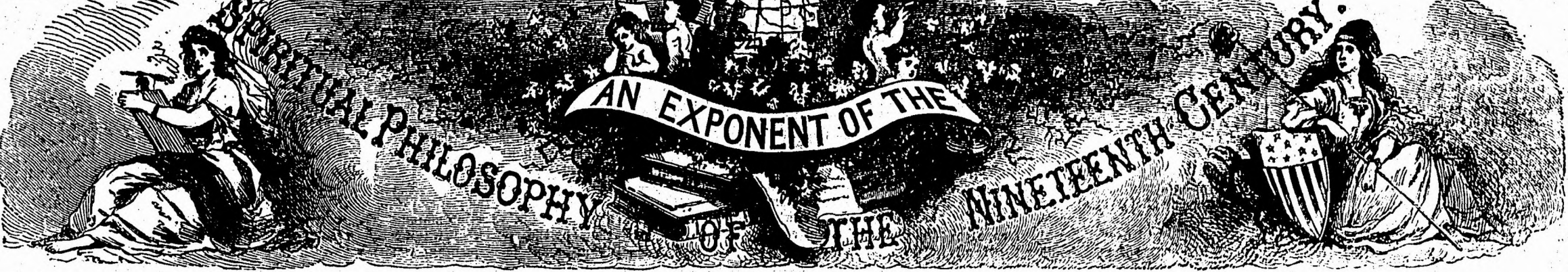


# BANNER OF LIGHT.



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though very old and familiar. In your childish days, whenever you read or heard them, you never conjured up before your mental vision the impossible phenomenon of a camel crowding its huge body through the eye of a needle, as the mind refuses to present a picture of the absolutely impossible. You no doubt often imagined a huge animal going up to a needle and trying to squeeze through it; but the camel never went through the needle; and as the impossibility of the camel's passing through the needle's eye was an illustration of how impossible it is for a rich man to enter the kingdom of heaven, you, if poor, felt some hope enter your minds that you might, perhaps, finally be saved, and the more so as the Sermon on the Mount promises heaven to the poor in spirit, and Luke makes Jesus say, "Blessed be ye poor," refusing to explain whether poverty of spirit or destitution of earthly riches is the necessary prerequisite for obtaining an entrance into the celestial state.

The Essenians were a sect among the Jews, not as powerful, but nevertheless almost as well known and widely recognized as the Scribes, Pharisees, and Sadducees. It is very noteworthy that no single word of condemnation for these people ever escapes the lips of any New Testament writer. While Scribes, Pharisees and Sadducees are bitterly and frequently denounced, Essenians are never mentioned, probably because the writers of the gospels were themselves Essenians, and the majority of the earliest converts from Judaism to Christianity were from among the Essenian ranks. Christianity, in its primitive aspects, was simply a modified and enlarged Essenianism, its principal tenets being a strictly monotheistic recognition of one only God, whom Jesus had taught his disciples to call the Father, the non-resistance of injuries, voluntary poverty, and a simple communistic mode of life. In the second chapter of the Acts we are told that those who steadfastly continued in the apostolic doctrine and fellowship sold all their private property, and that the whole of their possessions was divided among the members of the Christian fraternity. In the Roman Catholic Church voluntary poverty has often been recommended. St. Francis, we are told, prayed for poverty; but, as a rule, there has been little danger to the Christian Church from any such cause, as Christian dignitaries, above all people, have devised every conceivable means for amassing wealth, even by trading upon the tenderest and deepest concern which friends feel for the welfare of their departed loved ones.

The question before us is an intensely practical, personal and present one, and we need not concern ourselves with the views of ancient teachers so much as with the present requirements of the modern society of which we form a part. Is it or is it not incompatible with true spirituality to be the possessor of large stores of material wealth? Are we to conclude that without sacrificing our earthly honors and riches we cannot enter heaven? Can we only advance our spiritual by sacrificing our temporal interests? These questions imperatively demand satisfactory answers from the lips of modern teachers of ethics, and others whose special duty it is to discuss and solve, if possible, the difficult social problems which are hourly demanding solution at their hands. We think that after a careful study of our subject, we may readily arrive at something like this conclusion: That, to take charge of wealth and use it honorably for the good of the race is not only permissible, but is the plain duty of every one who becomes the honest steward of a portion of earthly treasure. Ill-gotten gains are not ours to use, and thus the right to dispose of them belongs to others; our meddling with what is rightfully another's is an invasion of another's rights and liberties.

We wish before we proceed further to say a few words upon the curious text itself. Our first conclusion is, the utter impossibility of a camel ever going through the eye of a needle. The mere assertion, "With God all things are possible," is no way out of the difficulty; for it must be in the nature of things impossible for an infinite being to be other than he is. God is not bounded or limited by law, as materialists affirm, even when admitting the possibility of the existence of a God; but the laws of nature are themselves the motions and manifestations of the divine intelligence. The will of Infinite Spirit, Eternal Mind, is made known unto us through our observation of the laws which govern the universe, and thus it is impossible for laws to be other than they are, as there is no God to interfere with them, they being the expressions of the purpose of the only God. What a far larger thought of God is this than that entertained usually by the Christian, who believes in the interference of God with nature, who cherishes faith in miraculous interpositions and special providences. To the eye of the enlightened Theist the laws of nature are simply the expressions of the unintermittent life of Deity. Nature is permeated with the divine life; we cannot be where God is not; we are no nearer to God in one world than in another; and when we sing, "Nearer, my God, to Thee," we do not mean that God can ever be any nearer to us than he now is, but only that we may be made more deeply conscious of our oneness with the Infinite, and feel no longer that there is a conflict between our human wills and the divine. The fixed and unalterable decrees of nature are so just, loving and wise, that, could we change nature by our petitions, the answers to our prayers would bring us curses, which, in our foolish blindness, we might momentarily call blessings. All puerile conceptions of prayer affecting God are fast becoming effete in all civilized communities, and yet we continue to pray, because prayer changes us and makes us receptive to benign influences,

which are otherwise excluded from us by reason of our materiality.

We intend to waste no time in discussing the childish query, Will or can God ever cause a phenomenon so unnatural as the passage of a camel through the eye of a needle to occur? Our answer to it is decidedly in the negative. God never contradicts himself; and as God's own life is the soul of the laws of being, God cannot alter himself. What he is and what is his will is unceasingly revealed to us through our study of the unalterable decrees of fate. But there is an explanation of the passage very simple and suggestive, which lies close at hand. The large gates leading into Jerusalem were closed early in the evening, as is the custom in all Oriental cities. After sundown, when the large gates were shut, a small gate called the needle's eye was opened for the admission of belated travelers. To this small gate Jesus refers—a gate just large enough for a small, unladen camel to pass through, but so narrow that a large camel, even though unladen, could only squeeze its body through with the utmost difficulty, while no laden camel of any size could enter without first being stripped of its load. The imagery is glowing and apt, though intensely local, and from this fact, almost more than from any other, critics who allow their reason to triumph over blind credulity, infer that the words of Christ were specially intended for his Jewish listeners, and were in no exceptional sense a message delivered to all humanity.

Jesus probably shared many of the opinions and hopes of his countrymen with regard to the appearance of an individual Messiah, whose work should only terminate in the complete emancipation of the Jewish nation from Roman thralldom, and its final and perfect triumph over every obstacle. He seems in the latter part of his life to have been bitterly disappointed because Jerusalem was doomed to fall through the perfidy of her children, who stoned the prophets and crucified the last messenger who was sent unto them. The prevalent sin of that age was the inordinate love of riches—the identical vice of the present day. History is ever repeating itself; laws fixed and immutable decree that certain results shall flow from given causes. The love of gold, the thirst for sensuous luxury, despite marvelous intellectual attainment and proverbial artistic achievement, led to the downfall both of Greece and Rome. Greece, the land of philosophy, the land which gave to humanity a Plato, a Socrates, an Aristotle; Greece, which gave birth to the forms of every perfect model of manly and womanly beauty; Greece, whose poetry, whose statuary, whose mythology are the glory of the earth; Greece, whose remains of ancient splendor are among the most wonderful and magnificent on the earth; Greece, in spite of all her teachers, her poets, her sculptors, her brave and noble athletes, must fall under the yoke of the Roman invader, when Rome was young; when her sons were temperate, and when valor stood side by side with honor. But what of Rome herself? Having engulfed Greece, having swallowed up Judea, having conquered the most eligible situation in Europe and Africa, its destiny was to fall a miserable prey to the invader. The insurrections of harder and braver nations soon accomplished the ruin of the great and dreaded empire. And why? Surely not because of imperial bankruptcy; surely not because of the invincible might of northern hordes; surely from no other cause than internal degeneracy; the insatiable love of ease; the determination to gratify the lower instincts, come what might. This moral pollution, consistent with fabulous wealth on the patrician side, and abject poverty and grinding slavery on the plebeian, led assuredly and solely to the utter discomfiture of the Roman hosts. Men will fight for their country until it ceases to be their country; then they may be found ready to betray it into the hands of its enemies. Patriotism and love of home will cease just so soon as one's country becomes a prison, and one's home a wretched garret, in which the sons of toil are forced to eke out a miserable subsistence, so long as their ceaseless toil is only to fill to repletion the coffers of capitalists who have already so much money that it is more of a burden than a joy to them.

Ignoring the literal interpretation of the text which we have given you as the correct one, we are willing to go so far as to say that it is as impossible for a rich, selfish man to enter into the kingdom of heaven while multitudes are starving around him, as for a real, live camel to go through the eye of one of your cambric needles. Those who accumulate wealth by sacrificing every noble impulse; those who are satisfied to live in splendid palaces, and roll along fashionable avenues in princely equipages, clad in the costliest fabrics of the world, caring nothing for the happiness or misery of their fellow-beings, are so completely unable to perceive a kingdom of heaven that no spot in the universe, however pure and lovely, could be to them a heaven in the true sense. "The kingdom of heaven is within you"; "except a man be born again, he cannot see the kingdom of God"; such words as these cannot be too frequently reiterated in this mammon-loving age; neither can we too emphatically protest against the delusive fancy of our going at death to some local heaven, where we shall be eternally happy, unless we have on earth cultivated such temples of time as outlive the body, and are in themselves of the nature of the kingdom of heaven.

