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The Spiritual Rostrum.

Moral and Spiritual Harmony. A Discourse by

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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

lated to man, that the existence of evil in the universe, as related to Deity; 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 unfoldment, 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 Deity, 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 fraspa with Luc gaosent Tour, 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 spiritnal man that is forever ad monishing, 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

tion the existence of evil in the world, as re- | these environments of clay, if sensuous nature | universe are all provided ; they are waiting for | Keeping the altar pure and free, and aspiring 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 bestated, or misstated, that if the pathway to happiness and goodness be through trangression, 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

this moral purpose. As we stated, there cannot be two influites in the universe, and either the whole moral univorse 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.

it never be stated that this is the meaning of

He who receives at the hands of others his daily bread does not prize it. Kings and potentates, with vassals to de, their bidding every hour and day, do hits the 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 there must be forever this conflict until one or his eyes behold it ; hears it not, though his cars er it necessary to apologize for the infinite, to existence of evil in the world, even for a day, a pear, if there rise up a thousand mon in one tion of every good man, the moral heroes of the through I felt perfectly satisfied as to its genmonth, a year, a generation, a century, or a hour, or ten thousand, to say that the usurper shall not fill the place of idle kingdom, then he brightness of glorified stars, and the further on time speaking to his father through another understands, if to morrow he shall toil for his you pass in time the more will they be apprecidaily 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 liome, 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 posses sion that is to be won. How great, then, becomes the object and aim of existence ! This moral lynis 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 dews, and no properties of soil that can bring a lily or a rose; but for the germ of If humanity is plunged into the darkness of for its growth. Have no fear ; the moral and law even in the moral universe, and you have

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 moral 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 be trust the moral and spiritual universe for thet moral strength that comes often times 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

spiritual victory. When the names of material beroes are forgotten, when Alexander shall be mentioned the other is bailled. Frequently the spirit is may hear, for he has no understanding of poy- with scorn, when the Casars shall only be de- noticed every intonation of the voice and and foremost, let us answer: We do not consid- for the time being balled, and this causes the erty. But if a change comes, if revolutions ap- spised, when the Napoleons shall be the executed change of facial expression, and when it was

truth's sake; who have not died, but have arisen

in triumph from a funeral pyre to the glory of

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 mild 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 feebly, 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 ceidence 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 inthis 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 conneeted 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 cortain spiritmessage I watched the lady medium carefully, uineness, viz': that it was my boy, for the first 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 impetuous 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.

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 is 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. I material life, if the spirit is here surrounded by | spiritual nature being there, the helps in the | not to fear anything that you do not attract.

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.

Unimbued with spirit, if that were possibleif 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. world will stand forth with all the lystre and ated: 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 withhas been of all foes the mest 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 sway you here in exact proportion to your moral weakness or strength, and disembodied spirits the flower that is planted these ancient splen- | have no more subtle power, nor any greater dors are waiting, have existed for thousands of power, than that competitive weakness or years, and straightway the pulse of life in the strength that belongs to two atoms in the unigerm is quickened by that which is intended verse. The law of attraction is an astonishing

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

Medical Tyranny in New York.

o 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. Fenner and M. J. Costello of the House, have kindly favored our objects. I think that we may have another hearing, vith opportunity of presenting testimony, when

he 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.

Fo the Editor of the Banner of Light: Information from reliable sources is extant that "still hunt" 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 irregulars "dispensng medicine," 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 alles are secretly forcing forward a bill to enslave them. A. S. HAY WARD, Boston, Mass.

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

Manner Correspondence.

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Alabama.

MOBILE..."G. A. A." writes ; "Some very interesting experiences in spirit communication have come to me recently. I have a spiritfriend who, when on earth, was very lively and humorous in his nature, and is the same now? He is in my liouse 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 gaslight; also a smellingbottle belonging to a member of our circle, was returned by him on the same evening. On Friday night 1 missed a pair of slippers. A note there were several messages received. Then, was delivered at the next sitting, Saturday, by request, he took our slates, and without 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 Catholies. 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 séances. 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 obeupied 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, that the emauplifting and tranquillzing upon those who

BANNER OF relation to the realities of the Spiritual Phiblessed spirit-friends of doing much good in

losophy. 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 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 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 rejuested 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 slafe 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 scances 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 the many readers of the Banner of Light know that wên 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 wo hundred Spiritualists in and about Oswego, a place of about three thousand inhabitants. We have several mediums, and at our séances 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."

lowa.

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 man-

ner. Mr. Colville and Mrs. Richmond are doing a grand and glorious work in their respective sities; 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 nations from our spiritual atmospire may be have formed the acquaintance of a few, and would like to become acquainted with other

this life for a great number of years, is the ardent, carnest prayer of his many warm friends. The Banner of Light is constantly gaining in-

LIGHT.

fluence in this State. May its circulation here and elsewhere rapidly increase."

Missouri.

OREGON .- C. Innis writes: "It is strange that any one should object to conditions being required for spiritual manifestations, oven Christians sometimes objecting to music. It would be well for such to notice that the wonders recorded in their Bible required just these conditions. Elisha 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 séances to inquirers and investigators into our phenomena,"

Canada.

PROVINCE OF QUEBEC, Huntingville.-Ha 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 nek some twenty-five years; and is best known as the musical medium," in whose presence the invisibles 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 spirits. She has been a faithful worker at the Ladies Ald Soclety, 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

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 delning made short since hes 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 pres ent, 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' Ald Society," No. 718 Washington street, will be duly received and appreciated. J. W. Boston, Mass,

For the Banner of Light. SYMPATHY.

You may true sympathy bestow, If, when you feel another's woe, Your eyes with kindly tears o'erflow! 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 SPIRIT-UALISTIC EXCHANGES. Prepared expressly for the Bauner of Light,

BY G. L. DITSON, M. D. FRANCE.

Revue Spirile, 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 Wieslink. 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 chariah, men who make the transition, desigsecond division of his subject he attempted to | nate them as the ordinary messengers of Jeshow how (though he had only a screen, and not hovah to man, . . . recalling to mind the seven a cabinet) the Davenport tricks (?) were done; amera spentas which surround Ormuzd, and in the third, how a person could be made to disappear, though tightly corded up in a box. The heaven. . . And I have furnished proof, also, writer does not say that M. Cazaneuve explained to the audience how he deceived them, but does teachings of Zoroaster, that only one God, say that this exhibition was applicable in no unique, was there recognized.... One who creway to Spiritualism, and that the words "Anti- ated the visible and the invisible universe, the Spirites," on the bills posted about the streets. had much better be omitted; adding: "Our ad- | spiritual, . . . man, endowed with a soul whose vice to M. Cazaneuve is, to leave Spiritualism excellence approaches that of the angels, ... reat peace; we are convinced that there is nothing ceiving from God a free will by which he may in common between these exhibitions of the advance toward or wander away from heaven. prestidigitateurs and the phenomena of true Spritualism, which sooner or later will claim | ing in common with it," etc. But I must leave the right to be classed among the exact sciences, as being founded entirely upon truth -la that Mons. René Caillé continues here his "God vérité."

In a recent report respecting the mediumship of Mr. Husk, some doubt had been cast H. J. Newton's letter in the Banner of Light over its genuineness by a rather negative than of 29th of October being quoted in full-and perhaps positive statement made by attendants that minor items fill up its last pages. And at his scances. It is now no more than just to here it is pleasant to find a notice of a new 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 spiritualistic society had been formed; that in 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 ar- (Pest favoring it), and that M. the Baron Larrey ranged 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. Troseilles on his right. "With-

in 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 Fencion, 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 séance must have been preëminently successful.

MARCH 25, 1882.

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 Tamblichus. "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 Moniteur. In the present issue of the Messager Dr. Wahn, writing of the claims of Jews and Christians, says: "Apropos 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 Hilkija or Esdras. . . . And where this influence of the Mazdeans is most evident is in the doctrine of angels.... Ezekiel, Zacwho, in his name, commanded the armies of founded on their most ancient writings, in the series of corporeal beings, and those that are ... God is not the author of evil. and has nothand Creation" (his 27th chapter): that la Flande Liberale is again put into a straight-jackot-Mr. paper in Belgium-La Phare-to be devoted to Spiritualism; also that in Guatemala a new Naples our cause is prospering; that the advocacy of cremation had able support not only in Belgium, but in Hungary (the council of Budahas presented to the Académic' 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 Rogla, 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 There was quick intelligence underlying the pages in exposition of the essential charactermanifestations, and the sole query that could istics of Spiritualism (the names of quite a arise concerning them, and not be satisfac- 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 youchsafed 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.

come into our spiritual aura.

BOSTON .- A correspondent, "S. E. L. " writing from Killingly, Ct., states that during a recent visit to Boston the writer derived much pleasure and satisfaction from attending a séance 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.

SACKET'S HARBOR. - D. S. Kimball writes: "It affords me great happiness to be our high duty to guard and protect them from able to verify the truthfulness of the communi- the stern realities of a cold skepticism, and I cation from MRS. S. A. N. KIMBALL, printed in know they will do that much the more for us, the Message Department of the Banner of Light Let them give us fair and strict test-condi-of February 18th. She was a highly gifted inspi- tions and then let us fise all our energies, if rational lecturer, healer and test medium, and | need be, for their protection and sustenance." one through whom more prophecies were made and verified than are to 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 of Minneapolis, an inspirational speaker. She June, 1877. A short time previous she went to delivered an eloquent lecture to our people the shore at dawn and there had a most re- last Sunday evening, her subject being chosen markable vision, and on returning related it to by the audience. She has a beautiful and true me, with its interpretation. But the powers | loving spirit, and when done with the toils and that gave it effectually effaced it from my memory that it might be fulfilled, which it has since heen, and I should never have thought of it again, but that she came to Mrs. Murdock, Rock-· bottom, and requested her to write and ask me Fif 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 givon. In closing I desire to say I first suggested the 3ist of March to be observed by Spiritualists as early as 1861-2 to Mr. White, and observed it in 1865 here with a few friends in my rooms."

Vermont.

NORTH BENNINGTON .- Harvey Howes writes: "On the evening of Feb. 23th, 1882, about thirly men and women-a large majority of whom were professed Spiritualists-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 greatest degree of confidence in Dr. Slade as an in a plain and comprehensive manner. My principal object in writing this communication | all efforts to throw shadows of suspicion on his is to advise all Spiritualists who reside in the same community or neighborhood to hold fre- them with sufficient severity to force them into quent meetings, and improve such opportuni- a sphere of duty and usefulness. That Dr. Slade

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 and of the entire angelworld. In law all men are presumed innocent until proved guilty, and we surely ought to treat those who form the connecting links be-

tween us and our loved ones gone on before as well as the law does its criminals. Surely it is

Wisconsin.

MILWAUKEE.- Under date of March 9th Mrs. Lizzie J. Jaquet writes: "We have had with us the past six days Miss Susie Johnson, 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 paleblue 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 me-

diumship. 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 honest medium, far above all suspicion. May path of usefulness recoil upon those who make ties to have a free interchange of opinions in | may be the instrument in the hands of our | for sleepless Ladies and Invalide

A Pleasant Evening. To the Editor of the Banner of Lights

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 plano, and recitations were given by Mr. McMahon, of the News, and by Mr. J. W. Fletcher. At II 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 par take.

This proceeding was deferred for a moment by Mr. Fletcher, who said : "We have met here to express on appreciation of our good friend and brother upon his hirthday; 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 sliver 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

Mr. Lewis replied with deep emotion, and expressed his sincere thanks in a very pleasant way : after which the friends regaled themselves with the dainties 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 seasor 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. Hodges, 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 upon her, 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. H. Boston, Mass.

Quiet nerves and balmy sleep in Hop Bitters,

torily 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. Fauvety's and Fernau's in La Flande Liberale. A Mons. Fix has also fixed his seal to their statements, well worded, but founded in ignorance. "For us," says Mme. Ferneau, "I should prefer completo 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 elovating, 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 the best of minds go astray," etc., etc. Mons. Ch. Fauvety, President of the Psychological Society, (Mons. Chaigneau preceding him with a short but lucid criticism,) takes up the subject, so glibly handled in La Liberale, 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 incipiency in the Fox family.

Following the above are, a chapter from Mrs. Hardinge'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. Lembert"-a somewhat remarkable work; "Le Messie de Nazareth"-by Mme. Loise 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 Societe Scientifique," etc., treats at considerable length of "The Electric Child, Angelique 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 der 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 as-sumed, of our being, Who are you seems pertinent.

SOUTH AMERICA.

The handsome periodical in the Portuguese language, La Revista Da Sociedad 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 "Sociedad" 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. Puiggari; 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 Puiggari 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 and con., for thus, and only thus, we reach a true knowledge of things scientifico progresisias." This certainly manifests no desire to conceal our methods-even from the church. Of "Roman Idolatry," a few random words

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BANNER OFLIGHT.

must suffice, and these only as manifesting the tendency of the most enslaved of nations to break away from the chains of the Church. "Our mountains have rung with songs of praise and blessing at the coronation of the Virgin of Monserrat.... How many millions of dollars are employed in religious burlesques! In the meantime millions of our fellow-creatures are groaning in the most abject poverty; ... in acts of pure idolatry purses are emptied which could have given bread to the unfortunate hungry, etc."*

The Angel Guardian "urges us to a grateful recognition of our many blessings-regretting those errors which lead such a multitude of our brethren in the destructive ways of amhition and a thirsting for gold.

From Caracas I have the December and January numbers of the Revista Espirita. Though of only eight pages, inclusive of two sorrowing blank ones, it will elicit praise, attention and abuse for its able exposition of our cause-with some speculation, perhaps, to which we may not as yet give credence. It discusses, for instance, in its "Philosophy of Re-incarnation," our past, present and future states, with the modern continental aspects of them. "It is impossible," says the writer, "to treat of the plurality of habitable worlds without also referring to the plurality of the existence of souls, that is to say, of re-incarnation, ... for the law of evolution, to be born, to go, to return, is a natural law," etc. Cyrnos says in his ." Spiritualism and Science": "We see to-day under the standard of the cross less than a third of the population of our globe. And this handful of men, moved by interest and preoccupation, are divided into sects which tear each other to pieces with mutual maledictions and ferocious instincts, . . . a portion of whom being hounded into eternal flames, . . . but the first Christians triumphed over Paganism by their valor and eloquence. And well does history tell us that the wars denominated 'of religion' bore with them more bloody devastation and ruin than any other known." . . . The spirit communica-tion giving some plain hints of the fulfilling of the "Revelation of the abomination of desolation" is impressive; while Mons. Brande imparts to his "Nineteenth Century and Spiritualism "-"a curious spectacle of the development of our religion in all parts of the world" -his philosophic pen clearly enunciating that "without charity there is no salvation." But these few words are only as pieces of brick from the palaces of Nimrod.

From Tobasco, a handsome brochure of fortytwo pages has reached me; but whether it is to be a periodical or not is not announced. It has the title, "Impressions of the Infinite," and contains a number of very entertaining articles, all, I think, through the mediumship of a young lady, Mile. P. de Z. At the beginning of one paragraph I find: "Christianity, a prolific tree in the realm of liberty and science, has not been able to extend its benevolent branches, because man, instead of cultivating, has lacerated and disfigured, . . . while the spirit of sectarianism has started from its trunk, bearing the standard of truth, it is claimed, of the Master;" . . . but there will arise a question as to the verity of what is here announced: "The material elevates the soul, and the soul purifies the material." On page 20 I find: "Hell does not exist, and never did. The absurdity of this belief will pass away just in accordance with our advancement in learning." Page after page whight be copied for our edification, but want of space forbids.

ITALY.

The Annali de la Spiritismo, of Turin, for February, is in hand. Its first article is a translation in part, by its editor, of "The Great Mysterics," by Eugene Nus, which has created such a marked sensation in France. Notices and extracts from it have from time to time been imparted to the Banner. This is followed by the "Universality of a Religious Principle"; "Lack of Faith in Divine Providence," and a "Healing through Inspiration." What is espe-

cially worthy of note is L'ombra de Aless

Spiritual Phenomena. More Marvels in Spiritual Manifestations.

Under the above heading E. Rondi furnishes in London Light of Feb. 18th an interesting narrative of recent phenomena, remarking at the commencement:

"It is undeniable that Spiritualism has made wonderful progress of late in every part of the world, notwithstanding the efforts to extinguish it put forth by its enemies. There are, however, a great many who still do their utmost to oppose the movement, either through prejudice or ignorance, but all their endeavors to crush it are, and will be, of no avail. The true bellevers are not a mere handful, but many millions, comprising men of the highest intelligence, and, I may say, the most trustworthy men of the age. To assall Spiritualism without knowing first what it is, seems to

me presumptuous." It will be remembered that some months since we printed an account of the almost instant conveyance of a letter from India to England. Mr. Rondi comments upon that most remarkable statement, reasonably shows in the light of other events the likelihood of its truth, and closes with the following testimony:

"One evening I asked Mr. Eglinton to join me at dinner. On my entering the restaurant he was standing waiting for me. The place was lighted with four chandellers, having six burners in each. Under one we sat down. After saying a few words I saw Mr. Eglinton's countenance change, and he gave three or four convulsive shudders. Sitting on his right side. I asked if he felt cold, for I was far from expecting any manifestations. He assured me he did not, and on looking at him I could perceive that he was going under spirit influence. I immediately took his right hand and put it flat over mine, with my left over his. I observed his whole frame shaking very much, and while thus sitting I felt something passing between my hands, and by this time Mr. Eglinton was in a deep, trance. On looking on my hand I found a small roll of paper, which I put in my pocket. On his recovering, I asked him what he had felt, but he merely answered he had felt some kind of influence coming over him. After dinner I went home and found that the roll contained three sheets of paper, written by a living person, in answer to a note of mine which I had sent away two days previously by spirit-power. Mr. Eglinton knew nothing about it, neither was it possible for him to have communication with my correspondent.

A few days before leaving England I wrote a letter, and enclosed in it two hoard cards painted by myself -four by two and a half inches. I sealed the envelope, and asked Mr. Eglinton's spirit-friend, 'Ernest.' if he would convey it to the person to whom it was ad-

dressed. The little parcel was taken away by the spirits two days before Mr. Eglinton set sail, but I did not receive any reply. He left on October 12th, and I gave up all hopes of getting any news about my letter. To my surprise on November 7th I received a letter from Mr. Eglinton, written on board the Vega, dated October 17th, and posted at Alexandria, bearing the post mark October 29th, with an enclosed note under date of October 16th. four days after he had left England. He had received it from 'Ernest' that morning, during a very heavy storm which was raging. The note was the unhoped for reply, acknowledging the painted board cards. The handwriting was undoubtedly that of my friend, and it was also recognized by two other persons to whom I submitted it for inspection. The contents were of such a nature that Mr. Eglinton could not possibly have known anything concerning them, even if he had read my letter. I have tried several of this kind of experiments, here as well as in Italy, with undoubted success; but I must withhold them from record for a time, as private mediums as well as sitters do not wish for the present to have

their names published. A few days ago I heard of another extraordinary manifestation which took place while Mr. Eglinton. was crossing the Suez Canal. Two English mediums were holding a scance at llackney. The scance was pre-arranged before Mr. Eglinton left London, with the two mediums and himself, to take place on a fixed evening. It seems that a small India rubber ball was put on the table, and taken away by the spirits, and in a few minutes brought back again; but what astonished them most was that in the hollow ball there was a letter written by Mr. Eglinton, and the blue black ink was still wet when the letter was extracted. How the letter could be put into this small globe without opening it, probably some skeptic, will explain.

The gentleman who told me the facts has written to the mediums asking permission to allow him to pub-lish a full account, with the names of the mediums, etc., with it, and I hope he will succeed in getting their consent, and thus satisfy inquirers and students of spiritual phenomena. Inquiries have been made in the spiritual papers, 'Why the London medium does not come forward to confirm the statement sent from India?' If the inquirers will have a little more patience they may be sure that the facts recorded will be E. RONDI. cleared up to their satisfaction. London, Feb. 12th, 1882."

The evening exercises opened by the choir and congregation singing "Coronation." Many interesting experiences were given during conference, the most remarkable being those by the venerable Mr. Tarbell, of Granville, Vt. The first address was given by Mr. Simmons, which was a review of the "Origin of. Man, his Present State, and Probable Future," reasoning from a scientific standpoint in accordance with the laws of evolution, making a powerful and convincing address.

After the song "Gates Ajar," by Mrs. Emerson, Mrs. Wiley gave the closing address, which was very pathetic, and of great beauty. A vote of thanks was then tendered the different

speakers, the singers and the President for their kind aid ; the citizens of Keene, ladies especially, for entertaining the many friends from abroad ; to Mr. Elbridge Clark for the use of Liberty Hall, which he freely gave the Convention ; and to the Ashuelot and Manchester and Keene Railroads for the courtesies shown during the Convention, and thus closed a Convention that the Spiritualists of Keene and vicinity have reason to be broud of.

Many thanks to Mr. M. F. Hammond, of Worcester, Mass., for coming among us, waking us up, and setting us to work, and for remaining with and aiding us through the Convention ; and to the singers, especially Mrs. Emerson, for the many songs so beautifully rendered, and the Misses Vivian and Hattle Newton, of Surry, who (although not Spiritualists) kindly offered their services, and assisted at each session.

During the Convention an organization was formed to be known as " The Cheshire County Spiritualists' Association," and the following officers were elected: President, Dr. M. A. Davis.

Vice-President, Mrs. E. Clark. Secretary, Mr. H. G. Howkins. Treasurer, Mrs. M. A. Davis.

Auditor, Mr. E. Clark. All interested in the good work are requested to be-

ome members. The New England Observer came out with a half-

column report of our Convention, a fact that all liber-al-minded people should consider when they next subscribe for a local paper; for an editor that will give all sides a hearing is hard to find, and when one is found he should receive our support.

H. G. HOWKINS, Sec.

New Publications.

GUIDE-POSTS ON IMMORTAL ROADS. By Mrs. Jacob Martin. 16mo, paper, pp. 74. Boston : Colby & Rich, 9 Montgomery Place.

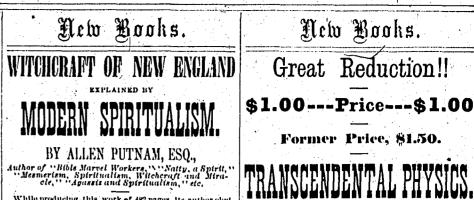
To those who find little if any satisfaction in the creeds and dogmas of the Orthodox forms of religious faith, and nothing in the records they profess to be guided by in answer to the ever-recurring question, " If a man die shall he live again ?" this book will prove a welcome messenger of light to illuminate their darkness, a staff to support them on their way out of a valley of dry bones, and a guide to lead them into the brond and open fields of spiritual truth. The author, having passed through all this, gives an interesting narrative of her experiences. If ever one endeavored earnestly and prayerfully to be a Christian, she did ; and she succeeded, but soon found being a Christian did not satisfy the longings of her soul. Then doubts arose, skepticism prevailed, and when sorrow came the consolation of the church" did not avail her, because, as she was told, on account of that skepticism. She therefore looked elsewhere, and at length found in Spiritualism all her soul had hitherto sought for in vain. Her interviews with various mediums are briefly described; and the facts given, though they may not establish in the mind of the reader a belief in the doctrines they teach, will serve as excellent " guides " to a personal investigation that may eventually lead to a better understanding and, possibly, an acceptance of the greatest revelation of truth ever vouchsafed to man on earth.

THE MYSTERIES OF THE COURT OF LOUIS NA-POLEON. By Emile Zola. Translated from the French by John Stirling. 12mo, paper, pp. 382. Philadelphia: Peterson & Brothers.

As the writings of this popular French author possess a fascination that attracts a vast number of readors, this volume will undoubtedly be eagurly sought for. It cannot be considered desirable reading in any other light than that the looking upon the " intrigues, vices and corruptions of others," and seeing to what they lead, may warn one of the dangers that beset the way of life and teach him to avoid them.

THE LIQUOR TRAFFIC AND THE SOBER CITI-ZEN. By Rev. J. H. Sherman. 16mo, paper, pp. 75. Chicago: David C. Cook, 148 Madison street.

This is No. 2 of "The Popular Temperance Library." a series of powerful books against the sale of intoxicating liquors, furnished at a remarkably low price, in order to secure a large distribution. One volume is to pear each month, at sixty cents a year. The present number is crowded with facts worthy of the thoughtful, earnest consideration of every one, as they involve the peace and purity of society, the blessings of good government, and the safety of domestic happiness. CLASSIFIED BIBLICAL EXTRACTS. By Robert Cooper. 16mo. paper, pp. 93. Boston : Pub-lished by J. P. Mendum, Investigator office, Appleton street. A reprint of an English work designed to exhibit the inconsistencies and contradictions of the Bible, and to prove by the book isself the erroneous character of the claim that God wrote or inspired men to write it.



cie, " Agussis and Spiritualism, "etc."
While producing this work of 482 pages, its author obviously read the darker pages of Now England's earlier history in the light of Modern Spiritualism, and found that in origin Witchcraft then and to-day's subernundanc phenomena are the same; and found also that intervening Witchcraft instant, lacking or shutting of to-day's subernundance phenomena are the same; and found also that intervening Witchcraft instants, lacking or shutting of to-day's subernundance phenomena are the same; and found also that intervening Witchcraft instants, lacking or shutting of to-day's light.
If unnoticed, or illogically used, a vast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbarte doings they were describing.
Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchcraft has discontent by and descended from actors then and there, in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misicadings by the historians, lutchinson, Upham and others who follow their lead.

