have at once characterized his private life and public career.

The author's moral courage—illustrated by his long and steady defense of unpopular truths—is the legitimate offspring of heroic stock. His family has been represented in every worthy contest for justice and the inalienable rights of man since the settlement of the country. In their political principles, religious doctrines and moral discipline, his ancestors were Puritans. The Doctor's early religious instruction was received in the Baptist church of his native State of Massachusetts, but the philosophical basis and natural independence of his mind enabled him to rend the veil of the old temple and sunder the arbitrary restraints of his theologic creed long before he reached his majority.

It may interest our readers to know that so early as 1823 his mother was an inspirational medium of such wonderful powers that she was known all over the settled portions of the continent, even among the Indian tribes, who were often spell-bound by her eloquence. The Baptist Church, of which both his parents were members, everywhere believed her to be divinely inspired. Her first born son, whom she devoutly called Samuel (meaning in the Hebrew, *asked for of God*), was a medium from his earliest childhood. He always was and still is the constant recipient of inspired ideas from Spirits whose actual presence is frequently demonstrated to him by their visible appearance and otherwise. His "Inspiration of the Night," delivered in a deep, impressive voice, while he is in a profound and unconscious sleep, are characterized by an amazing reach of thought, originality, strength and grandeur of conception, and with a fervid eloquence of expression unequalled by his most elaborate efforts on the Rostrum.

Dr. Brittan's varied acquirements, no less than his logical and forcible style, are very clearly illustrated in his "Battle-Ground of the Spiritual Reformation." No matter on what principle of materialistic philosophy or physical science; what particular system of Biblical theology or phase of popular skepticism the objector may be pleased to take his stand, the Editor-at-Large is always at home. He respectfully follows the assailant to his chosen ground, demonstrating, as he proceeds, his own superior knowledge of the whole subject in its essential principles, relations and details, and in the end the stronghold of the enemy is completely demolished.

This is the Book for all honest inquirers who would fortify themselves with unanswerable arguments against the materialistic theories, cunning sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to put in the hands of capacious critics and dishonest enemies. It spikes their heaviest artillery, and will force them to retire in silence from "the Battle-Ground of the Spiritual Reformation."

A vindication at once so sincere and triumphant—so vigorous and yet so graceful and free from all evidence of personal bitterness or animosity of feeling—should speedily find a place in all the circulating libraries. Moreover, a most effective missionary work might be accomplished by supplying every Orthodox clergyman in the country with a copy. "We venture to hope that the Spiritualists are not few in number who will purchase several copies of this book to give away, to the end that the excellent results already achieved by the Secular Press Bureau Correspondence may be indefinitely extended."

Will some one interested in the work of the Bureau, in every city, town, village and neighborhood, where Spiritualism has a name and an abiding place, take the trouble to procure a list of subscribers for the work? This will be effective missionary labor.

The price for single copies, handsomely bound in cloth, will be Two DOLLARS. Ten copies will be sent to one address for Fifteen Dollars, expressage or postage at the cost of the purchaser. The subscribers may or may not—at their own option—forward the money before the Book is ready for delivery. Friends everywhere—Ladies and Gentlemen—will, however, please forward their lists of subscribers' names at an early day, that we may determine the extent of the first edition. Orders may be addressed to the Author, 29 Broad street, Newark, N. J., or to COLBY & RICCI, No. 9 Montgomery Place, Boston.

All who may be pleased to lend their assistance in extending the sale of this deeply interesting work, should cut out this PROSPECTUS, attach to it a blank paper, and use it as a Subscription Circular.

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mittes on the organization of "The Church of the New Spiritual Dispensation," read a very able report, which report was accepted and laid on the table to be discussed Friday evening, April 7th.

Prof. Henry Kiddle is to give our next Conference lecture; subject—"Spirits Visibly Among Us." 357 Flatbush Avenue, Brooklyn, March 18th, 1882.

## Haverhill Meetings.

To the Editor of the Banner of Light:

The platform at Good Templars' Hall was occupied yesterday by Mrs. A. E. Cunningham of Lynn, a test medium. The audiences were large, and the exercises of an interesting character—the tests being very satisfactory. Much force was imparted to what was communicated by the fact that the medium and the audience met as entire strangers.

There is to be a public meeting next Sunday, but on Friday evening, 31st inst., the anniversary of the advent of Modern Spiritualism will be celebrated by public exercises and a banquet. The programme will embrace vocal and instrumental music, and an address by Geo. H. Geer. Haverhill, March 20th, 1882.

## Springfield (Mass.) Meetings.

At Gill's Hall, on the afternoon of Sunday, the 19th, the subject was, "Who Shall We Pray to, and What Shall We Pray for?" At the close of the lecture tests of spirit-presence were given, descriptions of Joseph Whitcomb and Erskine Allen and others, being recognized by their friends. In the evening, at the close of a lecture on "Joan d'Arc," the descriptions were continued, those of James B. Davis and Benjamin Forbes and others, being recognized by several friends present. The lectures have been largely attended, and a great many new converts made.

J. WILLIAM FLETCHER'S office hours are from 9 to 5, 2 Hamilton Place, Boston.

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks. 10 cts.

**Spiritualist Meetings in New York.**  
The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 65 West 34th street, at 10½ A. M. and 7½ P. M. Henry J. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at 2½ P. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 6th street, every Wednesday, at 7½ P. M. After each lecture, Dr. Monck publicly and freely leaves the slot open from the platform for the benefit of the poor. The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at 7 o'clock, at 23 East 14th street. Mrs. Milton Matson, Secretary.

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