One very important question arises here, and it is this: Supposing one is rich, what ought he to do to make the best possible use of that which has come into his possession? If you feel that your wealth has been dishonestly acquired; if you feel that it has come into your

hands unjustly, then the onerous responsibility attaching to you as its possessor should be accepted by you as the necessary penalty of your transgression. You cannot always restore ill-gotten gains to their rightful owners; often they are beyond the reach of human justice; but their afflicted and injured brethren are yet with you; the poor and wronged have not yet ceased out of the land. If you are conscious of holding anything to which your conscience tells you you cannot rightfully lay claim, then "sell all thou hast and give to the poor, and thou shalt have treasure in heaven"; a heaven which will here and now enter your heart, and fill you with divine peace—the peace flowing from an approving conscience. But, then, how can we best give to the poor? Shall we squander riches upon any and every applicant? Shall we relieve the beggar on the doorstep, who will rush to the nearest dram-shop, and consume in drunkenness the alms bestowed upon him? If wealth is thrown in this direction, where is the charity or the justice of its bestowal? It does the pauper no good, it only fans into a fiercer flame the fire which threatens to consume the little manhood left in the besotted wretch who would work upon your too indiscriminate sympathies. All cases should be investigated; and while no hungry person should be sent from your door unfed, a true recognition of the best interests of the race will lead to systematic and intelligent action, leading to the employment of the able-bodied unemployed, so that the just compensation they receive as an equivalent for services rendered shall place them in an independent and self-respecting position; while the sick poor must be cared for and nourished in homes and asylums specially adapted to their comfort and recovery.

If any of you have in your possession wealth, remember that wealth is common property. You may have acquired the right to use it, but no one can acquire the right to hoard it, because its accumulation is due to the cooperative industries of many individuals, not to the isolated efforts of one. If you can discover a tract of waste land, and cultivate it till it becomes a garden, through your energies being infused into it, its improvement being due to you, its produce is yours by right to use; but in the production of fruitfulness you are not the only agent. Would the fruits appear were it not for sun, and rain, and air, and inherent properties of the earth? These means of inducing fruitfulness were not created by you; you do not own these universal agencies, you have no vested rights in the globe itself. Thus, being dependent upon influences over which you have no control, as well as upon others under your sway, you may have a share in certain districts, and all they contain and produce; but in no sense are they yours exclusively; they can never be your private property. We certainly do not go so far as to say that some people are not honestly better off than others. If you are more industrious than others, you have a right to control a larger share of the earth and its wealth. If you have had property left to you by your ancestors, and it came under their sway by reason of their legitimate industries, you have a right to employ it as they had a right to bequeath the use of it to whomsoever they pleased. In such cases as these to neglect an opportunity of using material things aright would be to wrap a talent in a napkin, and to most unwarrantably shirk a plain duty.

If you are offered a position of trust, if you can honestly acquire and spend money, you know full well that that position will be filled by some one if not by you; you know that some one will control that wealth, and thus it is only a question of whether you have a right to let fall upon another, and possibly a less capable person than yourself, a responsibility the fates seem desirous you should assume. Our own opinion in this matter is very clear and decided. We should have not the slightest hesitancy in accepting any position offered us, or any amount of wealth honestly acquired, except on the grounds of incompetency to fulfill the duties of exalted station. We should, however, feel bound by the most solemn moral obligations to act as faithful stewards of wealth and position; we should never dare to feel that, as tyrants, we could trample under foot our poorer brethren because fortune had smiled on us while its frowns were being bestowed on them. Gold is a power in all lands to-day; monopolies are curses. Society does look up to birth, breeding, exalted position and brilliant exterior. We must take the world as it is, and commence reforming it by turning its treasures into such channels as shall lead to the speedy destruction of the evils consequent upon the misuse of the things the world esteems most highly. Rich and stylish persons who are already such, can and must do their particular part in the regeneration of society; they can influence others where the poor man would have no power; they can fascinate others to walk in the paths of virtue, while all remonstrances issuing from those less favorably situated in the eyes of men would be scornfully rejected. The use of money and position by competent persons is a necessity until all men are equally capable of controlling wealth.

As Joseph Cook very truly said about three years ago in one of his Monday lectures in this city, make all men equal on Monday morning, and on Saturday night one would be drunk in the gutter, while another would be the happy centre of a sphere of ever increasing felicity, prosperity, and usefulness. We are not all born for the same kind of work; we cannot all fill the same positions; some must be capitalists and others laborers; but be it so, capital and labor must unite their forces so that nothing can benefit the employer without at the same time enriching the workman. Capital and labor must

unite their forces and divide the proceeds of what cannot be without their blended activity. Work, not support in idleness, is what the tolling, struggling masses need; not five cents paid to a poor girl or emaciated woman for making a shirt, by companies who take a dastardly advantage of distress that they may accumulate immense fortunes. Those of you who can afford to pay proper prices for your clothing, are supporting a gigantic injustice when your parsimony leads you to buy articles sold under the proper cost of making. Why is the market deluged with millions of unnaturally cheap goods, but because thousands of almost starving women and children are shamefully underpaid for the toil which often in a few short years makes their bodies inmates of pauper graves?

Wisdom in the expenditure of one's means is the great lack to-day. A wise method of supporting industry needs to supplant a morbid and self-indulgent monster who has dared to usurp the hallowed name of Charity. Let all, then, who have means to work with, remember that their terrestrial possessions are held by them on trust for humanity. Human needs as at present existing can only be supplied as you find employment for and justly remuneration for their work the millions who seek relief at your hands. It is the easiest thing in the world for a rich man to assist in establishing a kingdom of heaven on earth, in which justice shall be the supreme governor, if he will only voluntarily become no longer rich, in the sense that he no longer hoards up his wealth, thereby becoming a miserably poor man, but distributes it among society by a fair and proper support of legitimate industries. The wisest laws will make it impossible for any person to retain land, money, or might else, longer than they use these things aright.

In England to-day the land laws are so shamefully oppressive and unjust that a man's ancestral claim to property makes him able to keep in absolute idleness many acres of the most fruitful land on the island, whereas, if compelled to cultivate it, it would yield the richest of produce, cheapen the necessities of life immensely, give employment to thousands of unemployed persons, and at the same time very largely increase the yearly income of the landed noblemen. Those who read any thing of English history know that some centuries ago the land was torn from the feudal nobles who justly owned the right to inhabit it, as their energies had made it habitable. Raping, murdering, every form of atrocity, resulted in the expulsion of the inhabitants, the burning of their homes, and the establishment of a vast hunting-ground for dissolute and dishonest noblemen on the sites of their hard-earned homesteads. In the days of feudalism nobles were granted to the aristocracy which remain unto this day, so that the laws of the land allow the most fruitful tracts of country to be reserved for the cruel slaughter of game by men and women who have no better pursuits wherewith to occupy their time. There can be no heaven in England so long as these rich men are permitted to despoil by cruel sport the land which the people have a right to demand for their own use. We do not say that the reputed owners should be thrust out; rather give them a chance to show themselves worthy to retain their possessions; force them to use their land, and let them share in the benefits of such use. If with these just demands they are ready to comply, if some one must be in charge, why not these men as well as others?

While every form of extravagance and profligacy is detestable, and destructive of the best interests of a community, to live nearly up to one's income is always desirable. Ways and means of expenditure must of course be left in all cases to the conscience and judgment of the spender. Extravagant tastes are often inculcated by the influence of the aristocracy, but we think sometimes ignorantly. Let us strive to give several thousands of dollars for a very beautiful work of art? We think not; the talent of the artist is worthy of recognition; his time and energies have been expended in the creation of his beautiful picture. Art itself is purifying and elevating; your own and other lives may be elevated by gazing upon the sentiments and truths embodied in the composition and encouragement of genius is worthy and helpful to society; and thus your costly paintings, if they are paid for, may have done much toward inducing riches to flow into their rightful channels, the pocket of the artist being a legitimate resting-place for some of your money, as the gold there deposited provides the man of genius with the means of enriching the world still further as he continues to exercise his heaven-born gift.

Is it wrong to spend a great deal of money upon dress? Certainly it is if fine raiment feeds unhallowed pride, and lifts you in your own estimation so far above your fellow beings that you grow to treat them with contempt; but if by dressing well you do not injure your own power of doing good, then to give one thousand dollars for a dress, and one hundred dollars for a bonnet is not the worst possible way of spending money, as milliners and dressmakers are often honorable and even charitable people, who, if well paid themselves, will afford employment to many girls and women whose salvation from shame and misery in the near future may depend largely upon proper employment being provided for them.

To sum up these few thoughts we must give just a moment to a consideration of what the kingdom of heaven really is. Wherever or whatever a distant and local heaven may be, we should all remember that this world is as much a part of God's universe as any other, and that there is no possible reason why this earth should always be styled "a vale of tears." Happiness and heaven may be in the present as well as in the future; for have we not all deeply realized how utterly unsatisfying are all outward things without contentment of mind and peace of soul? As well take a deaf man to the opera, and ask him to enjoy the inimitable vocalization of some distinguished artist; as well take a blind man through the choicest of the picture galleries and conservatories of the world, and ask him to admire the beauty of form and color they display, as introduce a man destitute of the love of virtue and of the love of neighbor into a realm thronged with angels whose everlasting happiness springs from their unceasing efforts to bestow happiness on others. All angelic joy springs from pure benevolence; all unsullied bliss is the outcome of unselfish devotion to human well-being. For those who wish to hug themselves all treasures, after death, purifying fires must remain, that selfishness and pride may be scorched out of existence ere they can experience the faintest knowledge of a true heaven.