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This large volume of 300 pages, syo, -- rich in descriptive henomena, lucid in moral philosophy, terse in expression nd unique in conception, containing as it does communica tions,from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world-ranks as the most interesting and will doubtless prove the nost influential of all Dr. Peebles's publications.

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normal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-CHAP, 4.-- Conditions of Investigation. Unscientific Men of Science, Stade's Answer to Professor Barrett. CHAP. 5.- Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disap-pearance and Reappearance of Solid Objects. A Table Vanshes, and afterwards Descends from the Celling in Full

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An Account of Experimental Investigations

from the Scientific Treatises of

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Professor of Physical Astronomy at the University of Leipsic, etc., etc.

Translated from the German, with a Preface and

Appendices, by

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister at-Law.

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CHAP, 12.- A " Fault" in the Cable, A Jet of Water, Smoke, "Fire Everywhere,", Abnormal Shadows, Explanation upon the Hypothesis of the Fourth Dimension. A Séance in Dim Light. Movement of Objects. A Luminous Body.

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This volume contains twenty-one chapters, and treats of

The Nature of Life. The Attributes of Force.

Experiences of Spirits High and Low. John Jacob Astor's Deen Lament.

11., which relates how "There runs a rumor through St. Petersburg, which daily gains more belief, that the defunct Emperor shows himself every night in the church of Kasan, where his body lies. The guard first saw the spirit, and calling the attention of the bishop to it, he also was favored; but as he was about to offer his blessing, the spirit made a negative gesture and went and kneeled to a figure of the Virgin (adorned with precious stones and said to have been miraculously painted), where he remained for some time, then retired as he came. Nothing is talked of but this apparition, and thousands surround the church of Kazan at night to get a view of the imperial shade."

GERMANY.

I have received four numbers of Der Sprechsaal, four of Licht, mehr Licht, and one of Psychische Studien-the latter a magazine of great merit, as is known to the intelligent student of psychic literature; while the former, in large quarto form, must become eminently popular, if not already so, as they contain a very large amount of whatever is most noteworthy in the realm of fact and phenomena in the ever-widening field of our faith. In the Sprechsaal Dr. Cyriax, its editor, continues his articles on Modern Spiritualism"; the Slade manifestations are a never-failing topic, while the distinguished Dr. Monck is not overlooked. The Licht, mehr (Licht, is overflowing with varied material, including the "Spirit of the English Press," with a notice of the religion of the illfated Abd-el-Kader. The Baroness Adelma Vay of Hungary, I notice, is a contributor to the Licht.

MISCELLANEOUS.

La Lumiere, a monthly journal, edited by the accomplished Mme. Lucie Grange, is announced to appear soon in Paris.

The Journal du Magnétisme has a valuable article (from the Gazette Medicale) on the nerveforces in their physical action ; another on "Induced Somnambulism" as a special curative agent in apoplexy-many cases being cited-by Dr. A. Liébeault; a "Psychological Study of the Zouave Jacob," who still "exercises his precious faculty as a healer," and "Varietes." which includes a notice of the death of Mons. Chas. Huc, an old member of the Society of Magnetism.

Deutsche Zeitung, published in Charleston, S. C., is a small, cheap, and seemingly a good business paper.

*This is from El Buen Sentido, of Lerida. If this stor-ling little paper has been resuscitated it is a pleasing sign.

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

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Report of the "Spiritualist Mass Convention" held at Keene, N. H., Feb. 18th and 19th, 1882.

To the Editor of the Banner of Light : In answer to a call for a Mass Convention made by

few Spiritualists of this city, there came together in Liberty Hall, Saturday morning, February 18th, an array of talent that at once proved success to be ours. The Convention was called to order by Mr. M. F. Hammond of Worcester, Mass., and all joined in singing "Nearer, my God, to Thee," after which the following officers were elected :

President, Hon. E. J. Durant of Lebanon. Vice President, Mrs. S. A. Wiley of Rockingham, Vt. Secretary, Mr. H. G. Howkins of Keene.

An hour was then spent in conference, during which remarks were made by M. F. Hammond, Dr. M. A. Davis, Mrs. S. A. Wiley and others.

Convention again came to order at 1:30 P. M., the President in the chair. One hour was spent in conference, during which interesting remarks were made by the President explanatory of spirit-control of media. After singing by the choir, an invocation was offered hy Mrs. Addie M. Stevens of Claremont, followed by an inspirational address upon the words, " For an angel said, Fear not, for I bring good tidings of great lov." Mrs. Wiley succeeded Mrs. Stevens with a beautiful semi-inspirational address in which loving tribute was paid to our noble sister and medium, Mrs. Nellie

J. Kenyon of Woodstock, Vt., who has just passed to spirit-life. The song entitled, "The Happlest Time is Now," was then beautifully rendered by Mrs. Minnle D. Emerson of Boston, Mass.

Convention assembled again at seven P. M. During conference hour interesting remarks were made by Mr. Newman, of Charleston, and Dr. Ingham, of Walpole. After a song by Mrs. Emerson, Mr. Austen E. Simmons, of Woodstock, Vt., was introduced to the Convention, and gave a powerful lecture upon " Natural Religion."

Sunday morning, Feb. 19th, a happy company gathered in Liberty Hall at -an early hour, eager to catch the beautiful thoughts as they came from the inspired lips of our media. One hour was spent in conference, during which Mr. F. L. Hildreth was controlled by a spirit who passed from earth-life under the execution of our capital punishment law, giving his experience and advice. The President then gave some very in-structive remarks upon the philosophy of Spiritualism. The regular address of the session was delivered by Mrs. E. M. Shirley, of Worcester, Mass., assisted by Spirit Achsah W. Sprague.

At the afternoon session short speeches were made by Mr. Hildreth, Mrs. Shirley and Mr. Tarbell. Spiritualistic experiences were related by Mr. H. Joslyn and Dr. M. A. Davis. The President in an able and interesting manner then answered many questions asked by persons in the audience. After a song by Mrs. person, the regular addresses were delivered by Mrs. Addle M. Stevens and M. F. Hammond. The session closed by a song from Mrs. Emerson, " Bird of Beauty."

NATIONAL. ANTI-COMPULSORY VACCINATION REPORTER. Issued by the N. A. C. V. League. Cheltenham, England.

The current number of this monthly opens with a long and able article, "The Re-vaccination Craze," and has each of its sixteen broad pages filled with ac counts of evils resulting from vaccination, including several deaths, the rapidly extending opposition to it prosecutions for non-compliance, and reports from all parts of Europe concerning efforts for the repeal of the unjust compulsory vaccination laws.

RECEIVED: THE INCARNATION. A sermon by John W. Chadwick, Minister of the Second Unitarian Church in Brooklyn, N. Y. No. 5 of the Seventh Series of Mr. Chadwick's Sermons. From James Miller, publisher, 779 Broadway, New York.

THE RECORD. A Monthly, devoted to Classical Literature, and Historical Criticism. March. From C. V. Walte & Co., Chicago, Ill.

THE YOUNG SCIENTIST. A Practical Journal of Home Arts. March. From 14 Dey street, New York. GREGORY'S CATALOGUE of Warranted Seeds, Vegctable, Flower and Grain. From J. J. H. Gregory, Marblehead, Mass.

The Dual Character of Deity.

COLBY & RICH: Esteemed Friends-I feel impressed to drop you a few lines, to say how exceedingly edified and pleased I have been on cecungly called and pleased 1 have been on perusing the *Invocation* to the last discourse through Mr. W. J. Colville, in the *Banner of Light* of March 4th, 1882. Indeed, I might also say the same of the discourse itself. The former, to which I have alluded, embraces so much *truth* and so *beautifully expressed*, that I am completely charmed and captivated! I have am completely charmed and captivated! I have reference more particularly to the commence-ment of the Prayer, in which is recognized the *true* character of Deity, as male and female, Father and Mother, in spirit, which permeates all the universes that now or ever did exist, and the influence of which can be communi-cated through intuition to all their inhabitants. What a wise and beneficent provision! The query arises; Who are prepared to receive these heavenly and divine principles? and echo anquery arises. Who are prepared to receive these heavenly and divine principles? and echo an-swers, Who? The old creeds and dogmas of the church must crumble and fall before the incoming light. The heavenly hosts have the work in charge, and it will be accomplished in due time. Ob, that our hearts might overflow with gratitude and thanksgiving to these mcs-sengers of love and blessing! That your invalu-able paper, the Banner of Light, may be an effi-cient instrument in promulgating the foregoing cient instrument in promulgating the foregoing ideas and thoughts, is my most sincere and ardent desire! With love and many good wishes, I remain, truly and sincerely you CLAPP.

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her reason. All express as interest who may recognize an entry. It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. And Assour angel visitants desire to behad natural flowers upon our 4 trick-flowin table, we solicit donations, of such from the friends in earth-life who haay feel that it is a pleas-ure to place upon the altar of spirituality their floral offer-ines. We invite written questions for answer at these

Miss Shethamer wishes it distinctly understood that she gives no private-sittings at any time; heither does she re-reverse ishenes on Theodays. We disedays or Fridays. I for Letters of inquiry in regard to this department of the *Barner* should not be all present to the medium in any case. Lewis B. Wilson, *Chatriana*.

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

Public Scance, Feb. 14th, 1882.

Invocation.

Invocation. Invocation. Only we bright and blessed spirits, who delight to serve the will of your Father in heaven, in ministering unto the needs and necessities of the weak and lowly, we invoke your presence here: at this hour, feeling that from your bright bands we shall receive relays of strength and vigor, and new lessons of truth and wis-dom, which shall bless and beneficiour souls, as they go forth from our inward beings unto those afar off, who sit in darkness longing for the light of day. Of ! ye bright and glorious ones, who have passed beyond the mortal experiences of earthly existence, and taken up the crown of relobeing in the spiritual world, we pray that ye will come, bearing the balm of healing upon your wings for the woulded heart below, giving it strength and comfort in the midst of sorrow and woe. We come, bearing thanksgivings unto you, ye angel hosts, and unto our Father who is in heaven, whose name is hallowed throughout all ages, and whose love resteth upon all his creatures everywhere. On ! may we feel bound together in spirit, may we feel linked heart to heart, and soul to sout, with one grand aspira-tion for a high and holy life, in order that we may learn the ways and purposes of existence, and be ready at all times to fulfill om dutles, to perform whatever is haid upon us faithfully and weel, and all our missions, as we heel the Author of all life has given them to us holo.

Questions and Answers.

to your questions, Mr. Chairman, QUES.—(By Catharine Hastings, Oswego, N. Y.) At a recent materializing scance a spirit-form appeared and remarked upon the beauty of the moon, then at its full. When asked if she could see our moon from her spirit-abode, she replied in the negative. A short time after, the Controlling Spirit at one of the Bonner of Light Free Circles stated that our sun and moon were visible from the spirit-world. Which of these statements is correct? and why these direct contradictions of what must be simply a matter of fact? Ass.--We will not attempt to reconcile the

statements of the two spirits. From our own personal observation and experience, we repersonal observation and experience, we re-iterate our former statement, and that is, that not only the sun and moon, but also many plangts, are visible from the spiritual spheres which we have traversed. The spirit in mate-rialized form probably wished to indicate that the moon was not so clearly "apparent to her, in her spiritual home, as it is when she returns into close contact with material things, and takes upon herself once more, for the time, **a** material body; for it is true that the moon, as seen from the spiritual spheres, appears to be at a distance, is dim and indistinct; its light is very pale, of a bluish cast, not so brilliant and

very paie, of a binish cast, not so brinant and silvery as it appears to you upon the earth. Q_{c} —[By the same.] In view of the late terri-ble railroad disasters, and all catastrophies by which human life is suddenly and violently destroyed—in those subreme moments of horror and agony is there any amelioration of the sufferings of the victim in ways and from sources unknown to the looker-on? and if so, to what extent can relief be given?

are by no, means havorable for the mannesta-tions of spirit-power and presence. Yet benefi-cent spirits, who possess a large amount, of magnetic power and will-force, associate them-selves in bands for the purpose of uniting their forces, concentrating their power, in order to it would have frightened me. I don't want my forces, concentrating their power, in order to exert them upon those individuals in the form who are undergoing such degrees of torture as your correspondent indicates; and it is very frequently the case that bands of these spirits are present during the period of suffering caused by some great calamity or catastrophe, and by their united exertions they succeed in ameliorating, to a great extent, the sufferings and misery of the unfortunate ones; and al-though to the mortal looker-on the torture secus to be most exaculate and severe, yet. though to the mortal looker on the forture seems to be most exquisite and severe, yet, could you perceive the real condition from the spiritual side of life, you would observe that the spirit of the individual was, to a large ex-tent, unconscious of interial things, and to a great degree oblivious of its mortal suffering. In this way spirits work. Q.—Can you give any rules or directions by which, if strictly followed, mediumship will be developed as a natural sequence? A.—We can give no rules or directions as to how mediumship may be acquired; but there are general instructions which may be given for the development of medial powers. Such instructions we have given many times from this place. For instance, it will be necessary for the individual to have frequent and regular sittings

one, yet when the spiritual truth as revealed by his blessed angels came to my spirit, I feit to rejbice again and again, and to exclaim: "Praise God from whom all blessings flow; praise him for all his mercies, and for the boun-teousness of his "eternal love." And although I amenow passing through my third year in the spiritual world, yet I can say that eternal life is no more of a reality to me to day than it was ere I passed from this plane of action—the physical earth. I return, bearing my blessings to my friends.

physical earth. I return, bearing my blessings to my friends and my former associates. I wish them to un-derstand that I coöperate with them, truly and sincerely, in their desires to spread the truth and to enlighten mankind. I feel that, in spirit, I can exert my influence to extend the teach-ings which I was wont to bestow upon others;-and if they are heard not by the outward ear, and if they are heard not by the outward ear, and the influence is seen not by external signs, yet will they both fall deep into the hearts of mortals and be felt and manifested through mortals and be felt and manifested through their interior lives, causing them to look above the material cares and perplexities of earthly existence, to the eternal world, to those angels who gather there for more light, more truth, knowledge and wisdom. I bear my love to my friends. I assure them that although venerable in earthly years, yet in spirit I feel young and vigorous; not as one ripe in scholarly lore, but as a student, eager to enter into new researches for truth. for divine

enter into new researches for truth, for divine enter into new researches for truth, for divine knowledge, as one who looks upward to the grand old teachers and sages of the past, who having long since risen above material things, and all thoughts of self, have delved deep into the mysteries, the laws and truths of spiritual life. And I reach out to them in soul, asking for instruction; for the aid which they can be-start up and it is the console for light and as stow to my spirit in its search for light; and as 1 enter into the temples where truth is ex-I enter into the temples where truth is ex-plained, and perceive those gathered there, I am ready and eager to receive their teachings. Even as a little child looks up to its parent for whatever shall be bestowed in an unquestion-ing manner, feeling that it is good, and no harm will befall it, so do I feel that I have been al-lowed to antor a world where the truest imlowed to enter a world where the truest im-pulses of being, the noblest aspirations of soul,

pulses of being, the noblest aspirations of soul, ihe sweetest opportunities of growth are given until the spirit may in time blossom out into a rate and perfect flower, strengthened and re-freshed by the rays of divinity which flow downward from the Father of All. I cannot particularize each friend, yet I send them all my greeting, my love and my blessing. But to him of Hammonton, who has been near to my spirit in days gone by, and who has at-tracted me to his side since I passed from the mortal. I send my truest greeting. I say to him: Oh, friend, oh, brother, searcher, after truth, live in accordance with the highest laws of your being, the divinest laws of life, and seek diligently for the love and truth which flow downward from on high. Fear not aught that may assail you from outward sources; ever keep the flame of true love burning within your own soul; ever aspire for the purest and best

keep the flame of true love burning within your own soul; ever aspire for the purest and best that can be found in life; keep your garments unsoiled and unspotted, and you will draw to you those divine ones who delight to bestow their teachings and their influences upon those who wish for knowledge. I cannot express myself as I desire, yet I feel that if I do but give forth a few words my friend will receive them and sense my meaning. I will duther say to him, we will assist you at

friend will receive them and sense my meaning. I will further say to him, we will assist you at all times when your soul aspires upward, and will bring you new strength and influence to resist whatever is brought to bear against you from outward sources; and as the years roll on we will be able to bring you more and more of spiritual magnetism, until you will rise com-pletely above certain things that have tran-maled you in the next and you will be able to metery above certain things that have tram-meled you in the past, and you will be able to perceive that you are surrounded and assisted by angel friends. I was called Father Moses Ballou.

Nellie Leonard.

on, as to be [Ilow do you do?] [To the Chairman :] I do n't ght is know how I feel, it is so strange; but I have it and been told of this place by one who has been bere, one related to me, and for a long time I terri-have been wanting to come. My name is Nel-ies by lie Leonard, and I come to send my message to tly de-my friends in Baltimore. I want to tell them I am with Mary, and I am happy : I am not tired from how I do feel a little tired when I come back to if so, manifest. I have not made myself known to Surverse surknown to the looker-on ? and if so, sources unknown to the looker-on ? and if so, Δ -At such scenes, and amid such surround-ings as your questioner refers to, conditions are by no means favorable for the manifesta-lines are by no means favorable for the manifesta-ta are by no means favorable fo

done in the past, and as each shadow flies away you will perceive a gleam of sunshine; as the clouds roll back they will reveal their silver lining. My friend will see my message and understand.

George E. Emery.

George E. Emery. [To the Chairman:] It is strange, sir, that one should feel so kind of used up when he comes back to try and get into contict with his mor-tal friends, and yet that is the condition I am in a the present time. As I come, to-day, my thoughts fly back to the last weeks of my earth-ly life, and it seems as though I was passing through the experiences of that time. Well, I know that I am not, but, connecting the two links together, the now and the then, and mak-ing them fast to each other, that is, binding my chain of experience and of existence more com-pletely together. I feel, although it has not been exactly broken, yet it was weakened to a cer-tain extent, and requires this reliation, or re-strengthening. I wassibut about twenty-eight years of age when called from the body. I feel like a young child now, when I come back over the road which I have traveled, but I wish my friends to know I am all right, I feel very well, and I am quite contented with my life in the spirit-world. I felt that it would be a good ex-perience to come back and gather up the old links in my past, and make them fast to the links of the present ; and better than that, I though it would be pleasant for me to come and send my love to my friends, and tell them I am now ready to come into closer communi-cation with them than before, for I have some-thing to reveal which is of interest to them, particularly, and which is of interest to them, I shall hope and wait and watch for the time when they will open avenues for me to return to them, in close communion. I lived on Poplar street, in Lowell, Mass. George E. Emery.

George McLain.

George McLain. [To the Chairman:] Well, I wanted to come pretty bad. I will tell you my name now, then you'll be sure of it; it is George McLain. You are a stranger to me, but f do n't know as that will make any difference. You see I have trav-eled down here, all the way from Denver, just for the sake of sending back a few words to those who knew me when in the body. There seemed to be some throught it might possibly be from foul play, others thought I took my life purposely. Some thought I took my life went out; some thought it might possibly be from foul play, others thought I took my life purposely. Some thought it was by accident. Well, the examination revealed the fact that I did go out by poison, and it was decided that I took this stuff by mistake—and that was true. I felt very much distressed, I did not feel easy. I felt dreadfully, and I went to take a dose of medicine to relieve my pain and distress, but I made a mistake, and took something composed of zine and acid—and I tell you, it was pretty bad in its effects—and it sent my spirit out of the body. It was in the mill where I worked that I took this stuff—in Halleck's mill—and I cannot really tell you anything about it, only I remember I felt awfully. There's no use talk-ing, it was terrible, but I did n't know much of anything till I saw myself apart from the body, and in a little while I was taken away by some bright persons whom I did not know, but they seemed to be teachers, missionaries, or preach-ers, something of the kind, and carried me away off to a place like an institution, where I was given a pleusant home. There were music and Howers and paintings in the rooms; they had lectures and concerts which I could attend, and I became so interested and pleased that I had no desire to come back whatever; and I found I could go to school, though, of course, I was a man grown, but all the same, I could go to school, and learn something that I did not know, and I have been trying to study since that time. Sometimes I'am drawn back, and it seems and I have been trying to study since that time. Sometimes I'um drawn back, and it seems as though I heard the old buzzing of the mill, and could see the boys round about, but it is all dim, it seems like a dream, and my life in the other world is the real one, which is pleasant to me. But I want to tell those who knew me that it is all right; I did not take my life; it hapthat it is all right; I did not take my life; it hap-pened by accident that I went out; but I am very glad of it, and I would n't come back if I could; only to thank those who were kind and attentive. I have tried to help Andrews all I could. I think likely he did n't know I was round, in perhaps 12 did n't do much good; [To the Chairman :] Do you think any of my old chums will find out I have come back? [We shall print your letter, and they may see it.] You are very kind. I thank you. I hope I can help you sometime.

call it so, although that is the way that many of those who knew me and of my abrupt de-parture from the body explain it—by the term heart disease. I feel that my time had come, and the thread of life, connecting my spirit with the mortal, suddenly snapped in twain, and permitted me to pass out into the free air and clear sunshine of a larger life. I was known in several places, particularly in Stockton, Cal, where, at one time, I occupied a public posi-tion. I will say that I have risited that place since I became a spirit; I have frequented old familiar haunts; I have also come into connec-tion with old associations, and I have felt to refamiliar haunts; I have also one into connec-tion with old associations, and I have felt to re-new the familiar life. I send my greeting to friends who still linger in the body, who are in California; but I particularly desire to come into communication with my dear friends and associates of Lawrence, Mass. There are many there who will desire to know of my mode of life in the spirit-world. Allow me to say, I am yet interested in my profession—I was an eclec-tic physician while-in the body. I still belong to the school of Eclectics, for I know positively that in all departments of medical science, and throughout the realms of nature, we may gath-er something that will be of benefit to the hu-man system, we may learn something of inforer something that will be of benefit to the hu-man system, we may learn something of infor-mation which, will instruct us concerning the laws of our being; and I believe that as we gather up these things from each particular field, we may apply them to the science of life for the benefit of mankind and the amelioration of human suffering. I will say to my friends, I am not associated with any one in particular who inhabits a mortal form; I find my occupa-tion in the spirit-world, and it is rather to min-ister to diseased souls than to mortal bodies. I find so many spirits who are really sick who tion in the spirit-world, and it is rather to min-ister to diseased souls than to mortal bodies. I find so many spirits who are really sick, who need a physician; one spirit requires one par-ticular mode of treatment; another spirit, who is different in constitution, in habit and in char-acter; requires an altogether different manner of treatment, and so on. We cannot apply the same rules to all beings; we must study each one individually and separately, and search out that which is necessary for us to apply as a re-medial agency for the sin-sick soul. This is a work in which I delight. I assure my friends I am not idle; I have found my occupation, and it is adapted to my being. I have come into contact and association with friends and broth-ers who were connected with me in various or-ganizations of the earth. I have delved into the mysteries of these organizations in the spir-itual spheres; I find that the foundation of all these societies has beer laid in the immortal work, and that new ideas, new projects and thoughts are continually sent forth from the inhabitants of the spheres to those in the body who band themselves together for any special work or purpose. I would like very much to unfold an interesting chapter to my friends. If they will gather in council, secure the services of a good medium, and provide conditions suit-able for my return to them, I know that I can open a page in life's history which they have never. scanned, which will give them new thoughts for their own future advancement and soul-growth. I send my greeting and my love. Dr. Moges B. Kenney. Helen Jarvis.

longing desire to come into communication with those who are here and tell them I want them to feel I am one of the circle of friends, and not to shut me out from them. I seem to be the only one who has passed away, and they think I have gone to a far-off heaven, and can never come back to them, but must remain there forever and ever, and perhaps sometime they will see me : but they do n't know whether they will see nie; but they do n't know whether they will recognize me or not, or whether we shall be anything to each other. It makes me feel very sad. I want them to know I am one of the circle; I am not shut out from them, only they do not think of me as being there. I have seen many things which have taken place since I died; I have seen some changes in the mortal. I know Geortie has married and gone away. I died; I have seen some changes in the mortal. I died; I have seen some changes in the mortal. I know Georgie has married and gone away, and that she left behind her many things of value, little mementoes of love that my friends now cherish because she is so far from them— not in the spirit, but in the mortal. I know she is happy in her far-away home, for I have visit-ed her, I have seen the beautiful surroundings which are hers. I send her my love, and tell her I wish her every joy in life. I have seen William passing through changes. I know that he, too, has thought of traveling afar off; that every time he thinks conditions are about right something happens to keep him in his old place, and he becomes dissatished and unhappy. I want to tell him, that it is all right for him to stay just as he has; he will ravel to another point, toward the south, and there he will find place he thinks of ; he will travel to another point, toward the south, and there he will find just what he most requires. I would send my love to Mary and Hannah, and fo all friends; and to my father and mother, tell them, please, I am will them, I am not separated from them; I want them to open the door and set the chair is the table card call was to come to the point

I want them to open the door and set the chair by the table, and call me to come to them just as they would if I were in the body. I will surely be there and know their thoughts. I will add, that I saw the wreath and harp of flowers, and I was so glad, because I knew the kind thoughts that came with them. The harp, with its broken string, was preserved, and many times when I come back I look at those flowers and think : The string is not broken, as those on earth seem to feel, but is strong and perfect in earth seem to feel, but is strong and perfect in the spirit-world, and the music can be evoked more beautifully and melodiously from the spirit lyre than it could from the harp of earth. My father is John W. Jarvis. He lives in New

Public Scance, Feb. 21st, 1882. Questions and Answers.

