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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, Sonday 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 (iod.—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 with true spirituality to be the possessor of her poets, her sculptors, her brave and noble your private property. We certainly do not go 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, it 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 us and makes us receptive to benign influences, quired; if you feel that it has come into your riching the workman. Capital and labor must dom to enjoy it.

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 large gates were shut, a small gate called the 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, Pharisces, and Sadducces. 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 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 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 beauty; Greece, whose poetry, whose statuary, not concern ourselves with the views of ancient teachers so-much as with the present re- | Greece, whose remains of ancient splendor are | quirements of the modern society of which we form a part. Is it or is it not incompatible the earth; Greece, in spite of all her teachers, with true spirituality to be the possessor of her noets, her sculptors, her brave and noble vour private property. We certainly do not consider the possessor of her noets, her sculptors, her brave and noble vour private property. We certainly do not consider the possessor of her noets her sculptors, her brave and noble vour private property. quirements of the modern society of which we among the most wonderful and magnificent on large stores of material wealth? Are we to conclude that without sacrificing our earthly invader, when Rome was young; when her sons 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 eve of the enlightened Theist the laws of nature are simply the expressions of the unintermittent life of Delty. 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

though very old and familiar. In your childish | which are otherwise excluded from us by rea- | hands unjustly, then the onerous responsibility son 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? they are beyond the reach of human justice; Our answer to it is decidedly in the negative. but their afflicted and injured brethren are yet God never contradicts himself; and as God's with you; the poor and wronged have not yet own life is the soul of the laws of being, God | ceased out of the land. If you are conscious of cannot alter himself. What he is and what is | holding anything to which your conscience tells his will is unceasingly revealed to us through our study of the unalterable decrees of fate. all thou hast and give to the poor, and thou 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 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 told that those who steadfastly continued in the 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 reside hall flow from givfor poverty; but, as a rule, there has been littled en 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 whose mythology are the glory of the earth; athletes, must fall under the voke of the Roman were temperate, and when valor stood side by side with honor. But what of Rome herself? Having engulfed Greece, having swallowed un Judea, liaving conquered the most eligible situation in Europe and Africa, its destiny was to fall a miserable prey to the invader. The insurrections of hardier and braver nations soon accomplished the rain 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 insatiate love of ease; the determination to gratify the lower instincts, come what might. This moral pollution, coexistent with fabulous wealth on the patrician side, and abject povererty 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 cke 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

iov 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 ac-

attaching to you as its possessor should be accepted by you as the necessary penalty of your transgréssion. You cannot always restore illgotten gains to their rightful owners; often you you cannot rightfully lay claim, then "sell 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 doorsten, 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 hesotted 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 re-

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 heard 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 estly better off than others. If you are more must be in charge, why not these men as well industrious than others, you have a right to as others? While every form of extravagance and proflight to while every form of extravagance and proflight. 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.

Is it wrong to spend a great deal of money tancy 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 froms were being bestowed on them. Gold is a power in all lands to-day; monopolies can express Society does look up to hirth, breedtion; we should never dare to feel that, as 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 guffer, 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 interests so that nothing can benefit the employer without at the same time en-

unite their forces and divide the proceeds of what cannot be without their blended activity. Work, not support in idleness, is what the toiling, 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 sunthe great new to-day. A wise method of sup-porting 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 remainerate for their work the millions who seek relief at your hands. It is the easiest Using in the world for a rich man to assist in establishing a king-dom 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 miserable miser, but distributes it all 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 aught 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 necessaries of life immensely, give employment 150 thousands of unemployed persons, and at the same time very largely increase the yearly income of the landed noblemen. Those who read anything of English history know that some centuries ago the land was torn from the inhabitants who justly owned the right to inhabit it, as their energies had made it habitable. Rapine, murchergies had made it habitable. Rapine, murder, 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 nobleme on the site of their hard-earned homesteads. In the days of feudalism privileges 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 reserved for the cruel slaughter of game by men and women who have no better pursuits wherewith to occupy their time. There can wherewith to occupy their time. There can be no heaven in England so long as these rich men are permitted to descerate by cruel sport the land which the people have a right to de-mand for their own use. We do not say that the reputed owners should be thrust out; benefits of such use. If with these just de-mands they are ready to comply, if some one

gacy 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 eases to the conscience and judgment of the expender. Extravagant tastes are often inveighed against by reformers and others, but we think sometimes ignorantly. Is it wrong 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. Artificely is purifying and elevating; your own and other lives may be elevated by gazing upon the sem-blance of true, living loveliness. The compen-

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 houncit is not the work possible way.

salvation from shame and misery in the near future may depend largely upon proper employ-ment 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 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 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 to 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 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 free-

THE DOGMATIST'S CREED.

Refleve as I believe -no more, no less; Belleve as I belleve—no more, no less;
That I am right, and no one else, confess;
Feel as I feel, think only as I think;
Eat what I cat, and drink but what I drink;
Look as I look, do always as I do.
And then, and only then,
I'll fedowshap with you.

That I am right, and always right, I know, That I aim right, and always tous, I kan Because my own convictions tell me so; And to be right is simply this: To be Entirely, in all respects, like me. To devite a hair's breadth, or begin To question, and to doubt, Or hesitate, is sin.