Strive earnestly so to live, so to employ all riches of soul, mind and body, that, having developed here within your breast a true kingdom of heaven, death shall only give you larger freedom to enjoy it.

## The Spiritual Rostrum.

Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God.

An Inspirational Discourse Delivered by  
W. J. COLVILLE,  
in Berkeley Hall, Boston, Sunday Morning,  
March 5th, 1882.

(Reported for the Banner of Light.)

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Matt. xix: 24.

The words which we have selected for our text, our motto this morning, are words frequently quoted by those political economists and others who agree with the ancient Jewish Essenians that the possession of wealth is in itself a sin. No one can have ever read the Gospels, even cursorily, without having arrived at the inevitable conclusion that each one of the four evangelists possessed a marked individuality of his own, and that the impress of the author's mind is very clearly and indelibly stamped upon the book he wrote.

Biographies are always entertaining if they are in any measure a true life-history of some illustrious person. We use the word illustrious in its true, not in its false sense. We mean by illustrious, noble; lustrous in mind and soul, one who dispenses light, gives every one good ideas, and sets a noble example. The illustrious in the worldly sense are often simply the notorious, and we all know that notoriety can easily be bought either with money or crime. The biography of Jesus is very fragmentary and imperfect, as it has been handed down to the present time through the mediumship of the New Testament; and the idiosyncrasies of the various men who have written about him have so eclipsed and disfigured a great character at times, that we can only with extreme difficulty arrive at any satisfactory conclusion with regard to the historic Christ. This places the Christian church in a sorry plight; it gives a wide field to the opponent of "revealed religion"; it opens a large door to the skeptic who antagonizes Christianity, and makes it an extremely hard matter for the Christian when he strives to convert Jews and Orientals to his faith. If we accept the Christian premise that Jesus is infallible, and the only divine teacher of men, then it is highly necessary that we should know exactly what Jesus said and did, in order that we may say and do likewise; but if, in accordance with the teachings of a purely natural Theism, we refuse to exalt one man infinitely above all others; if matters very little to us whether Jesus, or any one else, spoke words attributed to him, or performed actions fathered upon him by his biographers.

Last Sunday in our discourse on "New Wine in New Bottles," we took occasion to remark that when speaking from a biblical text we do not necessarily endorse the sentiment it expresses; we merely use it as a convenient and appropriate introduction to certain thoughts we wish to convey, thoughts bearing upon the subject with which the text deals. From time to time, at the earnest request of many of our warmest friends, we have spoken from passages of Scripture, the ambiguity and obscurity of which lay them open to the severest criticism. Blind and angry criticism is ever a weak and foolish weapon to use against anything or any person, but a calm, dispassionate analysis of the intrinsic properties of any statement cannot but lead in time to the evolution of more perfect knowledge, and a wiser judgment in all things. We open the Bible to-day, not to accept or condemn, but simply to discuss the passage we have selected for our mutual consideration. The words are very startling, even



than that which I approve.

## \* Reported for the Banner of Light.

Under this dominating selfishness medical schools generally have become dens of the sternest bigotry, the hardest materialism, and the most profound contempt for the rights of the people. As the kings of Europe claim a divine right to rule and collect taxes, so the medical colleges claim the absolute ownership of the people as their own patients, as positively as ever the Pope of Rome claimed jurisdiction over heretics. They assume this despotic authority, and enforce it by procuring unjust and unconstitutional laws by deceiving legislators and bodies, the real purpose of which is to make unlicensed benevolence a crime, and to check the triumphant progress of Spiritualism. In England and France its demonstrations are

Look at their claims in the light of reason. The science of life, disease and cure consists of two grand divisions, comprising the soul which is eternal, the body which is temporary—the soul which is incorruptible, and the body which tends continually to decomposition, and is preserved only by the presence of the soul—the body which is developed and determined in its career by the eternal life-principle which survives it, and the soul which is cramped and oppressed in the struggle to maintain the body against decay—the soul which has an office as instrument in the brain, and the body which is subordinate to that brain, and responds to every change it manifests. Is the body or the soul the master? Is the body or the soul the seat of life? Is the body or the soul the seat of

↑ That mind is merely an operation of the brain is distinctly taught in Prof. Flint's physiology, and is the sentiment of the majority of the "Regular" school.

This law inflicts severe penalties, fines and imprisonments appropriate only to disgraceful crimes upon acts of pure benevolence, and thus destroys all moral distinction. The worthless lady in all your acquaintance, whose life has been a signal blessing to every community in which she has lived, may, under this law, be arraigned in the dock with common jail-birds, stripped of her property, consigned to a dungeon

Mr. Thos. R. Hazard says that forty years ago he was on familiar and friendly terms with the three leading physicians of New York, Albany and Quebec, who had made fortunes in their professions—Dr. Francis, Dr. James and Dr. Faug. When he met them all at Newport he asked their opinion of the value of medical practice, and they confessed that, taken all together, "the profession might be dispensed with without causing injury to the average health and longevity of the human race." He might quote the language of at least fifty eminent and widely-known physicians stronger than this in condemnation of medical practice of the old school.

Prof. Alexander Stephens, formerly of New



It is true they do teach a mechanical kind of diagnosis, based on inquiring from the patient what are his sensations and experiences, but no patient, no matter how intelligent, can possibly convey to another by words any very definite conception of his sensations, even if he was accustomed to observe and describe them. It is entirely beyond the power of language, and when the physician attempts to make a prescription to fit that blundering diagnosis

It will be one of the grand results of Spiritualism to emancipate human progress the vast amount of in the intellectual power which I demonstrated near forty years ago in the science of Psychometry which no college and no social class would espouse and sustain until I brought it before the liberal minds that sustain Modern Spiritualism. This is one of the halls in which I can speak of Psychometry to willing and candid hearers. Therefore you can say that the only way to perfect the

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# Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1882.

## Dr. Newman Smyth.

Andover Theological Seminary has just been chosen for its department of Systematic Theology a successor of Dr. Park in the person of the above-named Professor, of whom considerable is said, and no doubt is yet to be said, in relation to his ability to deal with the generation of young students of theology that is going to ask questions such as his predecessors never dared to frame. This new class of young men will be found to have already established some kind of a knowledge of the results of modern rationalism which does not rest on the old historical ideas and conceptions of religion, so much as on actual life and progress for the human race. Dr. Smyth will find that he will have to answer many of the questions and resolve many of the doubts which have been started by Professor Robert Smith of Scotland, one of the ripest and most learned of biblical scholars, and to whose advanced writings he cannot undertake to deny their access. It would not therefore surprise us at all if before a very great while there should be established at Andover a new school of theology, or at least if a faction were to break off from the old one, and thus divide an institution which has always been heretofore regarded as the solid and unchanging bed-rock of Old Theology.

Dr. Smyth is reputed an able man, who knows well and thoroughly the grounds on which religious creeds rest, and the order and method of their slow but undeniable development. But as a mere theologian he is not, as we understand, accounted remarkably strong, for the reason that, from his method of intellectual and religious culture, he has learned to give more room for purely rational processes than the theologians who have impressed his character upon the Andover Seminary. This makes him weak as a simple theologian, and so much the less fitted to deal with the agnostic tendencies of the present day. There have been notable attempts at the different Orthodox seminaries of late to recast the old forms of belief, that they may suit better the requirements of a larger sight and a keener insight, and Dr. Smyth will now be expected to take his turn and do his part. But it has been well said that, if the expounders of the old faith are to maintain in the future the belief of men in a supernatural world and a revelation from God, they must take stronger ground than that yet taken by Dr. Fisher or Dr. Smyth, or even Prof. Park. The historical creeds are being studied more comprehensively than ever before, and the religions of the world are being submitted to scientific comparative treatment. The new wine of truth cannot with safety be poured into the old bottles of Orthodoxy.

A correspondent writing from Williamstown, Conn., informs us that that town has been somewhat excited over the question whether a teacher is authorized to open his school with religious exercises, and compel the pupils to participate in or listen to them. It appears that a young collegian was, in the fall of 1880, appointed as principal of one of the largest schools in that town, and established Bible reading and prayer as the opening morning exercise. A short time since he conceived the idea that some of the scholars manifested a slight disrespect for that portion of their tuition, and to bring them to terms he one morning ordered to allow any scholar to leave the room during its performance. A daughter of the well-known Spiritualist, D. A. Lyman, accepted the offer and left. This seemed to surprise the dominie very much; he did not look for such a manifestation of independence and disregard of public opinion among his young charge, so upon her return he called her to account. For a few days following Miss Lyman did not enter the school until after the religious exercises. Finally the teacher told her if she persisted in that course he should suspend her coming, and shortly after did so.

The matter was presented before the school board, and it was decided that the teacher was wrong. Whereupon the latter resigned, declaring that he would not teach unless he could open the school with Bible-reading and prayer, and compel all scholars to attend that exercise. This resulted in dividing the town upon the question, and the end is not yet—at least, as far as we are informed.

The Norwalk (Ohio) Experiment of February contains the following:

"Cephas B. Lynn, the spy and able correspondent and agent of the *Banner of Light*—the leading Spiritualist Journal of America, published at Boston, Mass.—delivered a lecture on Spiritualism at the Universalist Church, Sunday afternoon, 12th inst. Mr. Lynn presented the subject in a spirit of candor and fairness that won the closest attention of his audience, while his scholarly utterances, free from gasconade and bombast, captivated all who appreciate true eloquence. We never listened to a speaker with more satisfaction than we did to Mr. Lynn. His visit to Norwalk at this time has had a good effect in dispelling unreasonable prejudice from the minds of many against the religious and scientific views represented by him. Mr. Lynn is a gentleman in the broad and true sense of the term, and we shall deem it a pleasure to assist him at any time he may see fit to visit Norwalk on a lecturing tour."