QUES.--[By J. H. W., Watertown, Mass.] Can hydrophobia result from the bite of a cat not rabid? If so, what is the best method of pre-yention or cure? If not, does such a bite affect

York.

the human system in any way? ANS.—Probably hydrophobia can result from the bite of a feline animal, where the animal is not rabid: it depends very much upon the ner-yous system of the individual who is bitten. vous system of the individual who is bitten. There are secretions of a glutinous nature in the molars of animals, which secretions are more or less injurious to the human system, when they come in contact with it, although their effects are more serious upon some indi-viduals than upon others. We would suggest that the individual who is bitten severely by an animal either have his wound cauterized by a white-hot iron, or else frequently bathe it with a weak solution of carbolic acid; for we know that when the system becomes deeply inoculat-ed with these secretions of which we speak the blood becomes, to a certain extent, poisoned ed with these secretions of which we speak the blood becomes, to a certain extent, poisoned— especially if the blood of the individual is im-pure—consequently the effects of the wound may be serious; but if the individual is careful and attends to the wound immediately, he will find himself in no danger of hydrophobia. We will also add that there are thousands of indi-viduale bitton by animals who are never of will also add that there are thousands of indi-viduals bitton by animals, who are never af-fected in any way from the wound; therefore we would advise those who are troubled in this manner not to fear evil effects, for they may never come. Q.--[By "a subscriber since 1859."] Can a person commit any crime, or engage in any pur-suit on earth injurious to his fellow-men that will forever debar him from the possibility of repentance? A.-No soul can be debarred from the possi-

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will give me an opportunity of coming to them. I send my love to each one; I assure them they are not forgotten, by any means. Although abare not forgotten, by any means. Although ab-sent from the body. I am present with them in the spirit, and I desire them to realize this above all things. My life in the mortal was not a very long one; only about two-score years of earthly experience were mine, and then I was summoned to another life. I am JAMES II, NIGHTINGALE. I was very well known in Hyde Park, Mass."

Park, Mass." Here is a brave, and he says he lived in the body nearly sixty years: "My name is JOSEPH MARTIN. I wish to reach my friends who are in St. Louis. I have traveled far and wide, try-ing to send some letter or advice to those who knew me in the body. I have almost grown discouraged, yet I said, 'I will try again,' and so I speak to-day. It is a good while since 1 passed out, and my friends have almost forgot-ten me : my memory is with them, I know, but my active life has passed out from their recol-lection; they think of me only as one who lived, but who is gone—who is dead to earthly things. This does not please me; it makes me dissatismy active me may passed out it for here here lector-lection; they think of me only as one who lived, but who is gone—who is dead to earthly things. This does not please me; it makes me dissatis-fied, for there are affairs which were connected with me as a man, when in the body, that are now in a confused state; they seem to be a het-erogeneous mass, and I want to belp straighten them out. I can do so with the assistance of my friends, if they will give me an opportunity. I recently heard one friend speaking of a spir-itual medium who receives slate-writing mani-festations from the spirit world, and I want that friend to visit that medium, and see if 1 cannot give him a communication, for I feel that 1 can, and I am anxious to do so. My friends are not believers in Spiritualism. I am anxious to reach John Raymond and Sarah Williams, and I think I can reach them from here. I want them to study into this thing, for they will learn more from its study than they have ever learned from anything else during their long lives in the body. I send my love to them. I say, though I have passed from the body, I am still able to come back and manifest an interest in earthly affairs. That which car-ried me out of the mortal existence was sud-den, it was swift, coming to me without warn-ing, taking me away when I felt that I had much to attend to, much to interest me and hold me down to mortal life; therefore I have not been entirely satisfied, for I have kept coming back, time after time, wishing to make myself known, and anxious to straighten those affairs that became so mixed after I left the earth. Now I send out a call to my friends; I ask them to let me come in private, for I have much to say." Another brave says: "My name is FRANK E. much to say."

Another brave says: "My name is FRANK E. BERRY. I was a switch-man. I was in the yard of the Boston and Maine Railroad, in Law-rence, Mass. I met my death by accident. I was crushed by freight cars. I want my friends to know I have come back, and that I am not at ull disartisfied with the other life. I am not at was crushed by freight cirs. I want my friends to know I have come back, and that I am not at all dissatisfied with the other life. I am not a switch-mau any more; I am not working on any road whatever; I am living a quiet, peaceful life, attending to my affairs, and trying to learn all that I can about things which I see around me. I am not idle, for I have a work to do, and it is in connection with a party, an old gentle-man who died sometime before I did, whom I liked. I was not much connected with him, but I felt drawn to him, and when I went to the spirit-world I saw him. He took me in hand, and told me he was going to teach me about the things I wanted to know, and so I am with him, and we are working together. Sometime, I hope I will be able to tell my friends in the earth-life all about it, but I cannot do it now, for my friend says the time has not come. This draws me here. I feel kind of bad when I come, because it makes me think of that sudden crash, but I want to send my love home to my friends, but I want to send my love home to my friends, and tell them I am all right, there is nothing to fear in death, only the sudden shock, that is all —the passage over is bright and pleasant, it was to me, and I have seen many others die since that, time, and have seen nothing cloudy nor sorrowful about it."

sorrowful about it." Now a spirit comes as though he was in a hurry, because he is afraid he is going to be left out. This is what he says: "I was told if I came here to day I would be able to manifest; for the spirit who gave me this information seemed to know that the time had come for fre to speak. I am HENRY CARSON. I was known by quite a number of people in Baltimore and in Washington. I have friends in both places. I want them to know I have traveled back over this road, and found it good. I did tell a friend in private converse at one time, if it was really nossible for the dead to come back to earth and could, only to thank those who were kind and attentive. I have tried to help Andrews all I could. I think likely he did u't know I was round. Io perhaps f. did u't do much good: '[To the Chairman:] Do you think any of my old chums will find out I have come back? (We shall print your letter, and they may see it.] You are very kind. I thank you. I hope I can help you sometime. **IDr. Moses B. Kenney.** [To the Chairman:] Suddenly was I called from the mortal form; you may pronounce it a case of heart disease, if you choose. I do not call it so, although that is the way that many of those who knew me and of my abrupt de-row and regret from repenting an evil act or a life in the dedarce from the posi-the spirit. This subject opens a large field which we might explore, but have not the time the spirit. This subject opens a large field which we might explore, but have not the time the debarred from the most al form, or it may of those who knew me and of my abrupt de-parture from the body explore. I do not call it so, although that is the way that many of those who knew me and of my abrupt deprose, and shy to that thend, and to there friends, that I have now come from beyond the valley and shadow of death, with no fear of evil, for all has been well with me. I hold up the white hand in token of my presence here this hour. My friends will understand what I mean by the 'white hand '--it is a signal agreed upon. I have not been able to show that white hand in the past, or to make it visible to the vision of my friends, but I am working for that purpose. And to that one individual who saw the small white mist or cloud, and who thought that something was to appear. I will say, the hand will be seen, holding that object which we have spoken about; and this will be to you unqualified evidence of the life and of the pow-er of spirits. I come hastily to-day because I would not have my message left over, for I feel that now is the accepted time for me, and now is the day when I may send forth my few words, is the day when I may send forth my few words, knowing that they will be received, and I trust appreciated, by those who wait in the mortal appreciated, by those who wait in the mortal for some tidings or token of the dear opes gone before. I have other things to bring, more tan-gible, perhaps, than this I have spoken of, and of more importance to other individuals who are yet waiting upon this side of time and eter-nity; but I have not yet received that experi-ence and that power which I desire. When I do, and I know they are coming to me, then will I bring to them those things they would will I bring to them those things they would like." Now we are going to have the squaws. Here's a squaw. Pierpont chief says I must speak for her right away, because she is very weak and can't stay long. She says: "I have only just passed from the body—but a few days since— and I still linger upon this side of the grave. Now I have fluttered through the portal of death as a weary bird flutters along to its rest, and I have found kind friends awaiting me, and a home of peace beyond this earthly scene; but I am drawn back—drawn, hour after hour, back to the side of my dear ones in my loving, family. I wish to say to them: My dear, dear friends, my dear loving ones, I am not dead—I have not been cast out from your lives; I am still with you; I bring you my deepest love, my undying sympathy, for I feel now, more in-tensely than I ever did before, how very dear each one of you is to my soul. I cannot live without your affection—I would not have you live without mine. I bestow what is within my heart upon you, and I come to receive from your hearts the blessing of love in return. I trust that you will give me opportunities of coming to you in private, in order to bring to you some more evidence of my continued ex-istence, and to speak to you those words which you long to hear. I feel that I will be able to give you some of my experiences in the splrit-world; and also positive proof that when you are taken from the body you will meet me, and that we shall dwell together in love and peace. Mrs. J. E. B. Lovejoy. My husband is Mr. J. A. Lovejoy, of New Haven, Conn." like.' Lotela sees a brave who wishes to give a message, and he says: "I have for some time sought an opportunity of returning to mortal life. I did not believe in the power of departed spirits to return to earth and commune with their friends, while in the body, for I was a fol-lower of the church. It pleased me at times to attend the Episcopal Church, and to give my spirit or mind to the teachings taught therein; but I find that they were not the highest teach-ings to be had, although they sufficed very well for me at the time. I wish to warn my friends that it is their duty to try and understand and learn all that they possibly can concerning the try, they would be pleased if they could learn try. Well, I think it would be well for them to try to learn these things concerning the spirit-world which they are to inhabit by-and-by, and I am ready to tell them what they want to know, in private conversation. I hope they

naive. For instance, it will be necessary for the individual to have frequent and regular sittings for the purpose of invoking the presence of spirits, and of requesting them to seek to oper-ate upon the mediumistic powers within. It would be well for the individual desiring develfew congenial friends, in a well-ventilated, dimly-lighted apartment, to begin these sittings either by the reading of a sacred poem or pas-sace, or by singing some harmonious hymn. It will be necessary for the person to live in ac-cordance with natural law as far as possible, and to seek at all times to create favorable con-ditions for the spirit-world by living in harmowith his or her associates and neighbors. There are special instructions which should be given to every individual seeking development, according to the natural constitution and hab-its of that person, which we cannot touch upon here, as these rules would apply only to each one separately.

Father Moses Ballon.

Father Moses Ballou. Rejoice ! rejoice in spirit! oh, ye mortals, who have gained glimpses of the truth concern-ing eternal life. Rejoice ! rejoice ! for ye know not what a prize ye have gained, while yet re-maining in the body ! Oh ! could you under-stand and comprehend all the glories which may be revealed to you from beyond the mor-tal veil, by those dear ones who have passed away from the physical and have entered the home of light and peace and joy, you would up-lift your voices in songs of praise and grati-tude to that Father of All whose universal love extends unto each one, and holds each creature in his kind and tender embrace. I feel this more and more, as the years roll on, for the grand lesson is taught my spirit that he who rules above bestows his tender care upon all, the poor and humble, the meek and lowly, as well as the high and exalted of earth. I feel that we are indeed rich and exalted ourselves, knowing that we have become co-workers with knowing that we have become co-workers with God and his holy ones, that we are parts and parcels of him who ruleth over all things, who the Creator and Sustainer of all life. Spiritualism came to me ere I departed from

Spiritualism came to me ere I departed from the physical body; it came like a ray of light streaming into my soul, revealing to it new truths and higher laws of wisdom, illuminating all pathways and explaining that which was mysterious to me before. It brought to me a higher comprehension of the universal love of God, for, although I believed, and even felt and knew in my soul that God's love extended freely unto all, and that not one soul would be lost, but that all would eventually reice in lost, but that all would eventually rejoice in the love and affection of him who made each

riends to be frightened concerning it : I want hem to feel it is not ghosts who come, it is them to feel it is not ghosts who come, it is their dear friends, who love them just the same as they did in the body, and who would not have them in the least for any considera-tion. If they will only feel this way it will give us strength to come ; we will know we shall be welcome, and received with gladness; but when we come and see our friends shrinking away in horror at the thought of coming in contact with a spirit, it makes us sad and repels us; we cannot come so well, and we retire, trusting the fime will arrive when we shall be received cannot come so well, and we relie trusting the time will arrive when we shall be received as dear friends and not as something too terri-ble to think about. I speak in this way because I have seen friends of mine who would be much frightened if they should see a spirit or feel the touch of a spirit; but I want to tell them there is nothing to fear; they will only feel the touch of love, and see the face of one who would care for them and bestow upon them all the attention imaginable, who would bring them every blessing and would do them no evil. I think we will be able to bring some information and assistance to them if they will consult a medlum and permit us to come. One friend I have seen who has thought something friend I have seen who has thought something of visiting a medium in private, just to see what would come of it, and I hope that thought will be carried ato execution.

Mary Bisbee.

[To the Chairman:] Will you please to say, sir, that Mary Bisbee has at last succeeded in announcing herself, and in coming at the request of one who has desired her to manifest at this place, and to speak her name. Please to tell Dr. John Bisbee I have heard his mental request. It was not because I did not desire to come in response to his call that he has not heard from me before, but because I lacked the opportunity and power. I have been to this place at intervals many times during the past few years, before this lady occupied this posi-tion, hoping it possible to manifest myself ; but tion, hoping it possible to manifest myself : but I found myself at every trial thrown back, as though I was but a rubber ball which rebound-ed again and again, until I became disheart-ened and discouraged; but at length I have secured the necessary power, will or magnet-ism, whatever you please to call it, to make myself sufficiently positive to impress my thoughts upon the sensitive's brain; and I will say in response to the call which has gone out to me many times: Yes, yes-I have known precisely what your conditions have been, and what they are to day. I have known through what they are to day. I have known through what paths you have trod, through what waters what paths you have trod, through what waters you have waded; and you cannot say that the experience has been altogether bitter; you can-not really say you would have it otherwise, because it has brought to you much of knowl-edge and of joy which you could not otherwise have attained; and the power which is contin-ually given you from the spirit-world, enabling you to assist and benofit the curarily say for you to assist and benefit the suffering and the weak, is of more priceless value to your soul than great riches or material wealth could be; therefore I say: As you look back over the past, feel comforted and be satisfied that all has been for the best; and although you have not accumulated so much of material things as you accumulated so much of material things as you have desired; and you have not been able to make that grand display which you have at times wished you could do, yet you have ac-quired the affection and esteem of many hearts, who look up to you as their benefactor and friend. This is of more consequence than earthly wealth could ever be, and it will enrich and adorn your spiritual life; you will perceive this spiritual wealth more fully when you pass to the land of souls and enter the home which your spirit is building up. Therefore rest con-tented; be satisfied; your friends from the other side of life will help you as they have

My name is Helen Jarvis. 1 do want to reach my friends so much ! It seems to me that all my friends are here in the body-I mean those my friends are here in the body—I mean those whom I knew before I passed away. I have met dear spirits who have been very kind to me, who have endeared themselves to my soul, and whom I love very much indeed; but those whom I knew and associated with on earth are all here. I do not remember that I ever attended the funeral of a friend while in the body. True, I did not live a great many years, but none of my relatives passed away, and none have come to me since I died; so I at times feel such a

be debarred from repenting an evil act or a life of wrong doing, neither can any soul be de-barred from entering the realm of ultimate happiness; for after such spirits have passed through the valley of self-examination, and experienced the pangs of remorse—have sought to undo the wrong they have committed, or at least to benefit and bless others in some man-ner—then will they find themselves entering that realm of happiness where the good and pure abide.

that realm of happiness where the good and pure abide. Q.-[By "Inquirer."] Does it ever happen that one passing from this to the spirit-world finds obstacles in the way of the pursuit of a chosen calling, and is obliged to return to earth, seek out a mediumistic person, and obtain his or her assistance, in order to remove those obstacles, before he can make any great pro-gress in spirit-life? If so, in what way can we of earth assist the spirit in his efforts? A.-It is true that spirits, passing to the high-er life, do at times find obstacles in their way, who desire to pursue a certain avocation or

who desire to pursue a certain avocation or calling. They may require certain experiences which they have not known; they may require to learn certain lessons which they have never them to return to earth, and it may be necessary for them to return to earth, and to come into con-tact with some mediumistic individuals, in order to learn those lessons, and to attain those experiences which are required. All well-deexperiences which are required. All well-de-veloped mediums who are pure-minded, whose aspirations are fligh, are attended by bands of powerful spirits, whose greatest desire is to benefit and bless others. These bands of spirits are enabled to render assistance to those in search of experience or knowledge, who come to them from the spiritual world, and by the advice of such exalted ones, and the assistance rendered by them to those who seek for knowl-edge, these spirits are enabled to rise above the conditions which hold them down, and to enter into that line of life whereby they may choose and follow the calling best adapted to enter into that line of life whereby they may choose and follow the calling best adapted to them. You can assist such spirits by giving them welcome when they come to you, by re-ceiving them in a harmonious, fraternal spirit, by rendering them that advice which you feel they require, by at all times sending out your sympathetic influence, which will assist them to rise and remove the obstacles which lie be-fore them. fore them.

Lotela.

For James H. Nightingale; Joseph Martin; Frank E. Berry; Henry Carson; Mrs. J. E. B. Love-joy; Mrs. Deborah Brasbridge; Lottie Mack; Maria Jepson; Sally A. Hudgens; Mrs. Lucy Ann Richardson.

Lotela sees a brave who wishes to give a mes-

meeting. I send my love to those who are in the body; I wish to thank them for their kind-ness and care. Tell them I am well and strong, and an trying to bring a blessing unto each one. I am happy, although things are different from what I expected to find them, yet I am happy; the world is beautiful where I have gone, and life is very sweet. MRS. DEBORAH BRAS-DHDGE."

A spirit comes, who, Lotela thinks, was a young maiden when she passed away. She says: "I wish to come, and give a brief mes-sage. I am LOTTIE MACK. 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 per-haus they may meet me some day in the future: haps 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 comb to thom, i often try or now mapped up in earthly things and have such strange ideas con-cerning the dead that I cannot make them know earning 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 talk-ing to a friend, when she put her hand to her head, and said, 'Oh dear I feel so strange ! it is n't exactly dizzy, but a light head.' I was trying to make her feel my presence; but it was of no uce. Now I want to tell her, if she will sit with that friend once a week, I think, in time, I may be able to come to her and show myself—I do not mean materially, but spirit-ually, 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 Now York City. Like many others, I come with great anxiety to reach my friends-John and Charles anxiety to reach my friends—John and Charles Jopson, of New York, who are very dear to me. If J 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 mes-sage 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 feel so intensely that I can send a power and influence with my message which will be of use that I am glad to come. My experience in the spiritual 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 form death because them don't have dread that surround them concerning death— for they fear death because they don't know what it will bring to them. I want them to feel that death is only a blessing in disguise; it is an angel of merey, bringing life, light and hap-piness to the soul who tries to do right. I trust that those who are connected with me will al-ways 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 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 con-cerning these things, and have as strong a de-sire 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. I send my love with my blessing. I assure them I will watch over and guard them until they join me in the spiritual world."

"I am/permitted to send a message to my hus band 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 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 pres-ence 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 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 his, I am with him, seeking to soften the difficulties that come to him, and to brighten the shadows, and to make bis life brighten the shadows, and to make his life more pleasant. He passed through somewhat painful experiences before I left the body; life has not altorether been easy and pleasant to him, nor was it to me; but I know that our exhim, nor was it to me; but I know that our ex-periences 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 encour-aged; fear not; faint not by the way; the an-gels guard and guide you, the splrit-blessings surround you; before long we will all meet in a brighter world beyond. A few years have passed since 1 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. HUDGENS, to A. A. Hudgens, 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 fami-ly in the body, and I want them to know that I self very well here to day, but I think if I only self 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 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 satis-fied with what has taken place; tell them I see changes before them; I have seen certain changes around them before, and I see others coming. I do not know but what all is for the best; I think it is, and I am not sorry for any-thing that is past. I want them to feel the in-fluence of my love, and to know that I am at home daily, bringing strength and encourage-mont. 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 great-est happiness is found in trying to assist those who are still in the body, who have need of as-sistance because of the clouds which surround them through their earthly trials and experi-ences, and I am working to make their pathway brighter and brighteras the time goes by. Per-haps I can come again and do better: I am mots very well acquainted with this way. I am Mrs. LUOY ANN RIGUARDSON. My husband is Da-vid Richardson. I want my letter to go to East Middleton, Wis.

suffered, when those of a coarser 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 en-trance to the spirit world.

Hence to the spirit world." Her reference to Mrs. Adams is in itself proof of her identity. She often spoke of her to me in terms of loving regard, and said that of all her New York friends Mrs. Adams had shown her New York Friends Mrs. Adams had shown her the kindest consideration and loving sym-pathy. 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. M'CUTCHEN, 1024 Park Avenue, New York.

MELVILLE C. FREEMAN. To the Editor of the Banner of Light :

I have been watching the Message Depart-ment of the *Banner* for a number of years, hop-ing to hear from some one of my many 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 communica-tion from MELVILLE C. FIREMAN, a gentleman with whom I was intimately acquainted from his carliest childhood; lived the next door neigh-ber and so for a Lundowstand bim the mesone bor; 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 recep-tion in the spirit-world, and whether he had but his cloud to the spirit of the spirit of the spirit.

tion 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 *Hanner* very much, al-though I am grieved to read of attempts to act fraudulently upon a subject of so much impor-tance as the life hereafter—upon which I ex-pect soon to enter, being at the advanced age of eighty years. Respectfully yours, SAMUEL ADAMS. Cape Neddick, York Co., Me., March 2d, 1882.

BENJ. W. LORD. Fo 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 youch for the correctness of the messages printed in the Banner of Light from the following named spirits: AN-NA A. BARTLETT, Melrose, printed Feb. 25th, 1882; CHARLES E. KEITH, Melrose, printed, Feb. 11th, 1882; SARAH A. HINCKLEY, Portland, Me., printed Oct. 15th, 1881.

THE RESPONSIBILITY OF MEDIUMS.

free Thought.

Fo 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 paraphernalla. 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, "IIe understood that Mrs. Reynolds claimed in this, as in a previous case of exposure in Ohio, to have been in an unconscious trance all the 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 toal of spirit-tricksters who trifle with the most sacred feelings of humanity."

Never were there truer words sucken 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 church to save him from merited conviction that for years I have endeavored to impress this | prove unsuccessful, he is more or less ceregreat truth on the minds of spirit-mediums, and moniously excommunicated; and this action 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 inroad 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 scances 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 exnerience, 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 medlum, 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

ualists, including probably a large majority of those claiming to be the most able exponents of its 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 rudimental 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 fancied 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

pirits), continues Mr. Newton, "however genuine may be some of the phenomena in her (Mrs. Reynolds's) presence, she is a detriment o 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 spiritguides 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 inas often as they may be invited by the provailing "conditions" in the circle, and bring disaster and disgrace on both the medium and the cause of "spirit-form materialization." "Judge not, that yo 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 trite 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 "he 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 dishonest ly, 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 affiditics-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 faith or a minister of any branch of the Protestant Church-as occasionally happens-falls from grace and is found guilty of certain immoralities, and the efforts of his

Anti-Compulsive-Vaccination Legislative Committee Hearing.