Quietly and without fear, after a brief illness, in Detroit, Mich., on Saturday, March 4th, William R. Hill, aged sixty-nine years. Born in Detroit, he has seen town and country change from a hamlet in the wilderness to a large city amidst a cultivated country. He was a man of quiet ways, prized by those who knew him well for his frank honesty and kindness. For twenty years he had been a thoughtful and intelligent Spiritualist, a reader of the *Banner of Light* and other Spiritualist journals, a reliable but unobtrusive supporter of the ideas he cherished—one to be relied on, and whose presence and counsels will be missed. The funeral, at his home on the 7th, was largely attended, and G. B. Stobbins spoke words befitting the occasion.

The skill of the regular M. D.s, as shown by one of its most prominent representatives, gets the following set-out by the *Commonwealth*. In reference to the charges made (or reported to be made) by Mr. Garfield's principal medical adviser, it says:

"Blackburn declared that it would be a burlesque and an insult to the intelligence of the country to pay \$25,000 for treating a pus cavity for two months as a gunshot wound, and never discovering the mistake until the dissecting knife revealed it after the victim was dead."

It is said that a milk diet—say from eight to ten pints a day—will soon cure Bright's disease of the kidneys. The milk used should be thoroughly skimmed, and entirely free from butter. The patient should restrict himself absolutely to milk. So says *The Medical and Surgical Reporter*.

## New Publications.

THE BRAIN AND THE BIBLE, or, The Conflict between Mental Science and Theology. By Edgar C. Beall. With a Preface by Robert G. Ingersoll. 12mo, cloth, pp. 283. Cincinnati: Edgar C. Beall, 65 West Fourth street.

The author of this book introduces it with the remark that, "The mission of Intellect is not to destroy anything that is good, but simply by the light of science to discover the one sublime Temple of Truth, in search of which, groping and guessing, bruised and bleeding, humanity has wandered through all the long unhappy night of the past." He believes the Bible of the Christians unreasonable, and unworthy of acceptance as anything more than a human literature, for the reason that its very foundations are at utter variance with the truth, to prove which it is only necessary to compare its declarations with the certain revelations of Science. The author proceeds to review the leading doctrines evolved from the Bible, beginning with the fall of man; arguing that if, as stated, Adam was created perfect, his lower propensities must all have been entirely under the control of his intellectual and moral sentiments; consequently, no thought, desire or action could have found sympathy in his mind unless approved by them; the idea of a perfect moral nature necessarily implying a complete moral restraining power. With this as the author's basis of reasoning it is easily to be inferred what his conclusions are.

The author traces every mental act to the brain, but the power behind that, none of reason he takes no cognizance of. He would attribute what have been termed miraculous cures to an extreme action of one or more of the faculties which phrenology maps out, claiming that they and all similar phenomena are produced by or within the province of natural laws. So does every one a Spiritualist ever affirm the wonders of his science to be outside of nature; he disclaims all supernaturalism as impossible. The materialist, however, persists in misunderstanding the Spiritualist, and this is not strange, since the former fences in the realm of nature with his material senses, and the latter gives it unbounded scope; the one having no faith in the existence of anything whose senses cannot grasp, the other realizing that the most potent forces of nature, and most enduring, are beyond their reach.

The argument of the book is good so far as it goes; its tendency will be to weaken the power of church despotism over the human mind and free it from creedal bondage; but it stops short at a most unfortunate point for the reader; having taken away his foothold on the sand, it leaves him floundering about in the cold waters of doubt and uncertainty, instead of placing his feet on the firm rock of spiritual truth. But this is only a transition state for him, and he will soon find that, above all creeds and bibles, above the sea of materialism into which he is thus plunged, exists, though unseen by mortals, the source of all life and happiness, whence he will eventually derive a solution of all the problems that vex him in the life that now is.

BELIEFS ABOUT MAN. By M. J. Savage. 16mo, cloth, pp. 130. Boston: George H. Ellis, 141 Franklin street.

This volume is the counterpart of one published a year since, "Belief in God," the two having been originally designed to form one book to be called "God and Man." It is needless for us to remark that anything from the pen of Mr. Savage is worthy of an attentive reading, and to be commended to every admirer of liberal and progressive thought. The last of the sermons, or, as the author prefers to call them, "essays," is a consideration of the question, "Is Death the End?" and as what was said by Mr. Savage in regard to Spiritualism called forth at the time much comment, some questioning, the correctness of the report of what he said, we give his remarks as presented under his sanction in this volume:

"You would not feel satisfied, nor should I, to treat this great question, and leave out of account the facts reported as true in all ages, and now in this modern world represented in a more marked degree in that which is known by the name of *Spiritualism*. There is a great body of testimony stretching back into the distance of antiquity; testimony not confined to any religion, to any nation, to any race; testimony, not of the poorest and most ignorant, but equally of the wisest men of all ages and times, to the belief that there have been at least occasional breakings through from some other sphere, or glimpses on this side of that other sphere. There is an amount of testimony so respectable that were it given in evidence of anything else in the world, we should never dream of doubting it. Yet concerning so stupendous a fact as that we do not have any sympathy with those who speak of these great matters with contempt. I do not feel that I know. There are testimonies from such men as Dr. Oliver Wendell Holmes and Dr. Edward H. Clarke as to glimpses and visions of the dying; there are testimonies from all ages covering this general field, mixed up, it is true, with delusion, with palpable fraud, with all sorts of follies, that make one pause, hesitate and question; yet I believe there is so large a mass of evidence here that it cannot be brushed aside contemptuously by any man. Some day it must be sifted, to see if there be a residuum of fact as its basis. Will you not be glad if there be? Most certainly shall I. And yet so anxious am I not to be deceived in regard to these high things, that still I pause and wait for the competent investigation to sift the whole and give me the gold, if there be gold, in this great mass of dust and chaff."

THE TEMPLE REBUILT. A Poem. By Frederick R. Abbe. 16mo, cloth, pp. 231. Boston: D. Lothrop & Co.

It is a pity that the poetic talent evinced by the author in the production of this volume had not been brought into service for a better purpose than here shown—the portrayal of "an incensed God," who with "his furious breath blasts the ensigns of the wicked," "sweeps with burning besom sinful dust from the pavement of his glory," and sends the helpless being whom he has created to a "place of terror and eternal doom in burning chains of darkness, with the fiends to mingle in accursed fellowship." Not content with marching us to the music of the clanking chains of creedal despotism through a hundred and fifty pages of such views of a "loving father," the author takes us to a point where displays "the horrors of the pit and the terrible scenes of the last day." His description of the resurrection exceeds everything we have ever read in harrowing details—a literal resurrection, when "ages of sleep awake," and "they come, they come, the countless swarms of life."

Upon reading this poem one might easily suppose the hands on the dial of the great clock of Time had been set back a hundred years or more, that the prayer of Andover had been answered, and Cotton Mather and his retinue of demon disciplinarians were leading the religious thought of the period. For this reason it is refreshing to arouse oneself from the sphere of its influence, and to happily realize that we are living in the thirty-fourth year of Modern Spiritualism.

JOHN EAX, and MAMELON; or, The South without a Shadow. By Albion W. Tourgee, LL.D., author of "A Fool's Errand," "Bricks without Straw," "Figs and Thistles," etc. 16mo, cloth, pp. 300. New York: Ford, Howard & Hubert.

We have two stories in this volume, the themes of both being practically one, though the scenes and actors are entirely distinct. They give glimpses of the reconstruction era at the South, without the odious taint that hung over the land during that eventful period, and where the North and South are brought in contrast it is but to show the fusing potency of love or the solvent power of manly friendship. We find throughout the peculiar dramatic power, ingenious speculation, humorous thought and graphic descriptions of men, scenes and events that have characterized the previous productions of the author.

## The April Magazines.

THE ATLANTIC MONTHLY: Houghton, Mifflin & Co., Boston, publishers.

The current number of this magazine sustains in full measure the high standard of excellence which its preceding issues have established. Mr. Bishop continues his serial: "The House of a Merchant Prince"; Miss Elizabeth Stuart Phelps begins a new story entitled "Dr. Zay"; John Fiske treats on "Europe Before the Arrival of Man"; "A Hindu Reformer" (Chunder

Sen) is written about by Charles Wood; and other interesting matter, coupled with fine poems, reviews, the "Contributors' Club," etc., make this a very entertaining and valuable instalment of a popular favorite.

THE CENTURY: An Illustrated Magazine, published by a Company of the same name, at No. 33 East 17th street (Union Square), New York City.

A. WILLIAMS & Co., 231 Washington street (corner School), Boston, furnish us with the April number of this pictorial gem. It starts out with a striking portrait of Matthew Arnold, as a frontispiece (supported by a biographical poem), further up, beautifully illustrated sketches of Tansian Lake, Ancient Sculpture, "Opera in New York," the second paper in a series which cannot fail of being of the highest attractiveness to lovers of music and the stage, "Some American Tiles," etc., are given; W. D. Howells adds another chapter to his current serial, "A Modern Instance"; and divers sketches, stories, poems, book notices, and the inimitable "Dile-a-Brae" department close the number, and also Vol. XXIII. of this sterling periodical.

WIDE AWAKE. An Illustrated Magazine for Young People. Ed. F. Farnham, editor. Lothrop & Co., publishers, Boston.

No magazine for young readers has exceeded this in a successful endeavor to furnish bright, entertaining and instructive reading for its patrons. Every number has seemed an improvement on the one that preceded it, and now each issue is a surprise to tens of thousands of delighted subscribers, not only in this country but in Europe. The present number is fairly packed with a wealth of choice stories, adventures, sketches and poetry, capped with "The Daffodils," a charming song, both words and music. The illustrations are many and of peculiar attractiveness.

THE CONFLICT, FIRE AND ARBITRATION. Devoted to the Civilization of the American Indian, and the Promotion of the Principles of Arbitration as a Preventive of War and Discord between Nations and Individuals. Washington, D. C.

The current number of this monthly is occupied largely with matter having reference to the life, services and decease of its former editor and publisher, Col. A. B. Meacham. The funeral discourse of Rev. Dr. Bauer is given, and a report of the proceedings of a Memorial Meeting, including addresses by Hon. Warren Chase, and others, together with several poems. T. A. and M. C. Bland have assumed control of the magazine with an earnestness of purpose worthy of the noble objects it advocates, than which none are before the public with greater claims upon the patronage of every lover of peace and justice.

THE MAGAZINE OF ART. Published by Cassell, Peter, Galpin & Co., London, Paris and New York (73 and 71 Broadway).

The present number contains numerous specimens of the engraver's skill, three of them being full-page illustrations of remarkable beauty: "The Mid-day Rest," from a painting by G. F. Watts, R.A.; "The Spanish Courtier," by G. Postma; and a representation of The Cellist Shield (Turin Museum). Of the other engravings too much cannot be said in praise, and it is hardly just to select any one or more for special mention, since all are so admirable, both in subject and treatment. The letter press is also of the highest order, both from a literary and mechanical point of view. As an educator of the finer faculties this monthly, furnished at a low price, is doing a good work among the people.

ANDREWS' BAZAR (March), published monthly by The Queen Publishing Company, W. R. Andrews, editor and manager; New York, 73 and 75 Fulton street.

## 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. H. 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, Mattie E. Wilson, and others.

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

Vocal music will be under the direction of Mrs. Wentworth.

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 societies who may celebrate this as their natal day, we trust the public will take into consideration our appeal, 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.

ORDER OF EXERCISES.

The services will commence promptly at 10 A. M., with an inspirational poem by Miss Jennie B. Hagan, followed by an address by W. J. Colville, at the conclusion 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 select 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.

At 7 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 Battle 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 2nd, 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 services surpass all others ever before held. The speakers are all from a distance, and as a compliment to them the hall ought to be packed each service.

Per order of the committee:  
J. A. SHELTON, Sec. Shawmut Spiritual Lyceum.

## Celebration by the Ladies' Aid Society.

To the Editor of the *Banner of Light*:  
The First Spiritualist Ladies' Aid 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 10½ o'clock, A. M., short addresses by the following speakers: Mrs. A. A. Byrnes, Dr. J. H. Currier, Dr. H. H. Storey (health permitting), T. Dowling, Mrs. N. J. Willis, Henry C. Lunt and Mrs. Dick—closing with tests by Edgar W. Emerson.

Friday, 2½ o'clock: Anniversary address by J. Frank Baxter, with singing and tests (conditions favoring).

During the entire day circles will be held in the adjoining ante-rooms, by Mrs. C. H. Willes, Mrs. Nellie Nelson, Mrs. Carlisle Ireland, Mrs. H. W. Cushman (musical medium), David Brown and others.

Refreshments served in the upper hall during the day.

Friday evening the services of the day will be continued in the Ladies' 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, 10½ 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, 7½ o'clock: Praise-meeting, speaking, tests, etc.

Sunday, April 2d, 10½ o'clock: Experience-meeting. Afternoon, at 2½ o'clock: Test circle by Emerson and others.

Evening, 7½ o'clock: Love-feast and Conference. Singing and music will be under the direction of Charles W. Sullivan and Amanda Bailey.

Dr. Anna Middlebrook Twiss and also Dr. J. P. Greenleaf will be present some part of the celebration, unless prevented by professional duties.

The Parlor 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 Parlor 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. H. Richardson will preside.

MRS. A. C. C. PIERCE, 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 Harshorn's orchestra, J. Norton, 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 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 committee having the matter in charge have spared neither time nor expense to make it the leading attraction of the Thirty-Fourth Anniversary of Modern Spiritualism. At that time we shall make our first appearance with our new paraphernalia; and the style and design being entirely 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 talent in Boston. We shall have with us Miss Jeannette Howell, Miss Emma Greenleaf, Miss Ada Blanchard, Mrs. D. King and son, little Gertrude March, with her silver chimnes, the ever popular humorist, E. H. Perry, D. J. Sullivan, the minstrel, 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 seat.

After the exercises, the children of the Lyceum will repair to the dining hall, and partake of a bountiful repast. Everything will be done to cause all present to long remember the Thirty-Fourth Anniversary of Modern Spiritualism as one of the happiest events of their lives.

J. T. SOUTHERN, Chairman Committee.

## Brooklyn Spiritual Fraternity.

Anniversary Exercises in Brooklyn Institute, Friday Evening, March 31st, 7½ 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" read by Hon. A. H. Dailey; "The Work of Spiritualism in Thirty-four Years," A. E. Newton; "The Formative Power of Spiritualism," Deacon D. M. Cole. Singing, "I will Extol Thee," (from "Eli," by Costa), sung by Mrs. Grant, accompanied by Mr. E. J. Grant; "The Religion of Spiritualism," Mrs. F. O. Hyzer. Spirit-Phenomena: Dr. J. V. Mansfield, the world-renowned spirit-psychometrist, will, if conditions are favorable, describe spirits and give names, etc., etc.

Spirit-Rappings: Mrs. Margaret Fox Kane, through whom, with her sister Kate, the first raps were heard at Iydesville, N. Y., March 31st, 1848, will be present, and if conditions are favorable, spirit-raps will be heard on the platform as they were thirty-four years ago, the work of which is still resounding throughout the world.

Closing Address: "The Future of Spiritualism," 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. Bacon, 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 Anniversary of the Advent of Modern Spiritualism by exercises of an intellectual and social character 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 exceed all previous occasions of the kind in their locality.

THOS. LEES, Pres.

## Milwaukee, Wis.

The Anniversary will be observed in this place, 80 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. Ripley, Mrs. Spencer and others will be the speakers. Mrs. Spencer will give tests in the afternoon, and Mr. Ripley in the evening."

## Grand Anniversary Celebration.

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism will be celebrated by the Spiritualists of Western New York on Friday, March 31st, at St. James Hall, Buffalo, N. Y. Services at 9:30, 1:30 and 7 o'clock. Among the speakers positively engaged to be present are Geo. W. Taylor, Lyman C. Hoar, Maude E. Hall, Moses Hall and others. Address the audience Mrs. M. J. Clark, Madame M. J. Phillips, Mrs. Carlie E. S. Twing and others.

An excellent choir will furnish music. The exercises will consist of Conferences, Singing, Tests and Lectures. Arrangements have been made to entertain many from abroad. Others will be accommodated at reduced rates at hotels. Come everybody to this feast of faithfulness. Per order of Com.

## RETAIL AGENTS FOR THE SALE OF THE BANNER OF LIGHT.

BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin street.  
THOMAS MARSH, 919 Washington street (south of Pleasant street).  
LUTHER W. HIXBY, 217 Washington street.  
T. F. WITT, 23 Tremont street (corner Old State).  
G. E. WHELER, Boston and Maine Depot, Haymarket Square.

JOSEPH W. SHERMAN, 115 Cambridge street.  
A. HALL, 176 Green street, South Boston Dist.  
HOYDEN'S BOOKSTORE AND LIBRARY, No. 32 Broadway.

G. D. JOHNSON, 5 North Main street, Fall River, Mass.  
E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street.  
J. H. & H. G. TYSONS, 400 West 14th street, corner 8th avenue, 216 6th avenue, near 16th street, and 745 11th avenue, near 54th street.

W. M. BARRETT, Republican Hall, 55 West 33d street.  
L. LEECH, 631 Hudson street.  
N. M. HOWARD, 14 West 11th street, near Broadway.

BIENTANO'S LITERARY EMPORIUM, 39 Union Square.  
T. MERRITT, Cartier's Hall, 21 East 14th street.

BROOKLYN, N. Y.

C. R. MILLER & CO., 17 Willoughby street.  
BROOKLYN INSTITUTE, corner Washington and Concord streets, Friday evenings and Sundays.  
E. W. HALL, 305 Fulton street, Saturday evenings and Sundays.

W. M. H. DENKIE, 655 Bedford avenue.  
BOSTON STAR AND CRESCENT CO., 439 Fulton st.

ROCHESTER, N. Y.

WILLIAMSON & HIGGIE, 62 West Main street.  
JACKSON & BURLEIGH, Arcade Hall.

OSWEGO, N. Y.

GEORGE H. HEES, west end Union Bridge.

WASHINGTON, D. C.

RICHARD ROBERTS, 100 Seventh street.  
J. B. ADAMS, 800 14th street, near 814 F street.  
S. M. BALDWIN, 620 F street, N. W.

PHILADELPHIA, PA.

WILLIAM VADY, 829 Market street.  
G. D. HENCK, 446 York avenue.

LEES' BAZAR, 105 Cross street, Cleveland, O.

WASH. A. DANKIN, 70½ Saratoga street, Baltimore, Md.

N. CHOYNSKI, 31 Geary street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

PERCIVAL MORTON, 162 Vine street, Cincinnati, Ohio.

PERCIVAL ROSE, 56 Trumbull street, Hartford, Conn.

C. H. MATTHEWS, Central News Stand, Northeast corner Broad and



## Advertisements.

## BALTIMORE ADVERTISEMENT.

## SARAH A. DANSKIN,

Physician of the "New School,"  
Pupil of Dr. Benjamin Rush.

Office 481 North Gilmer Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANSKIN has been the pupil of and medicator for the late Dr. B. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. This is a clear and simple system. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his thirty years experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

## The American Lung Healer,

Prepared and Magnetized by Mrs. Danskin.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address Mrs. S. A. Danskin, Baltimore, Md. Post Office free Money-Orders and remittances by express payable to the order of Sarah A. Danskin.

April 1.