The Committee on Public Health, March 9th 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 40 o'clock to 1 o'clock, be 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. R. 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 dan-gerous and sometimes fatal, and is antago-nistic to physiology, medical science and na-ture. Vaccination is hased on the assumption that everybody will have smallpox. Vacci-nators express this assumption in recom-mending everybody to vaccinate. They do not differentiate persons susceptible, and per-sons non-susceptible to smallpox. Maturity, robustness, cleanliness and tranquility, togeth-er with proper sustaining conditions, are safe-guards 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. If 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 embry-onic pus from artificial smallpox in cattle was good, it would be appropriated to the bodily tissues like proper sustemance. Nature tries to expet all such mature. Bedraged and inocula-tion, now obsolucite and negating and inocula-tion, now obsolucite and negating and inoculavaccination. He objected to its practice expel all such matter. Bleeding and hiocula-tion, now obsolete and penal, were defended by the same school of doctors that now defends vac-Electing in 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. Har-ris, objected. He would not believe Dr. Noyes's statement about tying the cord at birth, even if given on each Dr. Noves availability that this state. given on oath. Dr. Noyes replied that this state-ment was authorized by nature, anatomy, physi-ology, experience and the teaching of Dr. Rich-ardson, Prof. of Obstetrics in Harvard Medical School. Dr. Noyes said he cited these frauds to School. Dr. Noves sain ne citen mese tranus to show that doctoral dishonesty was not confined to vaccination.] The sear and bodily sickness caused by vaccination is no sign of immunity from smallpox. Varioloid is a misnomer and is not dependent on vaccination, but is a mild

not dependent on vaccination, but is a mine form of smallpox. Vaccination, occurring independent of what engenders smallpox, cannot prevent smallpox. Vnccination is unscientific in trying to prevent disease without removing its cause. He ar-raigned the Massachusetts Medical Society for upholding vaccination, which is a homeopathic idea, and still expelling members for practicing homeonathy.

homeopathy. Vaccipation is cruel, unjust and absurd. Dr. Noves 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 ince, have been so unfairly compared, that a case has been apparently made out in favor of vaccination. He then quoted several authorities against vac-ingtion and flaws to compare the statements ination and figures to support his statements. 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 Belleyne Medical College, argued that smallpox was propagated, multiplied and inoculated for eighty years be-fore the days of Jenner by the practice of in-oculation. Such a state of things was produced that the public reaction marketing mark that the public revolted, vaccination was sub-stituted, inoculation declined, and smallpox diminished. Whatever credit was due to the abandoning 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 those natural laws which alone control it. Our ideas

derived from false education need revision. Dr. Booth read from Marson, the leading Engauthority on smallpox the disorder was not modified in the vaccinated, of the church is approved by men of an to-nominations. But how does this correspond with the action of a certain class of Spiritual-ists when some medium is plainly caught simu-ists when some medium is plainly caught simu-ist way and the source of the state-ment now made that none but the unvaccinat-ment now made that none but the unvaccinatamong the unvaccinated. There' the state-ment now made that more but the unvaccinat-ed 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 charac-teristics, and that all'departures from that standard were simply bogas sore arms. And the same writer admits that such genuine vac-cination 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 re-vaccination entails all the risks of the opera-tion without conferring any of the alleged benefits. Dr. Booth then asserted that unless the natural laws governing mortality could be subverted, no sickness of a fatal character could prevail among school children. Hence the scare that smallpox would or could be the scare that smallpox would or could be found to any extent in schools, under any cir-cumstances, is a gross misconception; and so is the superstition that smallpox is communi- At No. 9 Montgomery Placo, Boston, Mass. able by ordinary contact, or contagion, as it is termed. Mr. D. L. Milliken, editor of *The Coltage Hearth*, mentioned several cases of death re-sulting from vaccination. He earnestly depict-ed the injustice of excluding unvaccinated chil-dren 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. Vac-cinated children were admitted to the public schools; but other perfectly healthy children were not admitted, because it was feared they might infect the vaccinated children. But they certainly could not infect the vaccinated chil-dren, if vaccination were the sure preventive it is termed. dren, 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 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 Massa-chusetts by the Constitution of the State. Such rights are natural, because they are in-herent in, and are born with the person. Exer-cised in their normal direction, that is, in their right courses they have acquired the name of herent in, and are born with the person. Exer-clased 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 perverts 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 vio-lates the natural and the constitutional rights of the citizen. Compulsive vaccination, there-fore, in Massachusetts, is doubly a crime. Its enforcers are criminals; and they who encour-age it are abettors and accomplices in the crime. The prime criminals are the compul-sive-vaccination legislators, who in scripture phraseology frame mischief by a law. If the width and extent of its mischief, such legisla-tors are atrocious criminals, because they seek wrongfully to invade every home in the State, and to propagate cowpox and other diseases among its innates. Idiotic is their 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 doo-tors. Compulsive vaccination indicts a certain natural owners, and not to legislators or to doc-tors. Compulsive vaccination inflicts a certain wrong on all the people of a State to prevent

the possible happening of an uncertain cyllon a fraction of the people of the State.

" Rather bear those lifs we have Than fly to others that we know not of."

5

Many churchmen of the middle ages racked and burned the living bodies of heretics pro-fessedly to save their souls from certain future hell. Many allopathic doctors of the nineteenth century coerce vaccination upon healthy teenth century correct vaccination upon healthy persons, professedly to save their bodies from possible future smallpox. The excuse proves the ignorance, the cupidity, the cowardlee and cruelty of the parties profering it, either to justify religions persecution or compulsive vac-cination. By their fruits ye shall know them. Persons unmindful of other persons' rights, h-wardly are revening wolves.

wardly are ravening 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 tifteen years' experience in medicine, and had outgrown the vaccination supersition. As a student he blindly accepted the vaccina-tion dogma, but was soon taight to disbelievo in it. This 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 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 vacci-nation are censurable. He believed they were doing what they knew to be wrong. He believed Jenner to have been a knave and charlatan, and all his followers likewise. He portrayed in a striking manner the resemblance of vaccind disease to synhilis: He believed with others that the two diseased conditions are allied. Al-lusion was made to disease, death and physical weakness following vaccination. He denomered the vaccination laws as unconstitutional and the vaccination laws as upconstitutional and outrageous. To poison and inoculate little chil-dren 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.

Gone 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, VL, who died suddenly in his wagon on Wednesday evening, March 8th, while driving home from Plymouth; where he had been on an errand of mercy to bring a young girl to attend upon a slek neighbor. In driving home the young girl says she noticed him swaving 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 doubt less done it efficient service. For the last twentyfive or thirty years he has been a falthful worker in the cause of Sphitualism, and numbers in Bridgewater and other places will seriously 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 carlies(and most efficient me-

diums, 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 herhour 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, Wiléy, of Rockingham, VI., 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 licantiful 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.

EM 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 coöperation of all Spiritnalists on the Pacific Coast in his effort to pro-

MESSAGES TO BE PUBLISHED.

Feb. 24.—Jool Goddard; Aunt Libble Hatfield; Ephraim Chase; Jonathan Buffun; Charles T. Colt; Jennie Price; Algornon Palge; John Henry Smith. Feb. 23.—Ilenry Ward; Thomas Tifin; Mrs. Mary Ann Robeson; Dr. J. A. Beggs; Marion Torrey; Bobert Ander-

Robeson; Dr. J. A. Beggs; Marion Torrey; Robort Ander-son. 'as' and 'as' and 'as' and 'as' as a state of the son the

Verifications of Spirit-Messages.

C. E. PRESTON. To the Editor of the Banner of Light: To the Editor of the Banner of Light: The communication in your paper of Feb. 25th, given by Spirit C. E. PRESTON, is fully re-cognized by me. I made the lady's acquaint-ance some five years ago. She was then a com-parative stranger in New York City, where I reside. Her style of writing is characteristic, and I can verify the incidents in her life she re-fers to Of on extremely sepaitive nature she fers to. Of an extremely sensitive nature, she

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- | Florist, publisher, Rochester, N. Y.

of the church is approved by men of all delating 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 overriding 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 convincement 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 hinder their soul'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 holicst affections, the love and memory of the living for the dear 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 DISEMBODIED SPIRIT'S THEORY of the Ori-gin, Nature and Destiny of Man, as a Creation Based on his Conception of the Geological and Inspired Bible Teachings, having refor-ence thereto. Boston: Colby & Rich, Pub-lishers.

The spirit who gives his views in the above pamphlet 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 im-mortal spirit until the birth of Christ; all who pre-ceded him were mere brutes, and when the physical organization ceased to be imbuded with life, then obliv-ion followed. This spirit is the first one that has ever discovered the dividing line between mortality and im-mortality, 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 elimi-nating its egregious blunders and mistakes.—Religio-Philosophical Journal.

RECEIVED. -- VICK'S ILLUSTRATED MONTHLY MAGAZINE for March-James Vick, Seedsman and mote a knowledge of Spiritualism and present its truths to investigators.

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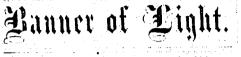
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regisal. Notices of Spiritaalist M. ethigs, in order to insure promp insertion, must reach this office on Monday, as the BANNET of "Light goes to pressevery the day.



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 $B_{\rm BC}$ fusioness Letters should be addressed to ISAAC B. Right, flanner of Light Publishing House, Boston, Mass, All other effects and communications should be forwarded to Li THER COLOY.

THE WORK OF SPIRITUALISM Is as broad as the universe It extends from the highest spheres of angelic life to the ovest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to missimankind. John Program.

A Quarter of a Century.

The BANNER OF LIGHT has now been issued for twenty-five years, or through fifty volumes, and with the present number begins the twenty-sixth year of its existence. Its present appearance in the hands of its thousands of readers, in all parts of the world, is the best attestation of its character and condition. Age has served to ripen its powers and collect and concentrate its purposes. It has extracted wisdom from experience, and gained strength with continued service. From the day of its origin it was inspired with the life and light derived from the invisible spirits who summoned it into being, and it has faithfully obeyed those voices from the other world which have been made audible for its conduct and management. Whatever it is or has been, therefore, is due to the guidance of those who see further than mortal eyes and are best capable of instructing and inspiring human action."

It is altogether needless to say that the inspiration of its past will continue to be the inspiration of its future existence." As it entered spirit service in the beginning, it will continue in that service to the end; without calculation, without selfishness in design, with only the good of humanity set before it as its main object, and with no other aspiration or determination than to spread a knowledge of the reality of spirit communion and spirit cooperation, it will go on with the sacred work to which it has been appointed, trusting as heretofore to question of their fructification and growth. For most remarkable and startling." the guidance and support of the superior intelligences of the invisible world-intelligently following their wiser instructions, heeding nothing of the fleeting and futile obstructions of an envious and unspiritual criticism, and filled with faith in the ultimate accomplishment, through human agencies, of sublime and glorious ends to which merely human foresight is confessedly unequal. This is, as we well know, the work of years, of generations, and not to be compassed in a day. Having labored for a continuous quarter of a century in this work, we may speak with something like confidence on a subject that has served to impart to us so valuable an experience. It is not, by any means, across velvety fields and by smooth and pleasant paths that the course of the BANNER has been directed during this time. The best service in this world, we find, is not done among the pleasantest surroundings or under the least troublesome conditions. Labor would not be so precious in its results if it were not so largely pure sacrifice. Patience of spirit, endurance, fortitude, charity-these are essential elements in any labor that brings a rich and lasting fruition, and in spiritual efforts above all others. Over obstacles that, we thought at the time, need not have been thrust in the way; in spite of disappointments that seemed only to hinder instead of advance; through even repeated combinations of hostile elements-hostile because of thoroughly human, rather than of spiritual origins, and past self-styled rivalries that ought to have proffered the friendliest cooperation, rather; the BANNER has held evenly and tranquilly on its way, assured that all these things were but tests and temporary, and that there could be no such complete and lasting vindication as devoted service always furnishes through its works. Therefore we feel no reason to repine at the many trials of our charity, our patience, and even our faith, which have beset our path for the past twenty-five years, and interjected themselves into our unbroken labors. They have all been for good, doubtless, to others as well as to ourselves, and we have occasion to feel grateful that they have occurred. Spiritualism, like the other great world-truths which have preceded it in the order of time, has gained by being cut back-to the original plant, like a hedge; that it may grow denser, and show a more living green, and be of a larger and' better service, and endure for a longer time. Such is the law of growth, in all things at least that are associated with the human. The gourd runs to the roof in a single night, while the oak strews its acorns on the soft sward below for a century or more. This cutting-down process, as we sincerely believe, is for the single purpose of forcing Mon-ERN SPIRITUALISM to keep its life close to the phenomenal facts, those few and simple things which carry in themselves the perfect demonstration of immortality. These, as experience must by this time have taught all Spiritualists, are not to be discarded.

in evidence, and Spiritualism proffers them in abundance and in great variety. It is upon have been sent first. And it is no presumption whatever to say that if such had been the case, the world would scarcely have heard of the new, visible, audible, tangible proofs of immortality, but would have only become more inextricably lost in the dense fogs of human speculations, and still more confounded by the marvelous mirages that are the be-alls and end-

alls of merely human wits. Let us rather take

to heart the fact that phenomenal Spiritualism is the foundation, as it was the beginning and promise, of all that is to come. When we reach the stage of individual theorizing in Spiritualism, at which one comes forward to demand a hearing for his opinionswhich readily take the form of dogmas, as they already possess their spirit-we come to the stage of development where self-elected leaders begin to make their appearance and to claim exclusive individual consideration; to the stage NEW YORK CITY; BROOKLYN (N. Y.); BUFof factious proposals and selfish combinations; to the stage of rivalries, envy, backbiting, slander, and all manner of evil speaking, If this is more rather than less spiritual, we confess to entire ignorance of what genuine Spiritualism signifies. Not until the class of speculationmongers made their appearance among Spiritualists, counselling contempt for the phenomena and the kicking away of the golden ladder by which the angels descend and ascend, had anything been whispered of class, or faction, or interest, or coterie within the ranks of Spiritualists; showing conclusively that if Spiritualism had come to the world in the form of one of these cloud-speculations, without substance for humanity, or life and light for the spirit of humanity, it would never have arrested the world's attention as it has, or suggested the only salvation from the increasing Materialism of the

age. The question of Organization has at times, within the past quarter of a century, assumed prominence as an issue among Spiritualists, and it is one of acknowledged interest and importance for all. Yet we have the history of former revelations of truth to the human race to guide us in our dealings with so large and comprehensive a suggestion. We are fortunately able to avoid the errors of other times and steer clear of the rocks on which they have split. Recognizing that it is in order to vivify human affairs with spiritual forces more positively than at any former period of the world, and that it is to bring mundanc concerns into closer relations than ever with the supermundance that MODERN SPIRITUALISM made its descent among men in these latest days of human history, it is not lightly to be denied that there does exist a necessity for framing and fitting into human forms and human expressions the truths which are sent down to us from the invisible spheres, and presenting them in such array and order as shall serve to collect and concentrate their subtle influences without seeming to usurp authority over the conscience and the conduct of the believer. This, as we hold, is the important problem that yet remains to be solved, and time is to be accepted as an important factor in its solution.

Everything on earth of which we possess concious knowledge is a growth, rather than a distinct creation; and Spiritualism began with sowing its seeds broadcast in men's minds and

J. Frank Baxter

 \mathbf{OF}

BANNER

Has drawn crowded houses, the past two weeks these facts alone that all the theories and spec- in Providence, R. I., every available spot having ulations in which the human mind is fond of been occupied, and hundreds obliged to leave indulging are to find even the slightest basis for want of even standing room in vestibule or and foothold. If we could have had the price- ante-rooms. Mr. B. had on two previous occaless gift of Modern Spiritualism without the sions lectured before the Free Religious Society phenomena, it is according to the reasoning of Providence, of which Mr. Frederic A. Hinckeven of the theorizers who now discard them ley is the resident pastor. His matter and manthat the phenomena would never have been ner were such as to raise an earnest desire to given. If the world could just as well have hear him on the spiritualistic platform; and acdone without the latter, the theorizers would cordingly he was secured to inaugurate a series of lectures under the auspices of a newly formed Society of Spiritualists. The meetings have been most successful. Mr. Baxter's lectures have been practical, logical and forcible, and yet spiritual. Ilis delineations have been marked, unerring and conclusive. He informs us he has been very busy this season, and his Sundays-and many week-days-are engaged for months to come, unless we except May, for which time Chicago, Ill., holds some little claim on his services ; otherwise he will be in Providence.

The Thirty-Fourth Anniversary

Of the advent of Modern Spiritualism will be widely celebrated this year by pleasant and mentally profitable commemorative services. As will be seen by reference to other pages of this issue, the Spiritualists in Boston, MASS. FALO (N.Y.); PROVIDENCE, R. I.; HAVERHILL MASS.: CLEVELAND, O.: SAN FRANCISCO, CAL. CHICAGO, ILL.; and elsewhere will on or near the date of March 31st, bear joyful witness "to the faith "-and knowledge too-" which is in them." May happiness for the present, and unity of purpose for the future, be the outcome of these commemorative meetings, and thus the best interests of the great cause of a demonstrated immortality be strengthened and advanced.

85 Not long since Mr. E. W. Wallis came to this country highly recommended as a true Spiritualist and good man. The American Spiritualists have uniformly treated him as such. But he does not seem to be satisfied with his good treatment; or, if he does, he takes a very questionable method of making it manifest, as he goes out of his way, it seems to us, to prejudice the public against one of our best mediums by a letter contributed to our London contemporary, Light, in which paper, in its issue of March 11th, under the heading of 'Spiritualism in America; A Sham Séance"-he proceeds to describe a sitting with Mrs. Hull, of Brooklyn-simply one sitting, and he an invited guest at that-in which he says that on looking into the dim recess of the cabinet he saw a mask-not the medium, as he had supposed, but a mask, with some loose hair thrown around it, etc. Probably to please Dr. Crowell, and a small class of Spiritualist's with similar views on both sides the Atlantic, the young man who saw so much in "the dim recess of the cabinet" on the occasion referred to, apostrophizes in this vein : "How long, how long shall these things be !" etc., etc. Now, we know beyond the possibility of a doubt that Mrs. Hull is a bona fide medium for the materialization of spirit-forms, as do others in this city and elsewhere, notwithstanding what may be said to the contrary.

85 Dr. Slade was in Indianapolis on the 9th, and an account of a scance given to a representative of the Times was published in that paper the next day. The writer admits that it was an impossibility for Dr. Slade to have produced the writing that was heard to be written and appeared on the slate, and that how it was done was past all comprehension of his. A reporter from the Journal office was also present, and in an account of events that transpired fully enhearts, before it bade them make the slightest dorsed the opinion above stated, adding, "the

Berkeley Hall Meetings.

LIGHT.

On Sunday last, March 19th, W. J. Colville delivered two fine inspirational discourses in Berkeley Hall. In the morning the subject was, "Do we all get what we Deserve in this Life?" and in the afternoon (chosen by the audience), "What is God ?" In both discourses the inspiring intelligences ably combated a prevalent error that there is any lack either of justice or mercy in the laws of the universe. However inexplicable many portions of the discipline of life may be, the concurrent testimony of the most enlightened spirits communicating with the earth in all ages has led to the assured conviction that every wrong will be righted, and ample compensation afforded all. Those who suffer most in a short time develop most rapidly into celestial bloom, as every sorrow only intensifies our capacity for enjoyment. No matter why or how we suffer, without sorrow's discipline the power to enjoy would never be ours. While disclaiming all absolute knowledge of the Infinite, Mr. Colville's guides assured their auditors that in ville's guides assured their auditors that in every sphere mind is the ruler and matter the servant, and holdly declared the reasonable-ness of acknowledging an apprehensible, even though incomprehensible, Deity, who is spirit, whose attributes are love and wisdom. No ab-stract can possibly give the faintest outline of these powerful lectures; they will soon be pub-lished, and will well repay close study, as they are replate with the most valuable surgerstive re replete with the most valuable suggestive thought.

On Sunday next, March 26th, at, 10:30 A. M., Mr. Colville's subject will be, "Trees Known by their Fruits"; and at 3.P. M., "The Jewish Naion; Its Mission, its Trials and its Victories." On Monday, March 27th, a native Hindu, in the costume of his own country, will speak at 30 Worcester Square on the religion of his own land, stating his reasons for refusing to become a convert to Christianity. This is a rare oppor-tunity offered to the public of listening to a native Buddhist. A collection will be made to aid him in his work. aid him in his work. Mr. Colville will lecture in Dana, Mass., Tues-

day and Wednesday, March 28th and 29th. He is open for engagements out of town for week-day evenings. Remember that the Ladies' Be-nevolent Union meets at 2 P. M. every Thurs-day for work at 30 Worcester Square. All ladies invited; public entertainment for ladies aud gentlemen at 7:45 P. M.

THE THERTY-FOURTH ANNIVERSARY of the THE THERY-FOURTH ANNIVERSARY of the Advent of Modern Spiritualism will be celebra-ted in Berkeley Hall on Thursday evening, March 30th, with a grand sacred and miscella-neous concert, when the following and other eminent artists will appear : Miss Ella Cham-berlain, the peerics whistling soloist ; Madamo Marie Fries-Bishop ; Miss Alta Pierce ; Mr. Her-bert Clavering ; W. J. Colville ; Geo. C. Harold. The programme will be a rich and varied one. Anniversary services on Sunday. April 2d. morn-Anniversary services on Sunday, April 2d, morn-ing and evening, with special musical attrac-

The board of government of the Ladies' Be-nevolent Union, of Berkeley Hall Society, de-sires to call attention to a Fair which they pro-pose holding at Berkeley Hall early in April in aid of the Boston Spiritual Bethesda and the worthy poor. Contributions of money and ar-ticles for sale will be gratefully received, and may be sent to 30 Worcester Square.

En As the BANNER enters to-day upon another period of its labors in promulgating the grand truths of the Spiritual Philosophy, still sceping up its enlarged form at the original price, \$3 a year, it is desirable that all the friends of the Cause use every effort in their power to increase its subscription-lists. Lecurers, especially, whose appointments are published gratuitously on its pages from week to week, should call attention to this paper from the rostrum, and solicit subscriptions. By so doing friends will strengthen our hands in spreading the divine truths of MODERN SPIRIT-ALISM broadcast throughout the earth

ED Correspondents inform us that the appreciation in which the faithful services of Mrs. Elizabeth L. Watson in San Francisco, Cal., are held, is indicated by the fact that large and attentive audiences are in constant attendance at the meetings of the society for whom she has preparation for their reception, or raised the results brought about by the medium were spoken for the last thirteen months, and in whose service it is hoped she will be retained

MARCH 25, 1882.

Doctors in Legislatures.

Duke St. Simon, in his "Memoirs," mentions that Louis XIV., being in want of money and other means to carry out his projects, and yet tormented with scruples of conscience for ruthlessly taking the property of his subjects, consulted his confessor and other doctors of the church. They decided that all the wealth of his subjects was the king's property, and that when he took it he only took what belonged to him. The king said that this decision had taken away all his scruples and restored him to his colmness and tranquility.*

This anecdote came to mind in reading Dr. Buchanan's Tyranny Unmasked in the Banner of Light of March 18th. If one may judge from their acts and pretensions, modern allopathic doctors, or, as they assume to call themselves, the Regular Faculty, seem to think that themselves are masters, and that the people are their servants. The time has been when kings were masters and the people were their slaves; when priests were masters and the people were their slaves; and now the doctors assume to be masters, and would make slaves of the people. ", If one doubt it, let him read again Dr. Buchanan's analysis of a proposed statute soon to be brought before the New York Assembly in the interests of the Regular monopoly Faculty; which statute, if enacted, Dr. Buchanan says, would at once annihilate "magnetic, hydropathic and electric practice, and render the entire community abject slaves in the presence of the awful majesty of a doctor with M. D. attached to his name."

An eloquent writer in The Modern Review of April, 1881, impeaches the morality of the medical profession. He notes that the doctors are getting themselves into public offices as healthofficers, inspectors of nuisances and coroners, and are daily assuming authority, which has a prevailing tendency to become meddling and despotic. After an elaborate exposition of their rise, progress, monopoly and artful management and plots as a profession, he thinks he has succeeded in establishing among other conclusions:

I. That the pecuniary interests of the profession continually override the interests of patients.

II. That .their trade-unionism militates against the proper performance of their duties in various public and private offices.

III. That their further increase of legislative power holds out a serious threat to the personal liberties of all the lay members of the community.