## Dr. F. L. H. Willis

May be Addressed (all further notice)

Care Banner of Light, Boston, Mass.

Dr. WILLIS may be addressed as above. From this point of view he can give you the most complete and accurate diagnosis of your case. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with the knowledge of the human mind. Dr. Willis claims special skill in treating diseases of the blood and nervous system. Cancers, Scrofula, all its forms, Erysipelas, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have cured their system in practice when all others failed. All letters contain a return postage stamp. Send for Circulars and References.

April 1.

## J. R. NEWTON, HEALER,

CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5.00. In many cases one letter is sufficient, but if a case is not cured at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York City.

April 1.

## FACTS,

A NEW QUARTERLY MAGAZINE,

CONTAINING

Accounts of Wonderful Phenomena

That Prove the Immortality of the Soul!

Everybody Should Read It.

Single Copies 50 Cents; \$1.50 Per Year.

ASK YOUR NEWS AGENTS FOR IT, OR SEND TO THE

FACT PUBLISHING COMPANY,

Post Office Box 3530,

BOSTON, MASS.

REPORTS OF LAKE PLEASANT FACT MEETINGS.

March 18.

## Nerve and Brain Diseases.

DR. E. WESTON NERVE AND BRAIN TREATMENT: a specific for Hysteria, Dizziness, Convulsions, Nervous Headache, Mental Depression, Loss of Memory, Premature Old Age, caused by over-exertion or over-indulgence, and all the most distressing ailments. One box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars; sent by mail prepaid in advance. The treatment is guaranteed to cure any case. With each order received by us for six boxes, accompanied by five dollars, we will send the purchaser our written guarantee that the cure will be effected. If the treatment does not effect a cure, the money will be refunded when the treatment is ordered direct from us. Address

SMITH, J. & S. SMITH,

General N. E. Agents,

24 and 26 Tremont Street, Boston, Mass.

Sept. 10, -17

## FARM AND SUMMER RESIDENCE

FOULSLEY, situated on the Connecticut River, five miles from Brattleboro, Vt., one mile from Dunsmuir Depot, three miles from Springfield Lake, situated on high ground, having a splendid view of the hills of Vermont. The buildings are built in the most thorough manner, consisting of one small Farm-House, Cattle Barn, Horse Barn, Carriage House, Corn and Ice House, Summer House, with four large porches, and a large open Farm, with running spring water at Houses and Barns; plenty of fruit; one hundred and twenty-five acres of land in a good state of cultivation. Any one in want of a Farm and Summer Residence, will find this a nice place. For information address, W. J. CLEGG, West Chesterfield, N. H.

March 25, -26

## SELF-EXTINGUISHING

## STREET LAMP,

THAT gives a light equal to gas, at one-seventh the cost. Special Lamps for Hotels, Restaurants, &c. Send for Circulars. ALTA MANUFACTURING CO., 175 Washington Street, Boston, Mass. AGENTS WANTED.

March 25, -26

## JOHN WETHERBEE

WILL send his new pamphlet to any one who would like to hear what he has to say on the

GONZALEZ MINING AND DEVELOPMENT CO.

Mortgage Bonds, with semi-annual coupons.

A perfectly safe investment, with a "rejoice" attachment in the shape of profit, or even a "rejoice" attachment in the shape of profit, or even a "rejoice" attachment in the shape of profit.

Jan. 21, -13w

## FOR SALE.

THE Davenport Cottage, Grandway, Lake Pleasant Camp Ground, Davenport, address Mrs. M. DAVENPORT-BLANDY, 21 Appleton Street, Boston.

March 4, -17

## 70 ALL NEW STYLE CHROMO CARDS,

beautiful designs, the handsomest ever. 50 cards, with name, age, sex, and address, in a large Chromo Card. Gordon Printing Co., Northford, Ct. 50c each - Feb. 18.

Feb. 18.

## \$7 A DAY paid male and female agents to sell

the Turkish Empire, and all the world. Address W. F. FOSTER & CO., 225 Main Street, Biddeford, Maine. Oct. 8, -4m

Oct. 8, -4m

## END 30 CTS. TO MISS A. C. CLAY, Piermont,

Grafton Co., N. H., and get one of the New Energy Gas. They are wanted.

BEST to \$15.00. Picture Frame Co., Auburn, Me. \$5.00. March 11, -4w

## CASH FOR LAND WARRANTS.

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## 50 ELEGANT NEW STYLE CHROMO CARDS, name in Gold &amp; 50 Jet. 10c. American Card Co., West Haven, Ct.

Jan. 21, -13w

## Scientific Astrology,

on

## NATURAL LAW.

"The universe is governed by law." Were words fitly spoken by the immortal "Humboldt." Every life is the completion of a design, drawn at the conception, and birth of the individual on the treble-board of the Solar System by the hand of Nature and the inspiration of Omnipotence. Nothing in the universe is accidental. All things happen by chance. The events of life can be determined, and the artist be competent with remarkable accuracy. To convince sceptics and disbelievers in the science of Astrology, I will give a personal test and proof of the science to whomsoever will send me the same data as above and \$1.00. I will write a personal test and proof of the science to whomsoever will send me the same data as above and \$1.00. I will write a personal test and proof of the science to whomsoever will send me the same data as above and \$1.00.

For my own profit and the public good, I solicit a test of the science.

Address Box 1664, Boston, Mass.

Feb. 25.

## DR. J. E. BRIGGS'S

Magnetic Wonder!

FOR THE EFFECTUAL, SAFE AND SURE CURE OF

ALL DISEASES OF WOMEN.

These Powders, by the unqualified Fannie Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depends the general health and happiness of all women. Truly Woman's Friend, being a certain Cure for all the complaints incidental to females. They are put up in boxes, may be sent by mail on receipt of price \$1.00 per box, or six boxes for \$5.00.

For sale by COLBY & RICH.

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By the celebrated sculptor, Clark Mills. Cabinet size, \$2.00. Sent only by express, neatly packed and boxed.

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THEATRE ALL-DISEASES IN A SATISFACTORY MANNER.

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NO FEE until you are benefited.

CHRONIC or other cases of Humors in the system eradicate, which are the cause of most of the aches and pains by the inflammation they give to the weakest parts of the system.

DR. GARLAND, through his gift, will give advice that will be of great benefit to the sick who cannot reach him only through the mails. All that is required is to give him, each, and your leading symptoms, enclosing lock of hair, one dollar, and your case will receive prompt attention. We are also prepared to give medicated baths of any kind to suit the case at our office and residence, Prescott Street, West End, Boston. Take the South Boston Railroad. Thirteen trains each way daily. Fare from Boston to Malden only five cents.

Jan. 7, -17

## J. WILLIAM FLETCHER,

TEST AND BUSINESS MEDIUM,

2 Hamilton Place, Boston.

ANSWERS Letters upon Business, Personal Matters and Development. Terms, \$2.00. April 1.

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OFFICE removed to 108 1/2 Montgomery Place (Room No. 3), Boston, Mass. He will treat patients at their homes or at his office, 108 1/2 Montgomery Place, Boston, Mass. He will treat all diseases of the Throat, Lungs, Liver and Kidney, and all Nervous Disorders. He will supply Magnetized Paper to all who desire it, at one dollar per sheet. This paper will be of great benefit to any one suffering with the above diseases. His Pills are as follows: No. 1, for the Liver; No. 2, Anti-Dyspepsia; No. 3, for the Lungs; No. 4, for the Kidneys; No. 5, for the Blood; No. 6, for the Nerves; No. 7, for the Stomach; No. 8, for the Bowels; No. 9, for the Bladder; No. 10, for the Prostate; No. 11, for the Uterus; No. 12, for the Vagina; No. 13, for the Ovaries; No. 14, for the Fallopian Tubes; No. 15, for the Cervix; No. 16, for the Vagina; No. 17, for the Uterus; No. 18, for the Ovaries; No. 19, for the Fallopian Tubes; No. 20, for the Cervix; No. 21, for the Vagina; No. 22, for the Uterus; No. 23, for the Ovaries; No. 24, for the Fallopian Tubes; No. 25, for the Cervix; No. 26, for the Vagina; No. 27, for the Uterus; No. 28, for the Ovaries; No. 29, for the Fallopian Tubes; No. 30, for the Cervix; No. 31, for the Vagina; No. 32, for the Uterus; No. 33, for the Ovaries; No. 34, for the Fallopian Tubes; No. 35, for the Cervix; No. 36, for the Vagina; No. 37, for the Uterus; No. 38, for the Ovaries; No. 39, for the Fallopian Tubes; 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# Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1882.

## Spiritualist Meetings in Boston.

**New Era Hall.**—The Shawmut Spiritualist Lyceum meets in this hall, 170 Tremont street, every Sunday at 10 A. M. J. H. Hark, Conductor.

**The Shawmut Lyceum.**—Conducted by the late Dr. J. H. Hark, this Lyceum meets at 21 Dover street, Wednesday afternoon of each alternate week, at 7 o'clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hark, Secretary.

**Palme Memorial Hall.**—Children's Progressive Lyceum No. 10, holds its sessions every Sunday morning at 10 o'clock, Appleton street, commencing at 10 o'clock. The pupils are cordially invited. F. L. Union, Conductor.

**Berkley Hall.**—Berkley street (Opp. Fellows' Building).—This Spiritualist Society meets every Sunday at 10 A. M. and every Wednesday at 7:30 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer, W. J. Galt, residence 30 Worcester square; Treasurer and Secretary, Timothy Bignow, 4 Hancock street. The public cordially invited to all the services.

**Engle Hall.**—Spiritual Meetings are held at this hall, 60 Washington street, corner of Essex, every Sunday, at 10 A. M. and 7:30 P. M. E. H. Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 7 o'clock.