In the present Massachusetts Legislature there are ten so-called physicians. Four of them were on the committee which recently heard the petitions for the repeal of the compulsive vaccination statutes. Not unlikely many of the attendants at that hearing, as they witnessed the offensive interruptions, badgerings and even affronts offered by the medical members of the committee to the speakers, were satisfied that the committee doctors more clearly contemplated the prospect of private gains than of public benefit in any legislation they might advocate. Especially are doctors unfit persons to be visitors or supervisors at lunatic asylums, offices which they are now sceking to create for themselves. Physicians of the same school are too clannish and unserupulous, too much interested to conceal one another's blunders, or to support one another's opinions, to be impartial; and if of different medical schools, they are too hostile and acrid to one another to be truthful or just in their judgments. Moreover the emptiness of their professional opinions as experts in questions of sanity or insanity became sadly conspicuous at the recent Guiteau trial; and their value is now discredited or repudiated by leading medical and law journals throughout the country. A visiting board of business men without a physician among them would be far more openminded, impartial, truthful and just in its action than a board composed exclusively of doctors. Lord Coleridge, in the last February Review, commenting on the defenders of vivisection, (most if not all of whom are doctors,) intimates that the tone they take, has become so peremptory, their principles so alarming and so immoral, that grave mischiefs must follow parleying with them. Labouchere says: "Probably no body of men are more narrow-minded and more pragmatical than English Orthodox medical men. To vivisect a jackass in the name of science," (he might have added, or, in the same name, to vaccinate children and women.) "and to let a human being die in the name of professional etiquette, are cardinal articles of their creed." Can any one tell of what probable benefit to President Garfield were the physicians and surgeons who attended on him in his last sickness? They did not extract the assassin's bullet, until after his death. Nature encysted it, and thus prevented it from doing further injury. My own conviction is, that if President Garfield had been nursed by healthful, motherly nurses, and not dosed and experimented on by regular physicians, he would now be the living President. After awaking from one of his slumbers induced by morphine, it is said he mentioned that he had dreamed that the doctors were killing him. Was it a dream or a shadow of the coming event? Propositions are now before Congress to appropriate large sums of money to those physicians and surgeons for their attendance on Garfield. Is such expenditure in payment for what they did do or for what they did not do, viz., restore Garfield to health? They blundered, and Garfield died. Recoupments are allowed against mechanics who botch their work. A similar rule enforced against doctors and surgeons, would be likely to diminish the incomes of some of them very seriously. vet it would be just. A mechanic's blunders are oft apparent to the eye; but, alas ! the grave conceals doctors' mistakes and surgeons' blunders. The first Constitution of the State of New York, 1777, reciting that "whereas we are required by the benevolent principles of rational liberty, not only to expel civil tyranny but also to guard against that spiritual oppression and intolerance, wherewith the bigotry and ambition of weak and wicked priests have scourged mankind," prohibited ministers of the Gospel from holding office in the State. It may be well to consider whether in view of the unceasing, unscrupulous, and selfish projects of doctors to manipulate legislatures, city and town governments to their private interests, and against public welfare, a prohibition of doctors from holding any national, State, or town offices, A. E. G. may not be desirable.

This is an age that peculiarly demands facts | appear in our columns next week.

so plain and direct a reason do we believe that whatever forms Spiritualism may in the future deem best to cast itself in, for the readier and profounder acceptance of the race, it will itself suggest and prepare, and in its own good time and way. As it surprised all of us with its coming, who had never paused to give a thought to our readiness or unreadiness for it, so is it likely to surprise us no less in discovering-without the customary announcement or proclamation -the most effective and proper methods for its conservation as a lasting power in the lives and conduct of men. We need not make haste, therefore, to present it with our ingenious inventions for doing the work which will be done through us rather than by us, but would far better work on in the illumination we now have, confident that we can do nothing that will not help on the preparations of which the invisible powers will be ready to avail themselves in good

time. And let none of us prove recreant to the trust confided to us in the class of spirit-agents which we denominate mediums, for so long as we show ourselves incapable of dealing justly and tenderly, properly and gratefully with these our chosen organs of speech for the spirits whom we invoke, we surely ought not to flatter ourselves that we are yet capable of being entrusted with the far larger responsibility of spiritual organization, with the strictly human management it implies.

They who would discard the services of mediums, through whom came, and still continue o come, the resistless proofs of a life beyond this life, and a continuation of the interest of disembodied spirits in the affairs which chiefly concern us here, convict themselves of an individual conceit that scarcely allows Spiritualism to share its room in their being. The BAN-NER has consistently and persistently protected this class of human sensitives, these children who are appointed to carry the welcome messages to our world from the other one, as persons to be specially cared for and cherished by Spiritualists, that their precious and peculiar gifts might not degenerate by sordid or sensual contact with the world around them, or be swallowed up in the noise of rival pretensions and jealous criticisms. The more they are sheltered and screened from those very influences whose contamination forms the subject of adverse criticism, the more must they commend themselves to those even who now manifest the greatest hostility to them. Hence it is the first and the sacred duty of Spiritualists everywhere to shield their mediums, and by so doing they will themselves most effectually purify them from the influence of contact with that which is at enmity with all genuine Spiritualism.

1997 A report sent us by Mrs. Milton Rathbun, of the impressive services recently participated in by a number of mediums in New York City at the funeral of Mrs. B. F. Montgomery, sister of Mrs. Amelia H. Colby, will

Dr. Slade's visit to Indianapolis occasioned a another year. The rapid growth of a belief in renewal of the interest heretofore existing there | Spiritualism in the city, and indeed throughout in Spiritualism, particularly among gentlemen of the press.

207 The spirit-form materialization séances in this city continue to be of the most satisfactory character, conclusively proving, by ocular demonstration to the hundreds of visitors who have attended them, that many of our spiritfriends can and do return to the earth-life, if only for a brief period, and hold converse with their loved ones yet remaining in the mundane sphere of existence. It is the best and most convincing proof possible of immortality, and we feel deeply thankful to the great spiritworkers who have thus vouchsafed us this blessed knowledge.

ET The attention of our readers is directed to the announcement in another column of a new publication just issued by Colby & Rich. "NATURE THE ONE AND ONLY DEITY," by John Franklin Clark. The theory advanced by the author possesses deep interest, and is presented in so able, clear and comprehensive a manner that no one will fail to be edified by an attentive perusal of the work.

ET A telegram to the Boston Herald from Paterson, N. J., March 14th, says :

"W. H. Rosenstranch, a wholesale notion dealer of Newark, was arrested here to-day on a charge of blasphemy, and abusing the mother of Christ, by calling her improper names. The accused gave \$250 ball. The complainant is a German Catholic. Blasphemy is a crime in New Jersey, punishable by fine or imprison ment for one year.

105 We learn that Dr. J. V. Mansfield, the world-renowned spirit postmaster, will be at the anniversary exercises of the Brooklyn Fraternity on Friday evening, March 31st, and see and give names of spirit friends.

107 Mr. J. M. Sandridge, writing from New Orleans, states that a recent visit of Mrs. De Wolf, of Chicago, to that city gave great satisfaction to all who had an opportunity of availing themselves of her mediumistic services.

C. E. Watkins is now at his home, Lawton Station, N.Y. He will leave during the early part of the coming week for Norwalk, O., thence he is to go to Mason, Mich., and about the first of April will visit Mayville, N. Y.

10 John F. Coles, a well-known journalist and lecturer on Temperance, Spiritualism, etc. closed his carthly career at his residence in this city on Friday, March 17th, in his sixty-ninth year.

107 A suggestive report of the remarks made and arguments advanced by the petitioners against compulsory vaccination in Massachusetts will be found on our fifth page." Read it!

837 It will be seen by his card in another column that Mr. F. M. Coburn is holding seances at 30 Worcester Square, Boston, for the development of mediumistic gifts.

the State, may be in a great measure attributed to Mrs. Watson's indefatigable labors.

107 Notwithstanding many statements to the contrary, reliable people in Brooklyn and Cincinnati attest to the truthfulness of Mr. Ackerly's mediumship, the distinguishing feature of which, it is said, is the materialization of spirithands. We are glad to learn these facts in his case, although we are not satisfied with the untruthful statements he has made in his advertisements.

50 Dr. J. M. Peebles is furnishing for publication in The Great West newspaper a series of chapters under the heading, "Peebles's Pilrimages, or Travels in All Lands." Each issue of that paper for the year 1882 will present one chapter of these very interesting and instructive experiences. The number for March 11th contains chapter tenth.

27 Dr. J. A. Shelhamer, magnetic healer. has removed his office from his previous location in South Boston, and can now be found at Room 3, 81 Montgomery Place, Boston, on Monday, Wednesday, Thursday and Saturday of each week.

SO "PSYCHE" (magazine), No. 1, for March, formerly The Spiritualist (newspaper), London, is received. Will notice next week. The editor hopes "that the ruling spirit of Psyche will be one of peace and good will to all men."

ED We have on file for publication in the immediate future several important public addresses by prominent Spiritualists, and a great variety of interesting articles from valued correspondents.

25 Read announcement, on the eleventh page, of Dr. Eliza Stillman, warmly commended by the late President Garfield and other noted ersons

We learn that Mrs. Hart, formerly Mrs. Leeds, one of the veteran mediums of the New Dispensation, has recently passed to spirit-life

ET Mr. and Mrs. Bliss are now located at 73 Hanover street, Boston. Their séances, however, will continue at 30 Worcester Square.

SEND name and address to Cragin & Co., Philadelphia, Pa., for cook book free.

Congress ought to enact a law at once to prevent speculators getting up "corners" in bread-stuffs. The ocking up, by a few capitalists, of the staple food of the country, thus obliging the poor man to pay extra for his loaf of bread, in order to put more money into speculators' pockets unjustly earned, is simply infamous. Enriching the few at the expense of the many, especially in this particular, should be stopped by a tringent United States law.

In reference to insane murderers, says the Boston Herald, there is not a case in which the plea of insan-ity, as a defense, has been successfully made for a same nan, so far as can be known. 1000

* St. Simon's Memoirs, Vol. 11., p. 357.

J. W. Eldrich writes, March 18th : "Mr. Rothermel, the medium for manifestations in the light, who of late has done so much good work in Brooklyn to reëstablish confidence in the phenomena in the spiritual ranks, will go East on the 20th. He has many engagements in Worcester, etc. His address will be care E. A. Pratt, Milford, Mass., Box 99.

BANNER LIGHT. \mathbf{OF}

BRIEF PARAGRAPHS.

We seem to hear the intelligent reader exclaim, This is a magnificent number of the Banner of Well, IT IS! On its first page will be found Light." one of the grandest lectures ever delivered by Mrs. Cora L. V. Richmond; a superb one on the eighth page by Mr. W. J. Colville; a very strong letter, from Bro. C. E. Taylor, a devoted Spiritualist, of St. Thomas, D. W. I., on the tenth page; on the second page, Dr. G. L. Ditson's able Review of Our Foreign Spiritualistic Exchanges, etc.; the fourth page, and a portion of the fifth, contain unusually interesting reports of spirit messages given at the Banner Free Circle-Room-together with other important matters scattered over its ample pages, which will not probably escape the attention of our intelligent patrons.

The wife of Daniel Webster died at New Rochelle, N. Y., on the 27th of February, aged eighty years.

Another Victim.—A young lady in LaCrosse is in danger of losing her arm from the effects of vaccina-tion.—Fox Lake (Wis.) Representative. Oh, Tennyson ! oh, Tennyson !

Your muse to Random's gone. And left your bark in Regent Park, Most desperately forlorn 1-DIGBY.

Fast Day, Thursday, April 6th.

In the Iowa Legislature a Woman Suffrage amendment to the Constitution has passed both Houses. Should its next Legislature ratify it, the measure will then go before the people with excellent prospects of

The motto of the Californians has been for a long time-"The Chinese must go!" But now it cometh to pass that they must n't come, says Congress.

MARCH BREEZES.

Chill airs and wintry winds ! my ear Has grown familiar with your song ; I hear it in the opening year, I listen and it cheers me long. —[Longfellow.

Emperor William, of Germany, fell down stairs on the 17th inst., and was slightly injured. He is aged; and should beware of the stair.

The Boston Traveller says that the Salem Register does not often indulge in editorials not prepared by the scissors ! Is n't this rather rough on the Register ?

Rev. Arthur Anniceseed, of Utica, is a disciple of Wilde, and pronounced by his lady parishioners a very zephyr of poetic piety. His preaching is very delicate. Last Sunday he read a portion of sacred writ detailing a rehearsal of Jonah's submarine adven-tures. "We now come to Jonah," said Arthur, " who passed three days and three nights in the whale's-ahem-society."-Watertown Times:

A" Gentle Spring" Itom .- Hens scratch up flower bods only when they are barefooted. That's why women run out and "shoo" the hens to keep 'em from doing damage.

Two weeks have passed, and the murderer of Mrs. Bell has not been found.

If any publication seems to have fallen "still-born" from the press, and also from the general interest of the community, it is the "revised version of the New Testament," exclaims a "Churchman" in the semiplous Boston Traveller.

Six weeks of rain in Rio de Janeiro have caused im mense floods, destroying several towns and drowning many persons.

Chili affairs are cooling off.

No wonder there are "strikes" of operatives in our factories when their wages are reduced to eighty-five cents a day, as has been the case recently in Law. rence. Mass., while these factory stocks are selling in the market at 100 per cent. advance !

Movements of Lecturers and Mediums.

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

Jennie B. Hagan spoke in Kingsville, Ohlo, Saturday evening, March 4th; in the Christian church, South Ridge, O., March 12th ; in Cherry Hill, Pa., March 16th; in Madison, O., March 19th. Address Conneaut, O., till March 25th, after that South Royalton, Vt.

Miss Lessie N. Goodell lectured before large and appreciative audiences in Hartford, Conn., March 12th. She is engaged for the anniversary services of Modern Spiritualism in Hartford March 26th. She was to speak n New Haven March 19th. She will, in all probability, be in Greenfield, Mass., two Sundays of April, then visiting New York State, where she would like to make further engagements. Address Amherst, Mass.

H. B. Morse writes: "I spoke in Newburyport,

day, March 29th, 8 P. M. Dr. Monck will heal the suffering without money and without price.

The Rev. Charles D. Lothrop (formerly a Congregationalist minister), having become convinced of the truth of spirit-return, as demonstrated to him through his own mediumship, will make engagements to lec-ture, attend funeral services, etc. Spiritualist Societies or Lecture Committees desiring his services can address him at Hotel Ellot, Boston Highlands, Mass.

Miss Jennie Rhind lectured at Peabody, Mass., on Sunday last, March 19th, afternoon and evening, and gave a number of visions in typical verse at the close. Miss Rhind will speak in Wakefield, Mass., next Sunday, March 26th, and would like to make engagements for April. Address 19 Essex street, Boston, Mass.

Mrs. M. W. Leslie addressed a large and appreciative audience at Taunton, Mass., Sunday, March 12th. Several tests were also given, and recognized. Mrs. Leslie is prepared to make engagements wherever her services are required. Address 152 Castle street, Boston, Mass.

Spiritualism in Portland, Me.

Spiritualism in Fortland, Mc. The sociable and supper of the Spiritual Soci-ety in Mercantile Hall was a grand success. The hall was crowded, and the tables loaded with those good things likely to tempt the inner man, were well patronized. After the people had satisfied their wants in that direction the meeting was called to order by Mr. Berry. Ap-propriate selections were finely executed by the choir. Mrs. Berry delivered an invocation choir. Mrs. Berry delivered an invocation. Mr. Fuller gave a lecture full of that earnest-ness which comes from the sould at its conclu-

Mr. Fuller gave a lecture full of that earnest-ness which comes from the soult at its conclu-sion Mrs. Berry gave some remarkable descrip-tive tests. This lady is a young medium of great promise; and if encouraged in her development will undoubtedly become an able worker on the spiritual platform. Sunday, March 19th, was a perfect day, and Mercantile Hall was filled to overflowing, many heing unable to get even a look into the hall. In the afternoon Mr. Faller delivered a lecture upon "Our Hope of Immortality," and in the evening he discoursed upon "Our Knowledge of a Future Life." In both discourses were blend-ed eloquence, humor and pathos in a manner peculiarly characteristic of the gifted speaker. "Mr. Edgar W. Emerson, of Manchester, N. H., gave, at the close of Mr. Fuller's lectures, striking tests of spirit-presence. If e is pro-nounced by many the best platform test-medi-um they have ever seen. One thing is certain— he gives descriptions, incidents and names very accurately. He gave, during the day, forty-four names and descriptions, nearly all of which were recognized.

were recognized. Messrs. Fuller and Emerson will be present at

our regular Thursday evening meeting of this week, and will conclude their present engagement with us by occupying our platform next Sunday, March 26th.

The Music Hall Celebration.

Having completed arrangements for the observance of the Thirty-Fourth Anniversary of Modern Spiritualism at Boston Music Hall, we take pleasure in making the announcement to the public, trusting the enterprise will meet with the liberal patronage it deserves. No pains have been spared to make this the best affair of the kind ever given in our city. Look at the following names:

New York will be represented by Mrs. Nellie Temple Brigham ; Brooklyn by Mrs. F. O. Hyzer, of Baltimore; Philadelphia by Mr. Ed. S. Wheeler; Vermont by Miss Jennie B, Hagan; the far West by Mrs. A. II. Colby and Mrs. Smith; our own city by Mr. W. J. Colville, founder of the Berkeley Hall Society, Mrs. M. A. Brown, John Wetherbee, Esq., Eben Cobb, Mrs. Dr. Waterhouse, Hattie E. Wilson, and others.

As elocutionists we present the names of Jeannette Howell, Belle C. Eaton, Susie M. Adams, Fred Cooley.

Vocal music will be under the direction of Mrs. Wontworth. The price of tickets has been placed within the reach of all, and is as follows : Tickets for entire day, and with reserved seat check, Fifty

Cents: single admission Twenty-Five Cents. Tickets can be obtained at the Banner of Light office, also of Mrs. Maggie J. Folsom, 2 Hamilton Place, or of any member of the Lyceum Association.

Reasons why we ought to have the support of the Spiritualists of Boston and vicinity: First, We claim to be a Spiritual Lyceum, organized by spirit-control, and that all our undertakings are directed by spirit-advisers. Second. We place before the public, regardless of expense, as speakers, such names as Spiritualists may well feel proud of. Third, The officers of this Lyceum are devoting their best energies in order to promulgate Spiritualism among the children without fee or compensation. And while we are in hearty sympathy with all other societics who may celebrate this as their natal day. .we trust the public will take into consideration our anpeal, and favor us with a share of patronage President J. B. Hatch will preside, assisted by Vice-President C. Frank Rand. The services will be continued on Saturday and Sunday.

Celebration by the Ladies' Aid Society. To the Editor of the Bannie of Light:

The First Spiritualist Ladles' Ald Society, of Boston, will celebrate the Thirty-Fourth Anniversary of Modern Spiritualism by a Three Days' Meeting and Convention, commencing in Paine Hall, Appleton street, Friday morning, March 31st.

Friday, at 1014 o'clock A. M., short addresses by the following speakers : Mrs. S. A. Byrnes, Dr. J. H. Currier, Dr. H. B. Storer (health permitting), T. Dowling, Mrs. N. J. Willis, Henry C. Lull and Mrs. Dick-clos ing with tests by Edgar W. Emerson.

Friday, 21/2 o'clock : Anniversary address by J. Frank Baxter, with singing and tests (conditions favoring). During the entire day circles will be held in the ad-

joining ante-rooms, by Mrs. C. H. Wildes, Mrs. Nellie Nelson, Mrs. Carlisle-Ireland, Mrs. H. W. Cushman (musical medium), David Brown and others. Refreshments served in the upper hall during the

Friday evening the services of the day will be continued in the Ladles' Aid Parlor, 718 Washington street, by a Conference. Speaking by all the veteran workers in the cause, closing with tests by E. W. Emerson.

Saturday, 1012 A. M.: Praise-meeting, followed by speaking and tests by different mediums. Saturday, 2½ P. M.: Address by J. William Fletcher, closing with his wonderful tests. Evening, 712 o'clock : Praisemeeting, speaking, tests, etc. Sunday, April 2d, 10¼ o'clook : Experience-meeting.

Afternoon, at 214 o'clock : Test circle by Emerson and others. Evening, 71% o'clock : Love-feast and Conference.

Singing and music will be under the direction of Charles W. Sullivan and Amanda Balley. Dr. Anna Middlebrook Twiss and also Dr. J. P.

Greenleaf will be present some part of the celebration, unless prevented by professional duties, The l'arlors of the Ladies' Aid will be open during

the entire three days, and all Spiritualists of Boston and those visiting the city during the Anniversary are cordially invited to make the Parlors their headquarters. The Society has secured the small hall adjoining, where packages can be safely left, free of charge, and refreshments can be had at low prices. The small admission fee of ten cents will be charged

at the door for each meeting. Dr. A. II. Richardson will preside.

MRS. A. A. C. PERKINS, Chairman Com.

The Thirty-Fourth Anniversary of Modern Spiritualism.

The Entertainment Committee of the Children's Progressive Lyceum No. 1 of Boston have made arrangements for the coming Anniversary, and will offer for public consideration on that day something entirely new, novel, and instructive.

On Friday evening, March 31st, we shall commence our Anniversary exercises with a grand ball, to be held in Paine Hall, and judging by the advance sale of tickets, it will exceed any like event of former years. We have procured for that occasion Hartshorn's orchestra, J. Nor-ton, prompter, and the committee have been highly complimented for their good judgment in obtaining one of the best dance orchestras in the city. To our friends in and out of the sity the city. To our friends in and out of the city we extend a cordial invitation to be with us, and we insure them a joyful time, and one they

will long remember. On the Sunday succeeding, April 2d, we shall hold our Anniversary exercises, and the com-mittee having the matter in charge have spared neither time nor expense to make it the lead-ing attraction of the Thirty. Fourth Anniversary of Modern Spiritualism. At that time we shall

of Modern Spiritualism. At that time we shall make our first appearance with our new para-phernalia; and the style and design being entire-ly new, we know we do not claim too much when we pronounce it to be the most beautiful ever used by a Progressive Lyceum. The regular Lyceum exercises will be omitted on that day, and in substitution we shall offer some of the best professional and amateur tal-ent in Boston. We shall have with us Miss Jeanette Howell, Miss Emma Greenleaf, Miss Ada Blanchard, Mrs. D. King and son, little Gertie Murch, with her silver chimes, the ever popular humorist, E. H. Frye, D. J. Sullivan, the soloist, Mr. Cooley, the Webster Quartette, and several not wishing their names announced. The exercises will commence promptly at 10 o'clock, owing to the length of the programme. Come early if you wish a sent.

The exercises will commend o'clock, owing to the length of the programme Come early if you wish a seat. After the exercises, the children of the Ly-ceum will repair to the dining hall, and partake of a bountiful repast. Everything will be done to cause all present to long remember the Thir-ty-Fourth Anniversary of Modern Spiritualism as one of the happlest events of their lives. J. T. SOUTHER, Chairman Committee.

1848

By reference to our eighth page the pro-gramme of the anniversary exercises in this city will be found.

HAVE you consulted J. Wm. Fletcher, the France Medium, at 2 Hamilton Place, Boston ?

Buffalo, N. Y.

•• BUCHUPAIBA." Quick, complete cure, allannoying Kidney Diseases. St. At Druggists,

RATES OF ADVERTISING.

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

Npecial Notices forty cents per line, Agate, ench insertion. Business Cards thirty cents per line, Agate, each insertion.' Notices in the editorial columns, large type, lended matter, fifty cents per line. Phyments in all cases in advance. The Electroitypes of Cats will not be inserted.

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

SPECIAL NOTICES.

- Dr. F. L. H. Willis.

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

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. Mar.4.

J. V. Mansfield, TEST MEDIUM, Answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.7.

ADVERTISEMENTS.

FARM AND SUMMER RESIDENCE

The Great Ridney and Bladder Tonte. Others Inflammation or Catarrit of the Bladder, Dia-Brick Dust Deposit, Stone in the Bladder, Stricture, Mu-cous of Purulent Discharges, Disenses of the Prostate Gland, Bright's Disense, If cantrol be too highly recommended to loss of durar act afficient with any disease of the Kidneys or Bladder. Price per bottle M. 6 (r. 15, Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U.S. **FOR SALE, stuated on the Connecticut River, five infless** from Brattleboro, VL, one mile from Dummerston Depot, three infless from Spool of Lake, situated on high ground, having a splendid view of the hills of Vermont. The buildings are built in the most fluorough manner, con-sisting of one small Farm-fluores, Cattle Ban, Horse Barn, Carilage House, Corn and bee House, Summer House, with fourfeen large booms: Wood and thinler lots; Sugar House, with fourfeen large booms: Wood and thinler lots; Sugar House, with fourfeen large booms: Wood and thinler lots; Sugar House, with fourfeen large booms: Wood and thinler lots; Sugar House, running spring water at Houses and Barns; plenty of truit one hundred and twenty live acres of kind in a good state of cultivation. Any one for want of a good Farm, or Summer Residence, will find this a mee place. For information address, WM. L. CLEXGG, West Chesterfield, N. B., March 25. Berkeley Hall Lectures.

KNABE PIANOFORTES.

UNEQUALLED IN

Tone, Touch, Workmanship, and Durability WILLIAM KNABE & CO.,

Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York.

J. A. Shelhamer, Magnetic Healer,

OFFICE removed to: Montgomery Place (from No. 3), Boston, Mass. He will treat patients at their homes or at his office, as desired. Specialtics: Ricematism, Neural-gia, Lung, Liver and Kidney Complaints, and all Network Disorders, He will supply Magnetized Experitoral who de-sire at one dollar a package. This paper will be of great henefit to any one suffering with the above discress. This Pills are as follows: No. 1, for the Liver; No. 2, Anti-Dys-peptie: No. 3, Liver and Richey: No. 4, Strengthening and Scotting. All are made under split direction. Price Scients per box, 5 hoves for \$1,00, Office hows from D. A. M. Hill 3 P. M., except Tuesdays and Fridays, when he will at-tend to out of fown patients. March 25,



THIAT gives a light *equal* to gas, at one-seventh the cost. Special Lamps for Halls. Factories, Ac. Send for Cir-eniaus. ALTA MANUFACTURING CO., 175 Washing-ton street, Boston, Mass. AGENTS WANTED, March 25, -300

DR. A. E. PLATT,

THE Healer, having met with unusual success of late, has removed to more spacious quarters, at 53 Dwight street, where he is prepared to treat all complicated dis-erses that flesh is here to, treating that his many filend-and the public will continue to be to with this many fattonage, DR, A. E. PLATE, 53 Dwight street, floston. March 25, 1W

Developing Seance.

Friends. Delivered Sanday morning, Nov. 6th, 1881, Single copies & cents,

No. 9: The True (lift of Healing ; How We May All Exercise It.

Delivered Sunday morning, Nov. 20th, 1881.

No. 10: The Restoration of the Devil.

Dellvered Sunday afternoon, Nov. 20th, 1881



34TH ANNIVERSARY . OU

Modern Spiritualism WILL BE CELEBRATED BY A

GRAND BALL

IN PARKER MEMORIAL HALL. Friday Evening, March 31st, 1882.

J. BROWNE HATCH. JR., | Managers. J. A. SHELHAMER,

Music National Guard Band (10 pieces), E. Woodworth Masters, Prompter, Representatives from different States have been invited to

Representatives from different States have been invited to be present. *Increated Guesta*. 40(8): Evcellency, John D. Long, Gov-ernor: Hon, Byton Weston, Lieut, Governor: His Honor, Samuel A. Green, Mavor: Lattler Colly, J. B. Rich, and J. W. Day, Banner of Light's J. B. Hatch, President Shaw-mut Lyceum: W. J. Colville, Elsen Cold, Goorge Hosmer, W. D. Crockett (President Ionset Hay), Boston: J. H. Smith, T. W. Collourn, Stotingfield; Gen, John Edwards, Washington, D. C. Jos, Khesey, George Rall, Chenhmatt, T. T. Oreenwood, East Templeton; D. H. Gerry, Stone-ham; J. F. Arnold, North Antany, Dr. J. Beats, Green-field; Charles McArthur, New York; Thomas Lees, Cleve-land; Miss M. T. Shelhamer, Miss, M. B. Bartel, Miss, M. J. Folson, Miss, H. E. Wilson, Miss, M. L. Biggs, Miss, M. J. Ricker, Miss, F. O. Hyler, Wes, Hurzh, Brooklyn, N. Y. M. Bris, N. N. Boston, Reston, Yush, Miss, Gen, Balt, Chr-eimati, Miss, N. Howne Hateh, Jr. Miss, M. B. Spragne, Mrs, M. A. Brown, Reston, Wiss, M. J., Brathan, New York; Miss, F. O. Hyler, Wes, Huzzle, Brooklyn, N. Y. M Mrs, May Newton, New York; Miss, Gen, Balt, Chr-eimati, Mrs, Gen, Edwards, Washingon, D. C., Miss, M. A. Lyman, Vier President, Lake Phensani, Miss Thily Lees, Cheveland, Oling Miss, M. E. Thompson, Bockland, Mes-Floor, Director, J., Browne Hatch, Jr. J. J. S. A. Shehha-

, Floor Director, J. Browne Hatch, Jr.; J. A. Sheiha-mer, Assistant.

Adds, -W. U. Lewison, E. H. Enwight, H. W. Lewis, C. A. Foss, H. C. Barnard, E. W. Towne, F. B. Shelhamer,

The largest Anniversity optical and hadnes, §1.00, to be had State. Thekels, admitting gentleman and hadnes, §1.00, to be had at the following places: *Rommer of Light*, No, 9.Monigom-ery Place; Mrs. M. J. Folson, 2 Hamilton Place; J. Browne Hatch, P., 56 If street, South Roston; J. A. Shelhamer, 47 East Fourth street, South Roston; Don't forget that the Anniversary Exercises are held in Music Hall, *day* and *century*. Is March 11.

THE VITAL REGENERATOR.

W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New.

No. 2: Why was our President Taken

Away ?

Delivered by Sphill E. B. Chaplin, Sept. 25th, 18st,

No. 3: President Garfield Living After

Death.

Delivered Sunday morning, Oct. 2d, 1881.

No.4: The Spiritual Temple: And How

Deffvered Sunday morning, Oct. 9th, 1881.

No. 5: Houses of God and Gates of

Heaven. '

Delivered Sunday morning, Oct. 16th, 1881.

No. 6: The Gods of the Past and the

God of the Future.

Delivered Sunday morning, Oct. 234, 1881.

No. 7: Spirit E. V. Wilson's Answer

Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 605, 1881.

No. S: In Memory of our Departed

to Prof. Phelps.

to Build It.

Single copies 5 cents.

Single copies 5 cents,

Single copies 5 cents,

Single copies 5 cents.

Single copies 5 cents.

Single copies 5 cents,

Single copies 5 cents,

Single copies 5 cents.

Delivered Sunday morning, Sept. 18th, 1881, Single copies 5 cents,

Mass., Feb. 26th, to a large and appreciative audience. (The friends there are contemplating engaging a larger hall.) On March 5th and 12th had very good audiences in West Pawlet, and will speak again the 19th. (Paul Dillingham deserves much credit for the energetic manner he takes hold of Spiritualism.) I speak in Pea body March 26th ; April 2d and 9th, Newburyport, Mass.: April 16th, 23d and 30th, Portland, Me.; May Brooklyn, N. Y.; June, Bangor, Me.

Mrs. Dr. S. D. Buell will attend the anniversary celebration of Modern Spiritualism on the 31st inst., at East St. Louis, Ill. Friends desiring her services as lecturer at any point contiguous to the route between that city and Indianapolis will please address her immediately at 394 South Delaware street, Indianapolis, Ind.

Hon. Warren Chase will speak in Cleveland, O. April 23d and 30th, being en route for his home in the West.

Mrs. Abbie Burnham will occupy the rostrum for the Spiritualists in Providence, R. I., on Sunday, March 26th. The friends there are intending to celebrate the thirty-fourth anniversary of the advent of Modern Spiritualism with appropriate services on the Sunday following March 31st.

J. Frank Baxter will lecture in North Brookfield Thursday or Friday, March 23d or 24th; in Weymouth Sunday, March 26th; in North Scituate Monday, March 27th; in Berlin Wednesday, March 29th; in Boston at the anniversary exercises in Paine Memorial Building, Friday afternoon, March 31st, and in the evening at Weymouth. The Sundays of April he lectures for the Spiritual Fraternity in Brooklyn, N. Y.

Margaret Fox Kane will attend the anniversary exercises of Brooklyn Fraternity, March 31st, and raps will be heard on the platform, as they came through her and her sister Kate's medium powers March 31st 1848.

Lyman C. Howe's closing lectures in Brooklyn Insti tute, Sunday, March 26th, at 3 and 7:45 P. M.

Prof. Henry Kiddle will lecture for Brooklyn Fraternity Friday evening, March 24th; subject: "Spirits visibly among us."

Societies requiring the services of a lecturer and public test medium will do well to address Frank T Ripley, care of Dr. J. C. Phillips, Omro, Wis.

Dr. N. P. Smith, inspirational speaker and clairvoyant test medium, is prepared to answer calls to lecture Address Chelsea, Mass.

Edgar W. Emerson will be with the Spiritualists of Portland, Me., next Sunday, March 26th, and in Ha-verhill, Mass., April 9th. The Ladies' Aid Society of this city will be favored with his services during the three days of their anniversary exerci ses, March 31st, and April 1st and 2d.

Mr. F. A. Heath, the blind medium and speaker, oc cupied the platform in Wakefield, Mass., Sunday, March 19th, afternoon and evening. He would like engagements for the Sundaysin April. Address F. A. Heath, No. 27 Lawrence street, Charlestown District, Boston, Mass.

Mrs. Clara A. Field lectured for the Spiritualists of Manchester, N. H., afternoon and evening, March 19th, giving psychometric readings and tests, most of which

Science Hall, 141 East 8th street, New York, Wednes- | of the day.

Charles the second states and a la

ORDER OF EXERCISES.

The services will commence promptly at 10 A. M. with an inspirational poem by Miss Jennie B. Hagan collowed by an address by W. J. Colville, at the con clusion of which, at the special request of many friends, a short exhibition of the Shawmut Spiritual Lyceum, consisting of marches, physical movements, recitations, &c., by the pupils-concluding with a se lect reading, by Master Fred Cooley.

At 2 P. M. select reading by Miss Susie M. Adams followed by an address by Mrs. F. O. Hyzer, of Baltimore; poem by Miss Hagan; address by Ed. S. Wheeler, of Philadelphia, to conclude with a reading by Miss Belle C. Eaton.

At7 P. M. opening with a reading by Miss Bethine Almond; address by Mrs. Nellie Temple Brigham, of New York; remarks by John Wetherbee, Esq.; reading by Miss Jeannette Howell; address by Mrs. A. H. Colby, of the West-assisted by Mrs. O. K. Smith, as vocalist-concluding with an inspirational poem by Miss Jennie B. Hagan.

At intervals during the day remarks will be offered by Hattie E. Wilson, Eben Cobb, Mrs. Waterhouse and others. Mrs. M. A. Brown will also exhibit a peculiar phase of mediumship, for which she is developed. The wonderful children, Master Carl and Little Gertrude, will be present morning and evening. Singing, under the supervision of Mrs. Wentworth. The National Guard Band, under the direction of Prof. Masters, will provide instrumental music.

The exercises of the day will close with a Grand Ball, at Parker Memorial, for which cars can be taken at the close of the services at Music Hall.

On Saturday afternoon, April 1st, the pupils of the Lyceum will hold a reception at New Era Hall, and partake of a collation provided by their friends.

On Sunday, April 2d, Lyceum in the morning, lecture in the afternoon, and conference in the evening.

We trust this programme will be accepted by Spiritualists throughout New England, as efforts have been made by the committee to have these anniversary ser vices surpass all others ever before held. The speak ers are all from a distance, and as a compliment to them the hall ought to be packed at each service.

Per order of the committee, J. A. SHELHAMER,

Sec. Shawmut Spiritual Lyceum.

San Francisco, Cal.

Information reaches us that the approaching giving psychometric readings and tests, most of which were recognized. She will speak in Portland April 2d and oth; would like to engage for the remaining spring mouths. Address her at 19 Essex street, Bos-ton, Mass. S. B. Nichols will give "A Familiar Talk on what he knows of the Spiritual Gifts as applied to Healing," at Science The Portland April Anniversary of the Advent of Modern Spirit-ualism will be celebrated in San Francisco, Cal., by a two-days' meeting in Ixora Hall, 737 Mission street. Addresses will be made by and the occasion will probably exceed in in-terest and attendance all previous observances

Brooklyn Spiritual Fraternity.

Brooklyn Spiritual Fraternity. Anniversary Exercises in Brooklyn Institute, Friday Evening, March 31st, 75 P. M., Sharp. Programme: "Nearer, my God, to Thee," sung by Mrs. E. J. Grant, soprano of the Church of Holy Trinity; Mr. E. J. Grant, pianist; words of greeting and welcome by the President of the Fraternity. Addresses: "Spiritualism and its Opponents Face to Face," Hon. A. II. Dailey; "The Work of Spiritualism in Thirty-four Years," A. E. Newton; "The Formative Power of Spiritual-ism," Deacon D. M. Cole. Singing, "I will Ex-tol Thee," (from "Eli," by Costa.) sung by Mrs. Grant, accompanied by Mr. E. J. Grant. Spirit-Phenomena: Dr. J. V. Mansfield, the world renowned spirit-postmaster, will, if con-ditions are favorable, describe spirits and give mames, etc., etc.

names, etc., etc. Spirit-Rappings: Mrs. Margaret Fox Kane,

Spiril-Rappings: Mrs. Margaret rox Anno, through whom, with her sister Kate, the first raps were heard at Hydesville, N. Y., March 31st, 1848, will be present, and if conditions are favorable, spirit raps will be heard on the plat-form as they were thirty-four years ago, the echo of which is still resounding throughout the would be approximately and the second state of the second st

Closing Address: "The Future of Spiritual-ism," through Mr. E. W. Wallis, the eloquent trance medium from London, Eng. A Glee Club of four voices, will sing several

pieces; and Assistant District Attorney F. L. Bacus, Esq., will by special request sing with other selections, "When the Mists have Cleared

Away." All Spiritualists and Societies are cordially invited to unite with us and aid us in making our meeting a success. S. B. NICHOLS, Pres. Brooklyn, N. Y., March 17th, 1882.

Haverhill, Mass.

The Spiritualists of Haverhill and Bradford, Mass., will observe the Thirty-Fourth Anniver-sary of the Advent of Modern Spiritualism by sary of the Advent of Modern Spiritualism by exercises of an intellectual and social charac-ter in Good Templars' Hall, Haverhill. Among the speakers will be Dr. George H. Geer, of Michigan. A supper will be served, and later in the evening a choice programme of literary and musical exercises will be rendered. The committee in charge design that this shall ex-ceed all previous occasions of the kind in their locality. locality.

Anniversary Exercises in Cleveland, O

Anniversary Exercises in Cleveland, O. The Thirty-Fourth Anniversary of the Ad-vent of Modern Spiritualism will be celebrated by a Two Days' Meeting in Weisgerber's Hall, corner of Prospect and Brownell streets, on Sunday and Monday, April 2d and 3d, 1882. Ora-tor of the day, E. W. Wallis, of England, assist-ed probably by Mrs. Emma Jay Bullene and Mrs. Shepard-Lillie. Friends of contiguous towns are cordially invited to participate with us in celebrating this glorious event. THOS. LEES, Pres.

Thos. LEES, Pres.

Milkwaukee, Wis.

Milk walkee, wis. The Anniversary will be observed in this place, so J. Spencer informs us, on Sunday, April 2d. "We shall have," he writes, "three sessions: morning, afternoon and evening. Mrs. Ophelia-T.- Shepard, of Waukegan, (formerly Mrs. Samuels, of Chicago,) Mr. Frank T. Rip-ley, Mrs. Spencer and others will be the speak-ers. Mrs. Spencer will, give tests in the after-noon, and Mr. Ripley in the evening.

M.R.F.M. COBURN continues his scances for develop-force, which he makes a specialty, every Wednesday even-ing, at so clock precisely, at W. J. COLVILLE'S, 30 Wor-rester Square, Boston. Will make engagements for private scances, Address care Banner of Light, Boston. Match 25. - 10

Spiritual Development.

SPECIAL DIRECTIONS how to develop Medium Pow-Bergiven by letter through J. W. FLETCHER'S Spirit Band. 2 Hanilton Place, Boston, Mass. March II.-rowis

Mrs. S. C. Des Mazes,

MAGNETIC PHYSICIAN, No. 38 Greenwich Park, off M. Columbus Ave., Boston, Office hours 5 to 11, and 2 to 5, March 25, -4w²

THE FLETCHER CASE.

FULL ACCOUNT of the Fletcher Trial in London-resease whose evidence was refused. 15 cents. Address J. W. FLETCHER, 2 Hamilton Place, 18-matrix 11.

DR. E. A. PRATT,

CLAIRVOYANT PHYSICIAN, of Milford, Mass., will be in Providence, R. I., at 193 Pine street, every Thurs day, from 9 A. M. to 3:30 P. M. 4w*-March 25.

SAN FRANCISCO.

BANNER OF LIGHT and spiritualistic Books for sale. ALIBERT MORTON, 210 Stockton street. Nov. 15.-1stf

NERVOUS DEBILITY PILLS. The most remarkan Tonle Remark of the age. Thousands cured by the trice the Price Riper loss of for 48, postpaid. NEW ENGLAND MEDILAL INSTITUTE, 47 remont Row, Boston, Ms.

DR. JULIA CRAFTS SMITH, Medical Me-sulted either personally or by lefter free. By lefter, send stamp, age, sex, and symptoms. The poor examined free at the office, 450 Tremont street, Boston, Mass, March 25. - 1w?

DR. R. PECK FELLOWS cures diseases of men markable success, especially (aspirit prescription) with re-markable success, especially (those made sick through their own folly. Send two-et, stamps for his Private Counsetor, giving full information. Address Vinetand, N. J. Feb. 18, -12wis*

MRS. A. S. WINCHESTER, Psychometric, 1VI. Clairwoyant, Chairaudient, Rapping and Trance Me-dium. Examination of Minerals a speciality. Letters by mail from lock of hair or photograph, §3. 304 Stockton street. Address letters, Box 1997, San Francisco, Cal. June 4.—iatf

SEND 30 CTS. to MISS A. C. CLAY, Piermont, Grafino Co., N. II., and get one of the New Emery Bags, They are beautiful.

NATURE THE ONE AND ONLY DEITY,

And Humanity in its Entirety, in all its Stages of Being.

NATURE'S HIGHEST EXPRESSION.

BY JOHN FRANKLIN CLARK.

In this work it is shown that there are two primeval self-existent substances existing in an Essential Form, and that all things are produced by the union of these two substances, which, through union, a tain to Objective Being. Price 15 cents, postage free. For sale by COLBY & RICH.

Lectures by Juliet H. Severance. M. D.

- LECTURE on the Industrial and Financial Problems.

No. 11: The Blessedness of Gratitude. Delivered Thanksgiving Day, Nov. 21th, 1881. Single copies 5 cents, No. 12: The Tares and the Wheat. Delivered Sunday morning, Nov. 27th, 1881.

Single copies 5 cents,

No.13: Natural and Revealed Religion. Delivered Sunday morning, Dec. 4th, 1881. Single copies 5 cents,

No. 14: The True Basis and Best Methods of Spiritual Organization. Delivered Sunday morning, Dec. 11th, 1881. Single copies 5 cents.

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No. 15: What Kind of Religious Organization will best Supply the

Needs of the Hour? Delivered Sunday morning, Dec. 18th, 1881. Single copies 5 cents,

No. 16: The Origin, History and Meaning of the Christmas Festival. Delivered Sunday morning, Dec. 25th, 1881. Single copies 5 cents.

No. 17: The New Year, its Hopes, Promises, and Duties.

Delivered Sunday morning, Jan. 1st. 1592. Single copies 5 cents.

No. 18: Death in the Light of the Spiritual Philosophy.

(In Memoriam Mrs. Frances Jackson Eddy.) Delivered Sunday morning, Jan. 8th, 1882. Single copies 5 cents,

No. 19: The Coming Physicians and Healing Institutes.

Delivered Sunday morning, Jan. 15th, 1882. Single copies 5 cents.

No. 20: The Coming Race.

Delivered Sunday morning, Feb. 11th, 1882. Single copies 5 cents.

The demand for Mr. Colvine's Lectures, on the part of the public at large, has been sa great that the publishers have decided to issue in pamphict form certain of the series to be delivered by him in lickley Hall. Boston, during the sea-son of 1881-2. These discourses will be brought out at a price which will barely cover the cost of publication—thus enabling all in sympathy with the advanced and progressive thought there-in embedded, to circulate them broadcast over the land with-out great pecuniary outlay. Taper, single copies, for 41,00; 100 copies for 25 cents; 13 copies for 50 cents; 30 copies for 41,00; 100 copies for 50, postage free.

Paper, single scores for \$1,00; 100 constants, 30 contest and for sale by COLBY & RICH, Banner of Published and for sale by COLBY & RICH, Banner of Liphtoffice, Also, for sale by TIMOTHY BIGELOW, Esq., No. 3 Hancock street, Boston.

Conditions. Paper, Price 15 cents. A LECTURE on the Philosophy of Disease, and How to Cure the Sick without Drugs, with an Explanation of Magnetic Laws. Paper, Price 15 cents.

For sale by COLBY & RICH.

LECTURE on the Evolution of Life in Earth and Spirit

LIGHT OFBANNER

Written for the Batmer of Light. COME FROM THY BEAUTIFUL SPHERE.

8

BY MRS. C. L. SHACKLOP K. Through the dark valley at last. S arow and suffering pasts 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 compution's palm. on't shall we mourn that thou hast Gained the bright haven 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 floit; On us thy peacefulness shed. Thou, who art bearing the palm. Hast then for series no baim? Lovingly, tenderly come. Brighten the gloom of our home. Combin thy tobing of light. Cong like a dream of delight. We who so cherished thee here Long but to know then art near, Path is a radiant star. shuduz, alas! from afar. We are sodaman, a cloud Scemeth its light to enshroud. Come from thy beautiful sphere. We would behold thee more near

Berkelen Ball.

The Coming Government. An Inspirational Discourse by W. J. COLVILLE, Delivered in Berkeley Hall, Boston, Sunday Morning, Feb. 5th, 1882.

theported for the Banner of Light. 2

Those who heard or have read our discourse on "The Coming Physicians and Healing Institutes" will be prepared for all we have to say to-day concerning "The Coming Government," as the same ideas enunciated in that lecture must of necessity be put forward to-day, 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 aualifications 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 regnant, 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 noblest are rejected with seorn. Who can fail to realize that, in spite of boasted freedom, millions of nominally free American persons pay as slavish obedience to the golden calf of to-day as ever did the idolatrous Israelites of past ages pay adoration to

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 terrific international conflict, resulting in the esfablishment of a continental refublic, 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 lands 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 assassing 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 pos-

sibly be bestowed upon them. We have quite recently taken occasion to inveigh against Nihilistic atrocities as perpetrated in Russia. We can look upon Nihilistic action simply with unqualified disapprobation, but all the while we have the deepest sympathy with the infinited creatures whose grievous wrongs led to the organization of systematic Nihilism. Two wrones can of course never make a right. and thus Nihilistic atrocity cannot be excused, but it certainly can be reasonably accounted 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 searcely deem it possible that a President can be liated 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 cruelest 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. bowever 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 the symbol of wealth and worldly prosperity, monarch. In order to answer one question in- arbitrarily locating the Infinite. The distinand the sage injunctions of their seers and answer that before we can directly reply to the his ability to control other being the investigated winder and directly reply to the his ability to control other being the investigated winder and directly reply to the his ability to control other being the set of ignoring the wise teachings of their law-givers telligently we often have to ask another, and stance we will ask the following: How did thrones and kings ever come into existence in -and we are not among those who underrate, the first place? And having answered this cult problem we are attempting to solve this Republican form of Government exists; for morning. History informs us that several while in Europe royalty and aristocracy are thousands of years ago spots of earth became the industrial classes, as a rule persons belong- other individuals arose, singly and in small companies, who were endowed with special joyed some considerable educational advan- gifts of the spirit, also with peculiarly keen into the age which gave them birth: their exempstituted them fit guides and rulers of the barlow rottenness of national affairs. A cry goes by these earliest illuminati and literati of the ascends daily to the powers unseen for deliver- alistic philosophers might declare, these men cated with men. All primitive rulers were mediums as well as sarants : all early governments theocracies; and all the adversaries of your peace and pros- as a theocracy is the Alpha of government, it perity, or else demolishing you because of your will without doubt be also the Omega. A theocracy is only dangerous when it ceases to be electro-biology as a science, while they may such in reality. When, failing to voice the utterances of exalted invisible intelligences, it forward by Anton Mesmer and others, they speaks only in support of priestly arrogance be made to the Constitution or to the Declaration | and worldly assumption, it becomes a machine | it, not blindly or unconsciously, but knowingly controlled by unscrupulous egotists on earth. and their no less unscrupulous familiars in the the need for self-mastery ere they could bring unseen atmosphere, who palm themselves off as | others into subjection to their sway. Washinggods, and seek by dastardly threats and fearful | ington from his earliest infancy was carefully imprecations to frighten men into unwilling trained by a strict, though loving mother. No obedience to their despotic sway. Hindostan stricter disciplinarian appears in history than is without doubt the cradle of Eastern civiliza- the mother of this great man. As a boy he tion, though the Western continent is, in our learned to obey her and yet to love her; as a opinion, the older of the two hemispheres. The man he cherished her memory with the most earliest historic mediums are the Anchorites or affectionate tenderness, and drew from her no-Recluses of ancient India. These men of ascetic ble example an inspiration to loftiest deeds of temperament, remarkably frugal habits, and daring. But wherein consisted the power of extreme sensibility to outside influences, by this woman to enforce a loving obedience from reason of their profound spiritual knowledge a great mind? Her force was the force of suand remarkable power of soul and will, became perior mentality and large moral courage. No naturally without effort the rulers of the peo- one can long continue to bow before an inferior, ple among whom they dwelt. Superiority can unless actuated by the vilest or unworthiest always make itself felt; real merit needs no ad- motives. Ignorant, cruel, and vicious potenvertising; it is a power; and like mind, its force tates like Nero, have exacted and received needs not to be augmented by human ingenu- cringing submission paid them by fawning flatity that men may be aware of its potency. All terers, whose sycophancy was born solely out of savage people are much like animals; they live | the greed of gold or the thirst for prominence,

shaken off her allegiance to a foreign power, | Buried beneath their outward forms, these peralready erased from her escutcheon the terrible sons are not readily controlled by brute force, blot of slavery; so that, unless in behalf of the as, like the brutes, they are ferocious when at-Indians warfare should be undertaken, warfare tacked, and quickly and fiercely resent any in-

> tirmly but with great kindness is the only way to succeed with them. Like the animals, their letter of a command is to foster cunning and wills are inferior; the spirit-power within them is very slight. As psychologists they would all adults obey solely from motives of fear, their be subjects; not one operator would be found belief is that nothing is to be dreaded except among them. Were they introduced into the the discovery of their wrong by others. They company of civilized magicians, by reason of do not learn to hate iniquity, to despise unholithis spiritual and mental impotence, no matter how large and hardy they may be physically, they would be readily controlled by spare, ascetic men whose indomitable will-force and great spiritual development render them their masters. Ignorant and savage races are always ex

tremely superstitious, and can be easily induced to venerate a being endowed with mys tical 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 cars 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 pricsthood. 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 toword 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, Lite ever beyond us: apprehensible but incomprehensible. The All-Good 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 self, belonging either to the same or other races, by that subtle element of being, that veritable elixir of life which Bulwer Lytton, in his literary production, "The Coming Race," has styled Vril. This word, "Vril," he undoubtedly coins 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 have been technically ignorant of the views put possessed the natural mesmeric gift, and used and intelligently. They knew how great was like animals, seeking provision for their physi-por the slavish dread felt by little tyrants for

Fathers and mothers may rule by fear and for gold, love of place and power, these often 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 vasion upon their liberties. To treat them every wise teacher or parent will discover that to enforce unwilling and blind obedience to the falsehood in the subject. When children or ness, 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 ascendency 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, large ability 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 nowers get the best of your higher judgment; if your senses overpower your moral intuitions, is it 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 Elizaboth? 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 he 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 cankerworm 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

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enter into the marriage contract and outballance the weight of the affections in the choice of a life-partner. Many unions are so persistently inharmonious 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 correctpractically, 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 retallative 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.

prophets who commanded them to bow only before the shrine of the ever-living Spirit.