**Edwin Hall.**—170 Tremont street.—Meeting every Sunday afternoon at 2 o'clock. Dr. K. P. Smith, inspirational speaker.

**Science Hall.**—712 Washington street.—Spiritual meetings every Sunday at 10 o'clock. Dr. K. P. Smith, inspirational speaker.

**Berkley Hall.**—There will be held every Wednesday, at quarter before 8 P. M. at this place, a Free Social and Religious Conference. Addressing the conference will be subjects relating to the elevation of the race, to which all friends of humanity, without regard to color or party, are invited.

**30 Worcester square.**—W. J. Galt holds a public reception, to which every body is cordially invited, every Monday, at 10 A. M. and every Wednesday at 7:30 P. M. The Ladies' Benevolent Union meets every Thursday at 2 P. M. at work, 30 Worcester square, spiritual, musical and literary, at 7 P. M.

**Ladies' Aid Society.**—718 Washington street.—This Society holds its sessions in their parlors every Friday afternoon at 2 o'clock. President, Mrs. J. A. Perkins; Secretary, Mrs. A. M. Taylor.

**At 10 o'clock every Sunday.**—At 10 o'clock, Test Circle by prominent mediums. Evening at 7 o'clock, Test Circle by prominent mediums. All mediums and speakers are most cordially invited.

**New Era Hall.**—170 Tremont street.—Spiritual meetings and speaking will be held in this hall every Sunday, at 10 A. M. and 7:30 P. M. E. H. Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 7 o'clock.

**Engle Hall.**—Charlestown District. Meetings are held at this hall, 7 Main street, every Sunday afternoon, at 10 o'clock.

**Chelton.**—The Spiritualist Association holds meetings at 3 o'clock P. M. in the Temple of Honor Hall, 100 Fellows' building, opposite Bellingham at Station. Next Sunday, April 1st, at 3 o'clock, evening. Mrs. Bagley, test medium, will occupy the platform.

**New Era Hall.**—As usual, Shawmut Lyceum opened on Sunday, March 26th, with an overflowing house. The sweet strains of Miss Dawkins' orchestra, mingled with the happy voices of the children in song, harmonized the thoughts of all present. Then followed the reading of the Silver Chain recitations, after which the Grand March was performed by the children in the fine style it is to be met in the hall. At 10 o'clock, at 10 A. M. The usual half hour was devoted to reading the young minds the beautiful truth of spirit-life. Next in order came recitations by Carrie Miliken and Bessie Brown; songs by Eva Morris, Little Midget, Gertrude Seavey (all meeting with applause); recitations by Emma Ware and Hattie Young; piano, directed by Cora Packard and Jennie Deane; recitation by Little Armstrong; 10th by the Little Midgets and Gertrude Seavey, six years old; Masters Carl and Lea Cochran, six and eight years old, sang "Sweet By-and-by," and were warmly applauded. These exercises closed with a song by Carl Cochran, and recitations by Master Lea Cochran and Gertrude Seavey. Remarks were then made by Dr. Damon, also by Mr. Hatch, the latter in reference to the attractions at the American and Barker Memorial Halls on the 31st. Physical exercises and Target March closed the session.

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

**PAINE HALL.**—Lyceum was opened, March 26th, by Conductor Union, singing and reading by the school, and the Grand March by one hundred scholars and leaders. The word "Faith," given on the previous Sunday to be woven in sentences, was answered by twelve scholars; reading relative to the coming anniversary was given by Frank Woodbury; recitations by Jennie Weeks; songs by Jennie Stevens, Jennie Smith and Miss Helen M. Dill. We were also favored with the familiar presence of our old friend and co-worker, Mr. Charles Sullivan, who rendered a song in his usual effective manner.

Next Sunday, April 2d, the exercises at this hall will commence at ten o'clock, owing to the large program which is carried out, and which it is hoped will be a fitting tribute to the Thirty-Fourth Anniversary of the advent of Modern Spiritualism. May we on that occasion strengthen our resolution, expand our love, cultivate our intellect, and give the cause which we assemble to commemorate a new lease of life; may our Lyceums (wherever found) those infant saviors of the world on whose divine labors rest the hopes of earth's struggling millions, earnestly labor for self-improvement and extended influence, until they shall become one with the circles above.

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

**ENGLE HALL.**—616 Washington street.—Sunday, March 26th, was passed in the usual happy manner at our meetings. Dr. J. H. Currier delivered a telling address, full of light and instruction. Bro. C. D. Lottman gave us an excellent discourse, inspired by his spirit guides. Dr. B. M. Lawrence, of Trenton, N. J., favored us with remarks, which were warmly received by the audience. Bro. L. B. Cushman was with us during the day, and made glad our hearts with several of his grand and inspiring songs; every piece was earnestly enjoyed. Mr. Harry Donnelly, the poet medium, delivered several poems upon subjects given by the audience. Mrs. Street was eloquent in her speech, which was finely ended by well pronounced tests. One of the marked features of the day was the appearance of little "Snowflake" through her medium, Mrs. L. P. Ware. The child spirit won the affection of her listeners. Most excellent tests and readings were given by Mrs. M. W. Leslie, Mrs. T. L. Henley, Mrs. M. A. McKenna, Mr. McKenna, Mr. Knight, Mrs. Jennie R. Warren, and Mrs. Walker. Many questions were answered by EREN COBB, Conductor.

**CHARLESTOWN—"MYSTIC HALL."**—Sunday, March 26th, Mr. David Brown, test medium, occupied the platform in the afternoon at the usual hour. Quite a large and intelligent audience was present, and listened with marked interest to a short but eloquent discourse, and a large number of excellent tests given by the medium, all of which were recognized as correct. On account of the celebration of the 34th Anniversary of the advent of Modern Spiritualism the present week in different halls in Boston, there will be no meeting in this hall next Sunday, April 2d; but the meetings will be resumed the following Sunday, April 8th, when Mr. David Brown will speak and give tests at 3 P. M.

"A pitched battle is certain to be fought very speedily," says the London Times, "over the revised version of the New Testament. Already a respectable organ of Conservative opinion has sounded the war cry against its new readings with as much feeling as if it thought Mr. Gladstone had been among the revisers. Vituperation and taunts will not arbitrate finally between contending scholars. If at the end of the wordy warfare the public be able to perceive what is the actual amount of questionable matter, something will have been gained."

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

## Spiritualist Meetings in Brooklyn.

**The Brooklyn Spiritualist Society.**—Mrs. F. O. Hizer, permanent speaker. 10th services at Everett Hall, 38 Fulton street, between Smith street and Gallatin place, every Sunday, at 10 A. M. and 7:30 P. M. See for all Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings, J. David chairman, every Saturday evening, at 8 o'clock. Anniversary services on Sunday, April 2d, beginning at 10 A. M. W. W. Benedict, President.

**Brooklyn Spiritualist Fraternity.**—Sunday services in Large Hall of Brooklyn Institute corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7 P. M. Speakers engaged: April 3, Frank Baxter; May, Mrs. Hannah B. Morse. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, March 24th, anniversary exercises. All the spiritual papers for sale at all times. President, H. B. Nichols, Secretary, South 24th street, at G. Charles R. Miller, President; W. H. Coffey, Secretary.

**The Eastern District Spiritualist Conference** meets every Monday evening at 8 o'clock, 4th street, corner South 24th street, at G. Charles R. Miller, President; W. H. Coffey, Secretary.

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

To the Editor of the Banner of Light:

The announcement that Prof. Henry Kiddle would address our Conference on Friday evening, March 24th, attracted so large and intelligent an audience that many were compelled to stand for over an hour. The subject announced, "Spirits Visibly Among Us," is one that at the present time commands the attention of Spiritualists, and also of those who know nothing of the current phenomena. Materialization with those who have given much thought to and have had exceptional opportunities of witnessing the phenomena is but faintly comprehended and understood. Many are averse to even witnessing the manifestations, because of the social and religious prejudice of the public mediums.

The lecture, as an address, was moderate and conservative in its tone, but very emphatic in its defense of Mrs. Criddle-Reynolds, and also of Mrs. Hull. In his argument and statement of facts the Professor said that every fact and experience must be judged by itself alone. He had in all his experiences been careful to judge of these facts without prejudice for or against the medium, and he also argued that the fact of full materialization had been established by thousands of impartial witnesses. He cited the experiences of Prof. Crookes in England of the "London Dialectic Society," where the strictest test conditions had been made. He also cited Prof. S. B. Brittan's testimony, twenty-five years ago, in regard to the formation of spirit-hands, which were not only seen but touched. The speaker had seen spirits form out of the cabinet and dematerialized; he had also seen them form in plain sight, with a clear light. Other witnesses saw these same manifestations and could bear witness to them. He had great charity for all mediums who were influenced to produce materialized forms. Persons who are averse to materialization can destroy them by the spirit in which they enter the séance-room. Those who go to the circle expecting to find fraud and deceit, will most likely get what they go for. He felt that all persons should enter the circle with the deepest reverence and harmonious, and that such circles should be harmonious, and that persons who are averse to comply with such simple rules should not be permitted to attend. As this lecture is to be published *verbatim* in the *Banner of Light*, I will not make any synopsis. I have given but a very imperfect outline of its salient points. It made a deep impression upon all present, and was greeted at its close with applause.

Hon. A. H. Day said: "I think all who have heard the very able lecture of the evening must have been instructed, as I have been; and the suggestions that have been made in regard to the laws and forces through which our spirit-friends have tried to give us form-manifestations should be heeded. I know that very much depends upon the circle and the conditions which surround it. Altho I have been a student in regard to the recent *exposures* of Mrs. Hull, many of you know that I have attended a good many of these circles, and I have seen these transformations, transfiguration, and also genuine form-materializations. I have frequently said to Mr. Hull that he should at each circle say that Mrs. Hull, he could not tell what would be produced, whether form-materialization, or full form independent materialization, or something who are used for this phase of phenomena would make such a statement, I am satisfied that we should hear less of these so-called 'exposures,' and the members of the circle would not be misled. We should be very grateful that we live in an age when so many evidences that our spirit-friends are visibly among us are to be had."