However great may be the evils of monarchy the evils attending monarchical rule -as great briefly we may go on to a solution of the diffiif not even greater evils are possible where a recognized, landed gentry considered above centres of civilization. From some cause of ing to ancient and wealthy families have entages: whereas in this country, though birth tellectual insight. These men were a necessity and breeding are thought less of than abroad, a most permissions influence is exerted through- tion from the ordinary toils of life, their reout the length and breadth of the land by an markably simple mode of living, their wonderacknowledgment of the aristocracy of wealth. ful natural gifts of seership and prophecy, con-And we must all be fully aware how frequently wealth comes into the possession of persons | baric and untutored races over which they prewho have no claim upon it other than the sided. Without them the populace would have claim put forward by the gambler, the dissem- been ungovernable and ungoverned, a prey to bler, the wily rogue, who, with scarcely any lawlessness and ignorance; they would soon culture, knows how to get the best of a fellow- have gone to destruction without these inspired man by resorting to the vilest modes of trickery and cultured teachers and rulers. In primitive and falsehood. While at all times delighted to times written books were not; but the starry eulogize American institutions, when we can scriptures of the skies, the flowery scriptures of do so conscientiously, frankness, simple hon- the earth, and, above all, God's living word, inesty, compels us to point out at times the hol- carnate in human life, were read and studied up everywhere for civil service reform. A cry deserts. Through accident of birth, as materiance from bribery, corruption and wickedness (and women also) were endowed with peculiar of every kind enthroned in high places. What a facilities for the acceptance of spiritual guidis the disease? Where and what is the remedy? ance, and through them the gods, literally the Your infinite freedom is either your salvation spirits who had charge of the earth, communior 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 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 of Independence. The immortal words of Washington, of Jefferson, of Paine, of others of your 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 | cal wants almost regardless of a higher life. I a large one. 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 coëexistent 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 methetic 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 femalesin 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

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

The Michigan State Association Of Spiritualists and Liberalists will hold its Sixteenth Annual Convention at Bayard's Hall, Ionia, March 22d to 28th 1882. Opening session Wednesday, at 7 P. M. Mediums' Medical Association will meet at same time and place.

1882. Opening ression Wednesday, at 7 P. M. Mediums' Medical Association will meet at same time and place. Speakers engaged: J. H. Burnham, Saginaw City; Rov. C. A. Andrus, Fusbing: Mrs. L. A. Pearsall, Disco: Abraham Smith, Sturgis; Mrs. C. Fanilo Allyn, Bay City; J. P. Whiting, Millord; Mrs. C. Fanilo Allyn, Bay City; J. P. Whiting, Millord; Mrs. E. O. Woodruit, South Haveni, 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 21st to 25th inclusive, good to wit: The Detroit, Lansing and Northern, and Detroit, Grand Haven and Milwakee, from any station to Ionia and return. Grand Rapids and return. Lake Shore and Michigan Southern Railway from polits on Lansing Division to Lansing and return. Chicago and West Alichiag and return.
Arend Rapids and return.
Arend Grand Trunk from any station to Durand return or Lansing Division to Lansing and return.
Arend Grand Trunk from any station to Durand or Lansing and return.
Arend Grand Trunk from any station to Durand or corola dret which they will be reason and stating and return.
Arend Fresons desiring reduced ralicod rates must send an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich., for certificate, naming the road or roads over which they will be represented. All will be invited to take part in its deliberations.
L. S. BURDICK, President, Andra Kalika and Stations.

meeting as a represented. erations.

L. S. BURDICK. President, Box B, Kalumazoo, Mich. E. L. WARNER, Secretary, Paw Paw, Mich.

Grand Anniversary Celebration.

Grand Anniversary Celebration. The Thirty-Fourth Anniversary of the Advent of Mod-ern Spiritualism will be celebrated by the Spiritualists of Western New York on Friday, March 21st, at St. James Hall, Buffalo, N. Y. Services at 0:30, 1:30 and 7 o'clock. Among the speakers positively engaged to be present are Seo. W. Taylor, Lyman C. Howe, Mattle E. Huil, Moses Hull and others. Among the mediums are Mrs. M. J. Clark, Madame M. J. Phillips, Mrs. Carrie E. S. Twing and oth-rs.

ers. 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. Per order of Com.

Passed to Spirit-Life:

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

aged 57 years. For many years Bro, Fellows has been an honest and con-slatent Spiritualist, ready to accept all truth as far and as fast as he could see it to be true. Such was his knowledge of the other life, and confidence in the same, 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 large? Charitable toward those who differed from him in opinion; was kind and genial in his home as well as in the communi-ty where he lived many years, and was well known and re-spected 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. May the widow flad comfort and cheer in the consciousness that he is not gone far away, but still lin-gers in the home intat 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, Suton Mills, on Sunday, Fel, Sth, attended by a large concourse of sympathizing friends and acquaintances.

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

[Obituary Notices not exceeding twenty lines published pratutionsly. When they exceed this number, toonis, cents for each additional line, payable in advance, is re-guired. Ten words make a line. No poetry admitted under this heading.]

BANNER LIGHT. \mathbf{OF}

THE WALLS OF LONDONDERRY.

BY WILLIAM CARLETON.

BY WILLIAM CARLETON. How softly smiles the moon to-night, Along the walls of Londonderry I Her silver lamp is weirdly bright. And fings a flame of gold-and-white O'er all the town of Londonderry. A robe of gleam and shadow trails Through all the city hills and vales; From roof to roof and spire to spire. It clambers, like the ghost of fire. Outside a steel-hued river cleaves The meadows, fresh of summer leaves; And thrusts, with motion wide and free, A flashing sabre at the sea. Above white fingered cloudlets play The short-lived song of night away: Oh, all as sweet and still has grown As it red blood had never flown Beneath the walls of Londonderry. Ghosts walk in troops with me to-night,

Ghosts walk in troops with me to-night, Upon the walks of Londonderry; They mingle in the ghastly light, And turn their proud but weary sight Back to the slege of Londonderry. Two thousand famished, whose heart-cries Went unavailing to the skles; Men, fed with courage day by day, While still their bodles shrink away; Women, whose eyes grew sternly bright, Though yet their sweet checks paled with fright; Wan children-hunger choked their cry-Who lived and died-they knew not why; These all, with sorrow haden breath; These all, whose bones are clasped by thee, Look up with paln-plowed face at me, Oh, blood-bought walks of Londonderry t A column rises proud and high Upon the walls of Londonderry;

Oh, blood-bought walls of Londonderry ! A column rises proud and high Above the walls of Londonderry ; It brings each day the past more night-It speaks of men who he'er shall die, Because they die for Londonderry. It tells the story Time has taught, That he who after death would live, His earth-life to the world must give; That he whos fired death would live, His earth-life to the world must give; That he whose memory from afar Would plerce death's darkness like a star, Must rear aloft, for human needs, A telescope of glorious deeds 1 It bids all nobleness rejoice That bravery, dead, yet hath a volce; It lights up many an honored name, This exclamation-point of fame-This blood built shaft of Londonderry 1 But look 1 What feebly comes this way.

But look ! What feebly comes this way, But look ! What feebly comes this way, Along the walls of Londonderry? It is no ghost that bids me stay— It is a woman, old and gray, From out the town of Londonderry ! Rags fringe that form, the feet are bare, And snowflakes drift neross her hair; The cheek is sewed with sorrow-seams, The eye with hunger's watch-fre gleams; Sho creeps to me with halting tread, And humbly begs a bit of bread ! She tells, with crushed and patient face, The woe tales of a conquered race. Oh, not alone on bristling wall The shock and surge of sleges fall ! Here moans a starving wretch, unfed, As sure as did thy honored dead, Grin, heartless walls of Londonderry! How softly smilles the moon to-night

Grim, heartless walls of Londonderryt How softly smiles the moon to-night Along the walls of Londonderry f War is not here in savage might, But Hunger casts his murder-bilght Within the walls of Londonderry f Though tranquil float the flag of peace, Where'er a hearthstone fire is lit, With roofs of home to shelter it ; Wherever sweet domestic grace Has found a fair abiding-place, That castle flerce destruction storms, In all its varied, vengeful forms; And he who peaceful fight has made For those who lean on him for aid, As bright as men more earth-renowned In God's unerring eye is crowned : Thou teachest this, oh, Londonderry f

WESTERN LOCALS, ETC.

New York, Pennsylvania and Ohio.

Laona, N. Y.-Spiritual Phenomena-Gowanda, N.Y.—Interest in Spiritualism—Bradford, Pa, —A Field for Lecturers—Conneaut, Ohio—Miss Jennie B. Hagan's Work in the West—Memoranıla.

New York. LAONA.

J. F. Carter is one of the veteran workers in the vineyard of Spiritualism in this locality. Mr. and Mrs. Skidmore's hospitable home has sheltered many mediums and speakers. This unselfish couple take great delight in cooperating with the spirit-world for the spread of Spiritualism. The Banner of Light ambassador recently had the pleasure of addressing the brethren in the Free Church. Delegations were present from Lockport, N. Y., and other localities, and considerable interest was manifested in the proceedings. The Cassadaga Lake Camp-Meeting is held within a few miles of Laona. This gathering is growing rapidly each season. Spir-

a month, for one year, by the Spiritualist Society of Erie, Pa. A need : A burial service for the use of nonprofessional speakers at fumerals of Spiritualists and free-thinkers.

A suggestion : Cordial greetings should be "wired" between the great Spiritualist campmeetings next August. Mrs. M. J. Clark, M. D., of Erie, Pa., is very

successful in her treatment of the sick. She can be found at 824 State street. An interesting phenomenon-the distribution

of specimen copies of the Banner of Light in numerous assemblages each week.

A hint : A conference of officers of the different Spiritualist Camp-Meeting Associations might be productive of good results. Dr. Newcomb, 34 Prospect street, Cleveland, Ohio, lectured on the "West Side," in that city, to a good audience, on Sunday, Feb. 26th.

Miss Gleason, of Geneva, O., has been lecturing in Milan, O., where her discourses were well received. She is ready for work in the locture field.

Dr. J. M. Peebles, the famous "Pilgrim," is very successful in his lectures on "Travel." He has been addressing large audiences in Western New York.

Geo. W. Taylor, of Lawton Station, N. Y., is an able lecturer and an excellent man. C. E. Watkins has been making his home with Mr. Taylor for some time.

Thos. Lees, of Cleveland Ohio, has covered points of local interest so well, in letters to the Banner of Light, that there is nothing left in the line of news for the writer to record.

Rev. Joseph Cook said at Chatauqua Lake that "Spiritualism was a toad with a jewel in its head !" How "cultured," you know ! Do not abuse the toad, Mr. Cook, or you may lose the jewel!

Mrs. S. F. Pirnie, 725 Case Avenue, Cleveland, Ohio, an excellent test medium and healer, recently visited Milan, Ohio, where she held séances; she also visited Ira Lake and family, of Norwalk, Ohio,

O. P. Kellogg is determined that the Cassadaga Lake meeting shall not be behind in the race for progress; he is in favor of advising with speakers, in advance, of some special theme upon which to speak at the meeting; he also desires to secure able lecturers on technical scientific questions. This is a move in the right direction.

O. P. Kellogg of East Trumbull, O., affirms that some mysterious providence is sending Spiritualist lecturers to the "Western Reserve," in Ohio. Said he: "Mr. Reporter, please tell Jennie B. Hagan, Mr. and Mrs. Lillie and other new comers that I am glad to learn of their presence here; tell them to stay as long as they can !" Mr. Kellogg is an able worker, and he always cordially greets his professional brethren. The Cassadaga Lake Camp-Meeting grounds are being put in order for the forthcoming meeting in August. Marked improvements will be made and several new cottages will be crected. Grand Marshal O. P. Kellogg informed the Ban-

ner reporter the other day that Hudson and Emma Tuttle, A. B. French, Mrs. Shepard-Lillie, J. Frank Baxter and other prominent lecturers had been engaged for the meeting, which will commence on July 28th and close August 27th.

Mrs. Shepard-Lillie and her husband reached Willoughby, O., March 4th, and began a month's engagement on the 5th. Mrs. Lillie is very popular as a speaker, and Mr. Lillie's singing is a great attraction to the meetings. The Banner reporter was delighted to meet Mr. and Mrs. L., and to greet them in their new field of labor. They will remain West until June. Societies in Ohio should be prompt to solicit their presence and ministrations. Address Mr. and Mrs. Lillie at Willoughby, O.

Dear friend, do not allow the battle over partial theological systems to disturb your equanimity. Your poise of spirit is something too noble to be jarred by a quarrel of such a nature. All jangling, all asperity, will in time give way before the light of a rational Spiritual Philoso phy. Then the faith which will endure will be seen in full outline. Be ye ready to greet it. From the worship of books and symbols we shall turn to the study of man. We shall be enabled to bring our dull senses to a recognition of the sublime uses of religion, as a normal spiritual posture of mankind. All worry about creeds and definitions will be supplanted by a holy calm, a blessed trust, a constant aspiration. God will be felt in the soul; personal spiritual excellence will be recognized as the ideal state; and all instrumentalities helping to

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM." BY EPESSARGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

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

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

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from it.

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itual phenomena have been witnessed by the friends, and Spiritualism is firmly entrenched in the hearts of many of the people.

GOWANDA.

Truman Allen arranged for the meeting in this place on Feb. 22d, and Mr. and Mrs. Willett entertained the itinerating journalist. The Spiritualists of Gowanda have not organized a society, but there is every indication that a move in that direction will be made in the near future. William Donton lectured here in March 1881, and his discourses are still a topic of debate in the hotels and stores, as well as private houses. The local Methodist minister attended the lecture on the 22d, greatly to the delight of the Spiritualists. The writer, unconscious of the fact that the preacher sat in front, entered into an elaborate plea for congregations to allow their clergymen intellectual liberty; and the statement was made that the average ministor morited pity, as he was hedged in, and between the deacons and Mrs. Grundy there was but little independence granted to the purveyor of the Gospel. The principal of the school and several school teachers were present, also many of the leading business men in town. Gowanda should boast of a well organized Spiritualist Society.

Pennsylvania. BRADFORD.

This is a typical oil centre. "Business" is the motto at all hours of the day and night. Grand "oil schemes" visit the stranger in his dreams. The first man to greet the writer was H. Snow, a Cape Cod Yankee, who is interested in several "oil wells." Through this gentle-man's efforts, and the coöperation of J. Frost, the Universalist Church had been secured for two lectures. Rev. Mr. 'Tucker (Universalist) favored the Banner of Light missionary with a call at the St. James hotel. Mr. T. spoke in high terms of Mrs. L. Watson's discourses, and of her work throughout this region. G. H. Geer will lecture in Bradford some time in May. Mrs. Colby is spoken of as an able speaker by many people in this section. The Banner of Light is carefully read by the brethren, and its powerful missionary work is fully appreciated.

Ohio. CONNEAUT.

» Miss Jennie B. Hagan was greeted by a good audience in this town on Feb. 28th. After the writer had said a few words about the work of Robert G. Ingersoll, our young sister improvised poetry from subjects given by the audience, greatly to the delight of the people. Miss Hagan has been highly successful in her Western trip. Her services can be secured ih Western Ohio until the last of March. Friends, keep . her at work. The local Spiritualists have enjoyed Miss Hagan's ministrations, and she has won a permanent place in the affections of the people wherever she has spoken.

CHIPS.

Moses Hull has been engaged for one Sunday verely from Dr. Cook's visit."

secure that end will be regarded as divine. CEPHAS.

Is There any Good in Spiritualism?

An eminent Methodist clergyman, in Newnan, Ga., has become a convert to Spiritualism. Not long since, says a Southern paper, this clergyman, Rev. R. W. Bingham, lost his wife by death. This bereavement so prostrated him at the time of its occurrence, that his friends were fearful lest reason should be dethroned. But he suddenly assumed a cheerful air, and entered into his pastoral work with new vigor. People could not account for the sudden change; but the mystery was explained by himself from his own pulpit in a sermon upon supernatural visitations, in which he declared that he firmly believed in the ministrations of spirits from the dead to the living, even as many passages of Holy Writ describe. He informed his congregation that in the hour when his grief had reached a pitch little short of madness, God had permitted his sainted wife to relippear to him bodily and assure him of her own happiness and loving guard over himself. At another time, in the stillness of the night, he heard heavenly music, and his wife again visited him and he again conversed with her. "I know that I am neither insane nor superstitious," were his concluding words, "yet I would as soon doubt my own existence as the truth and reality of what I have told you."

The above has special interest at a time when it is denied that there is any good in Spiritualism. I wish, Mr. Editor, that the readers of the Banner of Light would take up this subject: "Is there any good in Spiritualism?" and report to the world such cases as come to their **М. L. П**. notice.

New York.

Joseph Cook in India.

A New York World Bombay dispatch of March 8th says: "You may be interested to know of the complete failure of Mr. Joseph Cook, of Boston, in his mission for the conversion of the heathen of India. He made a personal attack in this city on Col. Olcott and Mme. Blavatsky, to which Col. Olcott replied at the Frangee Cowasgee Institute. Capt. Banon, of the Bengal army, defied him to prove his charges. He slunk away from the attack, and was denounced by Capt. Banon as a 'coward and slanderer.' The challenge followed Dr. Cook to Poons, where; says the Dugan Prakash, a disgraceful spectacle occurred, the meeting breaking up, and Dr. Cook not being allowed even to offer a prayer. Christianity in India has suffered se-.

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Pearls.

And quoted odes, and jewels five words long, That: on the stretched fore-finger of all time, "Sparkle forever."

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

Out welcome, pure eyed Faith, white-handed Hope, thou hovering angel, girt with golden wings .- Milton.

CONFIDENCE. Ask me no more : thy fate and mine are scaled. I strove against the stream, and all in valu-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 menwho do not?

THE GEM OF TRUTH, "T were well with most, if books that could engage, Their childhood pleased them at a river 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. - Comper.

The only man who is absolutely sure that he is always in the right is the one who is known to be ignorant and narrow.

> A PICTURE OF CHILDHOOD. A lift of ground, a smell of earth, A pleasant murmur in the trees, A chup of birds, an insect's hum, And, kneeling on their chubby knees-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.



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 histuresque shores of these countries would care to exchange the comforts and amusements of their own nativo land, were they not animated 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 fortuneseekers at home.

If it be considered that, in many of the West Indian islands, few of the themes that now agitate men's minds with regard to the great questions of the day are ever heard of, and that, despite the ocean steamers and the telegraph wires linking continent to continent and island to ishead, there is a vast amount of ignorance with regard to current topics, this monotony is hardly to be wondered at. Men are still content. to think or to worship after the good old fashion of their forefathers - some honestly and sincerely, others, if, as I dare say they are. doubtful of the saving truths of ('hristianity as now taught and practiced by its Orthodox professors, merely because it is so respectable to do so. Not that any one should be found fault with for following what he conceives to be right, provided he temper his anathemas 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 have taken up its quarters. The Dane, the Swede, the Dutch, the German, the enterprising Yankee, your sturdy Milesian, stolid Englishman, 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 commercial 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 Churchman, 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 community. 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- [Free Translation.] EXTRACT sicians, can legally skin or blister, leech or destroy with impunity, provided it be done secundum artem. To cure is not so much the question, perhaps, as to be an allopath. Once he fulfills this condition, it is enough that he follow the law laid down so comically in Molière's Malade Imaginaire : "De non jamais se servire. De remediis aucunis, Quam de ceux seulement dóctae facultatis Maladus dút-il crevare Et mori de suo malo," to be allowed jus practicandi, 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 Homeopathic medicines, instituted by the Danish Government against me at the instigation of Councillor A. H. Riise, K. D., sole apothecary of St. Thomas; for which, as it has served to bring the truths of our philosophy all the more prominently 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 Policemaster 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, for his above mentioned deeds. created a good deal of excitement. This report was soon corrected, and finally resolved itself cines, it must be considered, from the explanations | strength with Hop Bitters, always.

into the bare fact that I was cited to appear before the Judge on a criminal charge of Qraksalveri (quackery) and illegal sale of medicines. Next day, at 2 o'clock P. M., 1 appeared before Ilis Honor to answer this criminal charge, founded on a law not quite as old as Methusa- him for them. He dentes having sold medicines, as he leh. After His Honor the Judge had somewhat quaintly declared Qraksalveri, or Quackery, to the use of them, and with the sale the medicines folbe, as defined by Danish law, "the taking of lowed without a particular payment. It must, howpatients under cure without having legal au- ever, be considered just that the defendant's way of thority," he informed me that it would be better acting constitutes a real sale, not only of the books but for me to put in writing anything further that also of the accompanying medicines. Defendant's I might have to say and submit it to my lawyer. Should I still desire to say anything, I could do of 4th December, 1672, § 30, and placard of 1st Decemso, but it would be protocolled. In reply to ber, 1779, against the sale of medicines in general and which I said that if I had offended against the foreign medicines in particular, outsi le of the Apothelaws of these countries I was very sorry in- cary Shop. 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- merly accused or punished here in these Islands-will, win William Charles Bernardo Taylor, I stated according to what has been stated above, be punishthat I was born in London, June 12th, 1843. I was then asked as to what religious persuasion and Royal Resolution 27th February, 1788, and besides I belonged, to which I replied, "I am a Spiritu- the stock of Homeopathic medicines in hand liable to alist," and requested to be protocolled as such. be confiscated, and payment of Court Expenses. This being done, the case was postponed for eight days, to enable my lawyer to prepare my THEREFORE, DECIDED: that the defendant, EDWIN defense. By this time public interest was fairly awakened and innumerable were the expressions of sympathy that I received from all sides. And on more than one occasion, when my persecutor's name was far from gently handled. I found it necessary to remind my kind but over-, according to law within fifteen days after it is legally zealous friends that, after all, he had only rendered 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 at a result so unmerited. In fact, I would have further postponement of eight days, when I appeared again. After a few words from the Judge to lawyer, and lawyer to lawyer, and so of common charity, and which I should certainon to Judge, I was informed that the case was Iy repeat as the occasion offered me to relieve taken up for sentence. In connection with this any suffering human, being who could not get I should observe that all the pleas are written in the Danish language, and as no vira voce 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 had a leg to stand upon, or as long as a sick per-I was informed, I was subjected to a rigid crossexamination by the judge in the presence of a termination I felt tolerably comfortable, and 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 | Magnetic Physician. In the meantime a recomcan 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 | tal Magnetism and Psychology, the many cures and consideration toward me were beyond all praise. I am sure it was an unpleasant task for futile, the prosecution that had been instituted 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 preparations gratuitously. Though I strictly denied anything that could Honorable Members of the Colonial Council, be qualified as a bona fide sale, and though I stoutly contended that if I dispensed Homeopathic 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 which I had paid a large sum for a burgher's 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 orcharge of monotony can scarcely be laid at the | thodox medicine that now rules the roost in aldoor of St. Thomas, D. W. L. for in this busy most every civilized country in the world, for knowledge derived from so-called Temples of little commercial town all creation seems to me to be condemned. It was of no moment Learning, should, under the specious guise of hat 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 inculcated habits of temperance in those of my fellow-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 witch raft; 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 forehead, branding with a hot iron, pinching with red hot irons and such like cruelties ornament-ed our statute books, and, if I am correctly informed, yet continue to adorn them, though obsolete, 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 pronounced as a criminal in such terms as these:

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 only sold books containing Homeopathic directions for deeds ought, therefore, in that respect be considered to be an infringement of the laws, especially the law The Defendant, who states that he was born in Lon-

BANNER

OF

don, 12th June, 1843-and who has not been found forable, according to the cited laws, by a fine of \$76,80, to be shared according to rescript of 12th October, 1759,

The case having been properly conducted, IT IS, WILLIAM CHARLES BERNARDO TAYLOR, ought to pay October, 1759, and Royal Resolution, 27th February, 1788, also to pay Court Expenses, besides the Homeopathic remedles ought to be confiscated.

The above fine to be paid and the sentence executed [sd.) H. HANSCHELL, served. Const.

Const.

Correct extract confirmed, H. HANSCHELL, [sd.]

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 preferred imprisonment rather than pay one dollar for doing what I conceived to be an act aid from those who claimed to be legally empowered, though physically incapable of curing them. I had received this priceless gift of healing from the Infinite Father of us all, and had, by deep study, acquired a knowledge of its powers; and I intended to exercise it as long as I son applied to me for it. With this settled deacting under advice, I set myself to work to prepare a petition to His Most Gracious Majesty, the King of Denmark, for leave to practice as a mendation was drawn up, embodying an account of my studies in Medical Electricity, Vi-I had effected when all other means had proved 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 Chairman, Vice-Chairman, Secretaries, and other 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 offence, if there can be said to be the shadow of an offence 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 seeking to protect the human race from suffering, 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 nowers for the present, must inevitably relax its severity to others, before the irresistible march of progress that is rendering this century the dawn of a brighter and happier era for millions of souls yet unborn. And now ere I conclude I dare say you will be glad to hear that I have been very kindly treated 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 Governor (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 1 may have of the sciences 1 profess, I shall do so with a heavy heart indeed, consoled 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 addressing 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,

837 The chaotic state of opinion on religious 257 The chaotic state of opinion on religious questions is simply the result of the breaking up of the Christian system. Intelligence, being thrown upon its own resources to find a path over heaps of ruin, looks in every direction for an issue out of the falling city. Spiritualism, Materialism, Atheism, Positivism, Sentimental-ism, of every mede, mark the efforts that are making to overleap, 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. Frothinging with things as they are .- O. B. Frothingham.

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SPIRITUALIST MEETINGS.

BEVERLY, MASS. — The Spiritualists' Union holds meetings every Sunday at 25 and 7 P. M., in Union Hall. Charles Holden, President: E. T. Shaw, Treasurer and Sceretary, The public cordially invited. **CHICAGO, ILI.** — The Progressive Lycaum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:33 and closes at 2:30 P. M. every Sunday. All are invited. Z. T. Griffen.

Jrifen. eting of Spiritualisis and Mediums will be held at Hall, 13 South Halstead street, Sundays, at 3 P. M. hew Shea, M. D., principal speaker and test medium,

- J. W. Chadwick

FROM THE SENTENCE PROTOCOL OF

ST. THOMAS JURISDICTION.

ON FRIDAY 23d Dec. 1881, at 2 o'clock P. M., was pronounced in the Special Town Court, St. Thomas, in the Criminal Suit No. 46, 1881.

LAWYER PETERSEN, for the Complainant, ·1'01'8118

Bookseller.C. E. TAYLOR.

THE FOLLOWING SENTENCE According to the Government order of the 15th, last month, action 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 TAYLOB, 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, which agrees with what else had been elucidated, 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 manner of treatment, which from the description he has given of the same, and to use his own term, must be classed under the denomination of Animal Magnetism. Besides, Defendant, in some instance, has given his patients Homeopathic pills.

According to the depositions made in the case, it is mainly for internal sickness such as from fever, dropsy, 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 Defendant'streatment has been detrimental to those treated by him, it appears, even from several of the descriptions in the case, that SEVERAL of his patients have felt soothing and CURATIVE EFFECTS from the treatment used, he can not be exempted from being punished according to the law of 5th September, 1794, § 5,

As far as concerns the Action for illegal sale of medi-

And the second second second second

-

Yours for the truth,

Jan. 24th, 1882.

In the discussion about the stricter observance of Sunday, it is always in order to quote the authority of Martin Luther on the question. He said: "As regards the Sabbath or Sunday, there is no necessity for keeping it; but if we do, it ought not to be on account of Moses's commandment, but because nature teaches us from time to time to take a day of rest... If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to ride on it, to dance on it, to do anything that will reprove this encroachment on Christian spirit and liberty."

Weakness and sickness changed to health and

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ton, Secretary. Spiritual Meetings are held every Sunday at 3 P. M. at No. 264 West Randolph street, for the purpose of expound-ing Modern Spiritualism through well-known mediums. Tests given. Strangers cordially invited. Mrs. E. S. Sil-verston, 'President.

version, President, **CLEVELAND**, **OHI10**,—The First Religious Society of Progressive Spiritualists meets *tregularity* in Weisger-ber's Hall, corner Prospect and Brownell streets, at 74 P. M. Thomas Lees, President; Tillie H. Lees, Sceretary, The Children's Progressive Lyceum meets in the same place at 10½ A. Wm. Z. Hatcher, Conductor; Mrs. Ella Wil-liannson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

CEDAR RAPIDS, IOWA.—First Society of Chris-tian Spiritualists meets every Sunday, at 7½ P. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer, MANNON, MASSE LICENS, Descritary and Treasurer, HANNON, MANN.-Regular meetings are held on al-ernate Sundays. W. Hood, President; Mrs. Imogene IcClellan, Secretary; Mrs. Barnabas Everson, Treasurer. INDIANAPOLIS, IND.—The First Society of Truth-Seckers meets for religiousservice at 86% East Market street, overy Sunday at 2% and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary.

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 100 Market street, every Sunday, at 12 M, and 7 F. M., under direction of Dr. George Dillingham.
 LEOMINSTEIR, MASS, -Meetingsare held every other
 Sunday in Allen's Hall, at 2 and 6% of lock F. M. Charles
 T. Wilder, Corresponding Secretary.
 LOS ANGELEZS, CAL.-The First Spiritual Society meets every Sunday at 27, M. at Good Templar's Hall, Main strvet. All cordially invited, especially strangers. Prosident, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettle O. Weir; Treasurer, F. Lindguist.
 MANCHESTEIR, N. H. -Spiritualist Society holds meetings every Sunday at 2% and 6% P. M. in Spiritualist Hall, No. 86 Opera House Block, Hanover street, Asa Emery, President; Mrs. Lucy Whittle, Vice President; Gorge F. Sumary; Frank Philbrick, Collector.

MILWAUKEE, WIS.-Spiritualist meetings are held at Boynton's Hall every Sunday evening at 74. Mrs. L. M. Spencer, regular speaker.

NEW HAVEN, CONN.-New Haven Association of Spiritualists, No. 100 Orange street, Services every Sunday at 2 and 7½ P. M.

NEWBURYPORT, MASS. The First Spiritual So-clety holds meetings every Sunday at Temple of Houor Hall 48 State street, at 2% and 7% P. M. President, J. T. Loring; Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

POBETLAND, MEE.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 24 and 74 o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

the auspices of the Society, will address H. C. Berry, of Lincoln street., ' **PHILADELPHIA**, **PA**.-*The First Association of* Spiritualists holds meltings every Sunday at 10% A. H. and 7% P. M. at the hall corner Spring Garden and Shi streets. W. W. Clayton, President; D., Janges Truman, Vice Fresi-dent; W. F. Jones, Treasuret; James Shumway, Record-ing and Corresponding Secretary. *The Keystone Association of Spiritualists* holds a Spir-itual Conference every Sunday at 2% P. M. at the hall cor-ner Spring Garden and 8th streets. Everybody welcome. *The Second Association of Spiritualists* holds confer-ences every Sunday atternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Yard, Secretary. **SALEM, MASS**.-Conference or lecturesvery Sunday

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VINELAND, N.J.-Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gago and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Sugan Cornell, Corresponding Secre-tary; Mrs. Portia Gage, Treasurer. Children's Progressive Lyceummeets & 12% F. M. Charles E. Greene, Conductor. Lyceum meets at 12% P. M. Charles E. Greene, Conductor. WORDENTER, MASS. - The Worcester Association of Spiritualists holds meetings every Sunday at 2 and 7 P. M. in Grand Army Hall. Woodbury C. Smith, President; Hattie W. Hildreth, Vice-President; E. P. Howes, Secre-tary; John A. Lowe, Corresponding Secretary; F. L. Hil-dreth, Treasurer. WEYMOUTTH LANDING, MASS. - The Brainfree and Weymouth Spiritualist and Liberal Association helds meetings every Sunday in Williams' Hall, Weymouth Land-ing, at 2 and 7 0'clock P. M.

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Ariver, symbolizing the file of man, which through a land-scape of hild and plant, heating, on the current the time-sworn bark of an agent Pfferfine. An Aragel accompanies the boart, one head to stange of the heat, while with the other she boarts toward the open sea: an emblem of eternity, remainding "baltic Stangen the heat, while with the other she boarts toward the open sea: an emblem of eternity, remainding "baltic Stangen the heat, while with the other she boarts toward the open sea: an emblem of eternity, remainding "baltic Stangent in five good and pure fives, so "That when their backs shall flext at eventile," they may be like "baltic". A band of angels are scattering flowers, typical of God's its placed trachings. From the original painting by doseph done. Engraved on size thy J, A, J; Wheov, Size of sheet, 22ves heales. Consult Prof. A. B. Severance, IF you are in trouble; if you are diseased; if you wish to marry: if you are living in unbangs matricd relations if you wish to coosenil your splittlefrends upon any subject pertaining to practical life. Send lock of hair or hand-writing and one dollar. Address 219 Grand Avenue, Mit, wankee, Wis,

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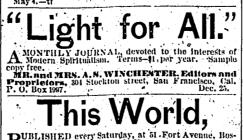
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Aug. 7.

THE SPIRITUALIST NEWSPAPER.

INC STINIJUALISI NEWSTAPER. A RECORD of the Progress of the Science and Ethics of A spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated briritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee-for which is 25c., payable to M.R. W. H. HARRIBON, 33 British Museum street, London, is \$3,75, or through Messrs. OOLBV & RICH. Banner of Light office, Boston, 4,00.



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(dar³¹) in the columns of the Norfolk County (Mass.) Gaselle, The right to seek for and to preserve the bodily health is of the first importance to all a privilege with which the State has no just grounds for interfering to legal enact-ment specially framed in the bit crests of the traditions of may school of medicine. These we capree with these prem-ies will read Mr. Gives y ampled it with the greatest satis-faction; while these who do not, will obtain much light as to the weakness of their own position by a careful examina-tion of his arguments. •

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SECOND EDITION,

LIGHT. OF BANNER

Banner of Light. BOSTON, SATURDAY, MARCH 25, 1882.

12

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 Spirifualism. 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 Jabors 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. Mere idlers in the diama 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.

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 contlagration licked up the life-blood of years of successful business; but you, were neither east down nor greatly depressed. Inspired by a lively sense of the importance of your work, and the faith that man is greater than the sumof his accidents-while standing in the deep shadow of what seemed a great misfortune-you

Spiritualist Meetings in Boston. For Ern Hall. – The Shawmut Spiritual Lyreum meets this hall, 156 Tremont street, every Sunday at 10% A. M. B. Hatch, Conductor, HE SHAWAUT SEWING CINCLE, conducted by the la-sof this Lycenm, meets at 21 Dover street, Wednesday ernoon of each alternate week, at 3 of clock, Gentlemen ends are invited to the evening exercises. Mrs. C. L., tch, Secretary.

fatch. Secretary, Paine Memorini Hall, -- Children's Progressive Ly-ceam No., I holds its sessions every Sunday morning at this hall, Appleton street, commencing at 104 o'clock. Thepub-lic cordulity invited, F. L. Union, Conductor,

He cordially invited, F. L. Union, Conductor, Berkleicy Hall, 4 Berkleicy street (Odd Fellows' Building, -- Free Spiritual Meetings every Sunday at 10:30 A. M. and 3 P. M. and every Wednesday at 7:45 P. M. Sacred Concert first Sunday in the monthat 7:30 P. M. Sacred Lecturer, W. J. Colvide (residence 30 Worcester Sphare); Treasurer and Secretary, Timothy Bigelow, 3 Hancock street, The public cordially invited to all the services. Engle Hani, --Spiritual Meetings are held at this hall, 516 Washington street, corner of Esser, every Sunday, at 10% A. M. and 2% and 7% P. M. Eben Cobb, Speaker and Conductor, Meetings also held Wednesday alternoons at 3 o'clock.

Pythian Hall, 176 Tremont street, -- Meeting every unday atternoon at 2% o'clock, Dr. N. P. Smith, inspira-

Jonal speaker, Science Hall, 712 Washington street.—Spiritual neetings, every Tuesday, at 3 P. M. W. J. Colville replies to questions under influence of his spirit guides. Berkeley Hall.—There will be held every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all ubjects relating to the elevation of the race, to which all friends of humanity, without regard to sector party, are in-rited.

vited. 30 Worcenter Square...-W. J. Colville holds a pub-ic recention, to which everybody is conduly invited, every (a) at 8 p. M., and lectures and answersquestions on (Spiritual Marvels of the East '' overy Friday, at 8 p. M. Ladles' henevolent Union meets every Friday at 2 for work, Public entertainment, spiritual, musical henever 2 (1996) Ladies' Ald Parlors, 718 Washingtonstreet.-The obtinalist Ladies' Ald Society meet in their Parlors every

Iday afternoon and evening. Business Meeting I P. M. resident, Mrs. A. A. Ci?Perkins: Secretary, Mrs. A. M.

Chelsen, -The Spiritual Association holds meetings at 3 and 75 p. m. in *Temple* of Honor Hall, Old Fellows' Building, opposite Bellingham Car Station, Next Sunday afternoon, conference. In the evening W. J. Colville will deliver an Anniversary address.

NEW ERA HALLa-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, and reading of the Shiver chain, by the School. Then followed the Grand March, with new and choice selections, by Miss Dawkins's Orches-tra, which can be enjoyed by all who did not see the same, at Music Hall, March 3tst, in the morning, as the children will then appear in their best. After the march the usual time was downted to the instruments of the children der strong provocation, no one will ever know. Of course 1 cannot presume that you have avoided all asperity of feeling, and all errors of you possess all the elements of our imperfect human nature. The earnest, imperions spirit that is in you has doubtless often been chafed to exasperation by the 'rule 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—with scarcely an unimportant exception—preserved a uniform rest eet 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. Permitieme to say that your publishing-house has well carned 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 interrupted by opposition or the albring promises of more has set the same, all action, since the works of Nature and the true display of the profession, alike honorable to your contemporaries. Permitieme to say that your publishing-house has well carned 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 interrupted by opposition or the albring promises of more has itsel Brown, Frankiellall, March 3tst, and in-vited all children of Spiritualists and of our siter Liceums to join with us on that day. Ife

programme for Music Hall, March 31st, and in-vited all children of Spiritualists and of our sister Lyceums to join will us on that day. He also called attention to two Grand Ball in Par-ker Memorial Hall in the scening of that day, hoping all would procure thekets, which were for sale at the Banner of Light Bookstore. Af-ter physical exercises and the Target March, the session closed with singing. J. A. SHELHAMER, Secretary of Shawmut Spiritual Lyceum. 471 East Fourth street, South Boston.

PAINELHALL, MARCH 19711. – Lyceum was opened by Assistant Conductor Ford, and after the usual singing and reading, and the march of ninety-five scholars with their leaders, the

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Norleity - Mrs. F. O. Hyzer, permanent speaker-tolds services at Everett Hall, RS Fulton street, between Smith street and Galatin Place, very Sunday, at 104 & A. M. and 75 Pr M. Seats free to all. Uniform's Progressive Lyceum meets at 3. o'clock P. M. Conference meetings - J. David Chairman-every Saturday venting, at 8 o'clock, Anniversary services on Sunday. April 2d, beginning at 105 A. M. H. W. Benedict, Presi-leut.

dent. Brooklyn Spiritual Frateralty.-Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and Concord streets, seven blocks from Fulton Ferry, at 3 and Conference meetings held every Friday evening in Lower April, J., Frank Baxter, May, Mrs. Hannah B. Morse, Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, March 24th, an Experience Meeting; March 31st, Andversary Exercises, Altthe spir-luant papers for sale at allour needings. S. B. Nichols, Pres-taevet.

The Eastern District Spiritual Conference meet every Monday evening at Composite Room, ath street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Comn, Secretary,

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

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," at-tracted a large audience. Bro, Bowen is an in-cisive speaker, and his clear-cut and crisp sen-tences 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 the metaphysical, the other the scientific, or that of Reason. These the speaker symbolized by describing two altars, at whose shrine men and women bow down and worship. The first altar that in his vision he saw was enveloped in alculu and he she are these dork and com clouds; and he could see these dark and som-bre clouds enveloping this altar, and these clouds he typified as Intuition, Inspiration and clouds he typified as infinition, inspiration and Revelation; that the Christian Church had in the past been guided by these sombre and un-certain influences, and that when men trust-ed to such influences they would be misled into credulity, religious zeal and bigotry, that would retard their progress in their search for the Teach Truth.

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 --a halo symbolic of science and reason that never leads 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 Isaae Newton, in his dis-covery 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 suith the Lord," were the result of following these blind and un-certain guides. "I find many Spiritualists who are also imbued, or wedded, to these uncertain guides, and who believe everything that pur-ports to come from the spiritworld. We are here in a natural world, and we should take these revelations that claim to come from an-other world and put them in the crucible of sci-ence, 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

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 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, and all the beauties of nature. We this natural world, the sun and the stars, the flowers, and all the beauties of nature. We must be guided by the scientific method, trust reason always. 1 do not believe that any in-vention has been given to man by intuition or revelation. I do not say that there is no infi-nite power, but I do say that the highest con-ception we can have of such a power or be-ing, is in the lives of pure and true men and women, who are doing all they can in this search for Truth, and to aid the poor, the sin-ful and the sorrowing."

search for Truth, and to aid the poor, the sin-ful and the sorrowing." Lyman C. Howe said: "I have been much in-terested 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 phe-nomena, I believe that they should be tested by what the speaker has termed the scientific method, and that public mediums should be. method, and that public mediums 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 intujtional, that cannot be reached by this sci-entific 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 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 use on his subtraiter of walkegah, III., 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 tallow and tar could be combined so as to be used for the currying and preserving of leather. He had spent all the money that he could save and scrape together, and failure was the result. Science said thus such a chemical combination Science said that such a chemical combination was impossible, and he had become so infatu-ated with this idea that his family were on the ated 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 forever. The promise was made, and for three years he kept this promise and fortune again smilled upon him; he accumulated con-siderable of a fortune. One night the family was awakened by his calling upon them to re-voke the promise. They found him at the kitch-en stove, over a hot fire, with his tar and tal-low, and his explanation was that a man came into his bedroom window and to his bedside, with a parchment on which he read the solu-tion of the problem which had puzzled him for years. Mr. Pierce told the speaker that he took a bottle of this liquid to Prof. Hayes, the State assayer of Massaclusetts, who said that such a combination was a scientific impossibility. He told him how it had been combined. The Profes-contacted it and had to admit the fact. This sor tested it, and had to admit the fact. This revelation made the poor shoemaker a Spiritu-alist, for it was a revelation by a spirit from the spirit-world to him. Science is not infallible. Men take facts and Science is not infailuble. Men take facts and they build up a theory in support of supposed facts. Newton's theory of the law of gravita-tion was disputed for many years, and even now there are men who call themselves scientists who dispute it. Even Prof. Tyndall, who has been 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 its theories which are but theories. Science has a theory in regard to atoms; it cannot dem-onstrate what they are, for they are beyond the realm of science. Then the theory of sound waves; a man in New York offers \$3,000 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 ma-chinery, had a partner who was also an in-ventor. The latter passed to the spirit-world. Mr. Decker was an out-and-out materialist. He was at work over an intricate piece of Mr. Decker was an out-and-out materialist. He was at work over 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 Spirit was a revelation to him, was attained. This was a revelation to him, and made him a Spirit-ualist. 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 recentive to Arephog-room, closed the blinds and curtains, laid down on his bed, became receptive to spirit-influence, and the revelation 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 re-ceptive to spiritual influences, and success was the result." the result.



MARCH 25, 1882

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 electrotyper, 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 comprchend the laws of the subtile 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 fidelify 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 truthsis 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 wore 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 "Inspirations 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 unequaled 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 captious 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

achieved a new conquest, over the force of circumstances, and a nobler establishment rose, phoenix-like, from the ashes of the old.

Today, 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 threes 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 selflove, may have won the championship of beneficent purpose and manly 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 us 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 plaudit 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 absurd-Ity, and that some other mode of punishment ought to be devised for them. He contends that a boy who has once been in jall carries the stigma through life, and too often becomes a hardened misoreant, while a fine is useless, as he cannot pay one.

tollowing children took part in the exercises: Alice Bond, Alice Souther, Jennie Weeks, An-nie Barlow, Amy Peters, Flora Frazier, Fred Dix, Jennie Bicknell and Allie Waite. Gen, Wisewell, upon being called upon made a few remarks, in which he alluded to the Lyceum wovanuent as a great-line comparation the Sun movement as a great improvement on the Sun-day school of his early days—the children mak-ing good resolves now to be good men and wom-en of the future. Dr. Richardson was also called, but owing to the lateness of the hour did

not speak. 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. knowledge of spirit intercourse. ALONZO DANFORTH, Cor. Sec.

Children's Progressive Lyceum No. 1.

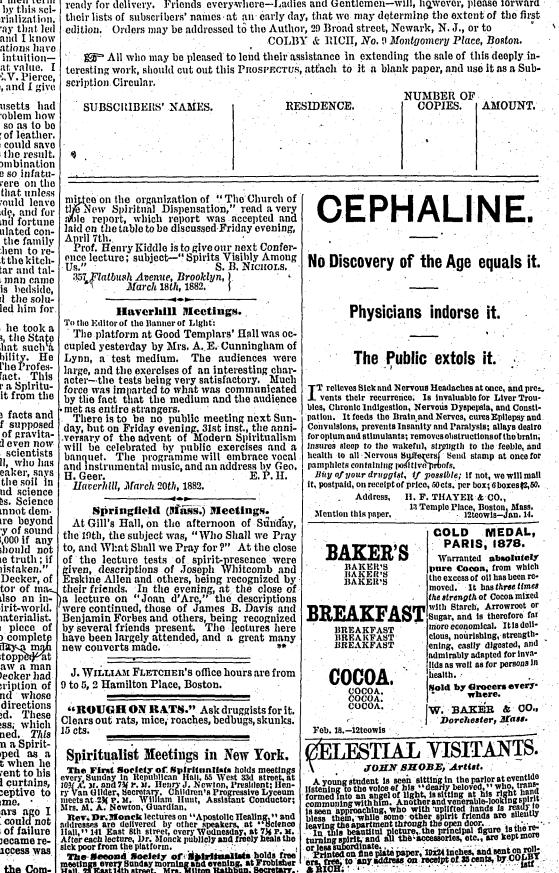
CHARLESTOWN-" MYSTIC HALL."-Sunday. March 19th, this hall was well filled in the af-ternoon at the usual hour with a very intelliternoon at the usual hour with a very intelli-gent audience. Mr. David Brown occupied the platform as speaker and test medium, and de-livered an interesting discourse, taking for his subject, "What Shall or Can We Do to be Saved?" It was listened to with marked atten-tion. 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. 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 inter-sted in this new morement should forward to ested 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 toward sustaining this Institution, which will also be a place for obtaining infor-mation respecting reliable business mediums, and a place of general resort for Spiritualists visiting the city. Here the weary spiritual pil-grim from abroad can come and refresh his par-tially exhausted faculties by communing with kindred spirits, and perusing some of the best spiritual literature, which we hope to be able to furnish to all visitors free, or nearly free of cost. Meals will also be furnished to a modercost. Meals will also be furnished to a moder-ate number of persons, at regular hours, at a trifting expense. If you need simply a cup of coffee or tea, to refresh you momentarily, you will be able to obtain it here for a few cents. Seats in the office will be provided for all well-behaved persons desiring information upon topics relating to the "Bethesda." Meetings and circles will be held several evenings in the week and valuable medical becurse from upon and circles will be held several evenings in the week, and valuable medical lectures frequently delivered. Lodgings of the first class can be ob-tained at another grand spiritual rendezvous, not far distant. Persons from abroad desiring treatment can obtain rooms and board, at a reasonable rate, at this branch of the "Bethes-da"; but the rooms at the "Bethesda" proper are to be designed mainly for officies for modi are to be designed mainly for offices for medi-umistic treatment. An opportunity will be afforded as soon as arrangements can be made for the best of materializations under test condi-tions, and at so low a rate that the poorest will be able to attend.

be able to attend. If no other good has resulted from this Con-ference meeting than the establishment of this Institution, its labors will prove not to have been in vain. C. STEAENS.

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



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The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hall, 25 East 14th street. Mrs. Milton Rathbun, Secretary.

ers, free, to & RICH.

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