When we realize how many millions of people have lived and passed from this earth without even a gleam of hope of another life, we should be very thankful indeed that our spirit-friends have been able to accomplish so much. When we see so much infidelity and materialism in the Christian churches, we should use every reasonable effort to convince souls by placing them in the way, that they may receive the evidences that have come to us of the visible presence of our loved ones gone before. We find that it is by slow progress that men and women grow into the knowledge of the truth. We stand in a peculiar relation to the great outside world, and should be ready to aid men who are earnestly seeking for the evidences that have come to us.

In regard to the subject of the evening, I have sometimes felt that it may be necessary to have circles formed under strictly test conditions—on the part not only of the medium but also on that of the members of the circle; then should opposing influences try to control the medium, try to deceive us by bringing masks and other paraphernalia, we will come to them by a spirit of love and harmony. One such victory on our part would place our mediums beyond all such evil influences for all after time. I always feel grieved when one does not enter a circle with the deepest reverence, seeking only for the best conditions. When we have once established the fact that our own friends are visibly among us, then those who have been thousands of years, ten thousand years ago, may be able to come, provided our medium and ourselves are in that pure and exalted state that we may be able to attract to us such influences; let us first of all seek for the inward light ourselves. We have the signs in abundance. What church can say, as we can, that the dear heart, the lame walk, the blind see—and we know that spirits are visibly among us—and bless all who will receive their ministrations?

D. M. Cole said: "I have been much interested in the able and practical lecture to-night. I know but little of materialization. I attended one of Mrs. Criddle-Reynolds's circles, and I know that that was a fraud. I attended another séance with another medium, and with the same result, but at another time I saw a materialized spirit outside of the cabinet, and the medium was also sitting outside in plain sight. So each manifestation must be judged by itself, and each one of us must judge for himself. The experiences of every circle are different to its members. Some will go and receive what to them are evidences of the presence of their spirit-friends; others at the same time will pronounce all that may be given imposture and deceit. I myself have seen a spirit without any cabinet, and without a medium other than myself; but may not this be a projection of my own thought?"

Lyman C. Howe said: "I can heartily endorse the entire lecture, though I might differ in regard to the conclusions of the speaker. The object of Spiritualism is to cultivate spirituality, and I am satisfied that where fraud is attempted much depends upon the circle and the spirit in which the individuals composing it become members of it. I believe strictly fraud-proof conditions as a protection to the medium. I know a gentleman in Binghamton who has medial powers equal to Henry Slade, who is only used in private. He always demands strictly test conditions whenever he sits, and says that he has seen hands proceeding from his person and appear at the aperture of the cabinet. When a medium is protected by test conditions, and such a phenomenon occurs, the members of the circle can know that it is not the voluntary action of the medium. This medium said that at a circle where he was sitting under test conditions, he felt a strong impulse to put his hands to the aperture of the cabinet. Is it the atmosphere of the spirit that caused him to do this? I have been intensely hurt by spirits misjudging my own motives and powers. All sensitive mediums must feel this. Another significant fact: Mr. Fred L. H. Willis said of the celebrated 'Harris' case, that in investigation, twenty-five years ago, that at one of their circles he (Mr. W.) saw hands pro-

ceeding from his feet, and playing upon the musical instruments; and that his mind was in intense agony, for fear that the investigators might also see what he saw. Another fact: At a circle where the raps were produced—in the presence of a Mrs. Stocum—no raps could be produced. The circle sat on a row without a single rap; then some one asked if it was necessary for any one to leave the circle. Mrs. S. was requested to do so, and on her leaving the circle the raps came. Mrs. S. was very anxious to hear them in her own presence after a while, on the same evening she was again invited to the circle and the raps came faintly.

An aura goes out from each one in the circle—if any are inharmonious, satisfactory results cannot be obtained.

I have at Moravia seen my brother materialized. Others saw the same facts that I saw. Materialization needs to be carefully watched and studied. We should not jump at conclusions. I have boundless charity for all mediums, and also unbounded respect for integrity and honesty of character. Let us cultivate these characteristics, all of us, mediums, skeptics and believers, and we need not fear for the results of our investigations."

Our meeting was one of the most interesting we have ever held; it was 10:30 P. M. before it closed. Our anniversary exercises promise to be very interesting.

S. B. BRITTAN, 357 Flatbush Avenue, Brooklyn, March 25th, 1882.

## Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

The announcement that Cora L. V. Richmond was to speak attracted an audience that completely filled the large hall on the evening of March 26th. Mr. Miller, the Chairman, introduced the lecturer by quoting from a lecture delivered by her two years previously in New York City, to the effect that when the spirit-world was instrumentally summoned, Mrs. M. gave an account of certain prophecies relative to present events which had been given years ago through Mrs. Richmond's lips. Various questions were then propounded by individuals in the audience, in answer to which Mrs. Richmond said: "There can be no spirit without intelligence, no intelligence without individuality, no individuality without personality; but those who cause this personality by their own existence are in error, because the infinite cannot be measured by the finite. The mind cannot measure even the surface of the earth by inches, how much less the infinitude of the unnumbered spheres which people space beyond the knowledge of man. The absence of a knowledge of the infinite is no proof that the infinite does not exist; any more than the fact that the universe does not exist because you do not know the whole of it. Law is the result of intelligence, intention. You might as well say that the Magna Charta of England is not the result of individual intelligence, as that the law of nature is produced by some indefinite cause. Perception is more sure than vision, as intuition is more sure than the senses. An unconsciousness is quickened all life lived by that which is forever invisible to mortal vision. That which makes you more valuable than sticks or stones is the indwelling spirit, which is the life. In the same manner is God revealed. The color of the rose and the regular petals of the daisy reveal the operations of the infinite mind."

Many questions relative to the nature and manifestation of God were answered with great force and eloquence by the inspired speaker, after which subjects for a poem suggested by the audience were woven into a grand improvisation.

DR. W. H. COFFEY, Secy., 201 South 8th street, Brooklyn, E. D., N. Y.

## Springfield (Mass.) Meetings.

The exercises at Gill's Hall, on Sunday, March 26th, were of an unusually interesting character. Mr. Fletcher's subject being, "Is Honesty the Best Policy?" In defining the manner in which the public treat any man who dares to be honest, he said that the position of Dr. M. Min, whose recent honesty has cost him his position as pastor of the Unitarian church. The lecture was by far the best that has been delivered here by that popular medium, and was greeted with many marks of approval. At the close of the lecture the President stated that on the next day Susie Willis-Fletcher would be invited to give a series of lectures on "The English spirit," which had been confined for twelve months, and he wished to propose that greetings be extended to her from that society. This motion was carried unanimously, and the message accordingly cable.

In the evening a very large audience assembled to listen to "Questions and Answers," the subject being, "The present position of Springfield being present." These exercises were concluded with some marvelous exhibitions of test manifestations, which were acknowledged as absolutely correct.

The subjects for Sunday, April 2d, were announced as "Longfellow" and "Thirty-four Years of Spiritualism."

On Sunday a select company convened at Mrs. E. P. Morrill's, to congratulate Mr. Fletcher on the release of his wife; the evening was most enjoyable. Mr. Fletcher is announced to lecture on Tuesday in North Weymouth; Wednesday in Lawrence, Mass.; Friday in Springfield. All letters addressed to 2 Hamilton Place, Boston.

## The Thirty-Fourth Anniversary—Mr. Wallis's Work in Philadelphia.

To the Editor of the Banner of Light:

The First Association of Spiritualists of Philadelphia will celebrate the forthcoming Anniversary of the Advent of Modern Spiritualism in their hall, 510 Spring Garden street, Sunday, April 2d, commencing at 9:30 with a conference, regular lecture at 10:30 by Mrs. Amelia Colby; at 11 P. M. it will meet for conference, and addresses will be made during the afternoon by our President and others; evening lecture by Mrs. Colby.

The committee having in charge the music and decorating of the hall, will spare no labor or expense in their work to make this anniversary celebration surpass all former ones; and we trust we shall have a feast of good words from all.

E. W. Wallis, who has been with us during the month of March, leaves us to fulfill an engagement at Cleveland, O., and will return to England about the 20th of April. He has given a course of lectures during the month that were sound, practical, and full of wisdom; and we are sorry he could not stay with us longer. He has many warm friends in Philadelphia, and his audiences have been larger than any he has spoken to since he came to America.

Yours truly, JAMES SHUMWAY, Secretary, Philadelphia, Pa., March 25th, 1882.

## The Anniversary at Troy.

To the Editor of the Banner of Light:

The Spiritualists of Troy, N. Y., will celebrate the Thirty-Fourth Anniversary of Modern Spiritualism on Sunday afternoon and evening, April 2d, at Christian Hall, corner State and First streets. Hours of meetings, afternoon 2 and evenings 7 o'clock. Capt. H. H. Brown will speak, and possibly others. The meetings will be free.

The announcement of the Cleveland (O.) celebration will be found on our tenth page; since it went to press the additional particulars have been received from Mr. Lees:

"Grand Lyceum Exhibition Sunday evening. The festivities will close with Anniversary Ball, Monday. Admission as follows: Lecture sessions, 10 cents; Anniversary Ball, 50 cents per couple, ladies 25 cents each; Conference, free; Lyceum Exhibition, 25 cents; season tickets to all six sessions, 75 cents. Everybody invited."

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

J. WILLIAM FLETCHER's new office is at 2 Hamilton Place, Boston, Mass.

SKINNY MEN. "Wells' Health Renewer" restores health and vigor, cures Dyspepsia. \$1.

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

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

"Truth is the naked sword of the Spirit."

"Take the bright sword that flashes from the skies, Oh! Man, and smite the hosts of Despair."

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

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

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

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

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