I reverence the lible, if it be
Translated first, and then explained—by me.
By churchly laws and customs I abide,
If they with my opinions coincide.
All creeds and doctrines I concede divine,
Excepting those, of course,
Which disagree with indic.

Let sink the drowning, if he will not swim Upon the plank that I throw out to him; Let starve the hungry, if he will not eat My kind and quantity of bread and meat; Let freeze the maked, if he will not be Clothed in such garments As are ent for me.

Twere better that the sick should die than live, Unless they take the medicine I give; I were better shiners perish than refuse To be conformed to my peculiar views; I were better that the world stand still than move In any other way Than that which I approve.

Versus Medical Monopoly.

The Rights of the People. An Address delivered by PROF. J. R. BUCHANAN, In Everett Hall, Brooklyn, N. Y., Feb. 18th, 1882.

(Reported for the Banner of Light.)

The American people are descended from European nations educated for thousands of years in the social life of arbitrary tyrannical power and abject submission. According to the moral law of the persistence of force these continue very considerably to dominate in our of tyranny is due to the fact that our country was colonized by refugees from tyranny, the most rebellious and free-spirited individuals of European rages.

Nevertheless the colonial life was full of religious and political tyranny, bigotry and persecution, and even after the war for freedom there was still a strong monarchical party, led tice. by Hamilton, which ultimately was overpowered by Jeffersonian Republicanism, but the domination over woman, in many legal usurpations and corporate monopolies which have at last roused an anti-monopoly movement.

Of all corporate monopolics, the most detrimentalto social welfare and social progress is the media cat monopoly, which seeks to perpetuate the long after the clergy and the church have givenup all claims to our allegiance, and left us free to choose our religion or no religion, our teachers' and associates, according to our own free

The Medical College is not willing to fall in priest once said to his congregation: "I am your sliepherd and you are my mutton."

They have enlisted the physical force of govcountry can prevent its legislation and use the unreasoning antipathy to the concerlaw to deprive us of those rights asserted in the battle in self-defense, and whoever goes onpression and conflict. As Protestants were perliberals still liable to persecution; and the more benevolent the movement the more bitter the opposition and persecution.

Spiritualism is especially liable to this persecution, because it includes the grandest advance, of the ages in both science and religion, and therefore is assailed both by the college and the church. In its highest sense it is a religion dignitied and adorned by the long roll of martyrs, prophets, apostles, saints, reformers, philosophers and heroes in all ages and in all lands, foremost among whom are the martyrs of

early Christianity. It is a fundamental truth of spiritual religion that man's life should be governed by the law of love, and that when he lives in accordance with that law, the angel-world or the Divine Spirit goes with him and enables him to perform the labor of love by giving new life, new health and higher influences to those whose vital forces have been prostrated. This healing of the sick has ever been one of the noblest duties and most impressive evidences of a higher religion. It has always been in progress, giving evidence of the nobility of man and of the cooperation of the angel-world; and it is not unreasonable to believe that when human nature is sufficiently elevated by a spiritually religious life, there will be healing power enough and benevolence enough in the entire community to heal all its diseases without the aid of drugs, by the wise imposition of loving hands. This

would be an approach to the kingdom of heaven. Unfortunately, however, we have a class bitterly hostile to this consummation, in which they see "Othello's occupation gone," because the healing of the sick has become the business of corporate bodies, and such bodies are always governed by a supreme selfishness. Selfishness expels religion, expels benevolence, destroys faith, paralyzes progress, and stands in the way of all that is good.

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 old 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 legislative 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

prohibited by law. In America the same prohibition is sometimes attempted by city ordinances, which make mediums liable to arrest; but the effort which has been systematically made in many States, and which is really a formidable and well-organized assault upon liberty, is the attempt to prevent spiritual science from demonstrating its power as a benevolent reformer and teacher in exploring the myste ries of disease, and in healing the sick.

It is the old warfare of ignorance against science, of bigotry against true philosophy, of avarice and monopoly against true benevolence, animated by the same spirit which condemned Bruno to the flames, and which warred against the discoveries of Harvey and of Sir Isaac New-

Litterly blind to everything which concerns the psychic nature of man, holding that life is a nonentity, and the soul is outside of all science, the medical colleges recoil from psychic science as Satan is said to recoil from holy water. Hence they are willfully and wickedly ignorant of the benevolent career of Spiritualism and its solid foundation in science, and repay all our efforts for their enlightenment with insult and slander. There is not an old-school medical journal in the world which has ever given its readers any spiritual facts, or treated the subject in a candid and honest manner. The same remark is true of all their text-books and all their college lectures.

When an organization so wide-spread, so well-organized, wealthy and powerful, thus dares to trample on science, justice and benevolent truth, that organization is dangerous to society and a hindrance to the progress of true civilization.

I grant they have the right to their own opinions, however absurd, but they have no right to force them by violence on others. They have no moral right to refuse the investigation of any portion of therapeutic science, and when they so refuse they are wrong-doers; and when hereditary habits, sentiments, and usages must as wrong-doers they go further and assail those who are doing their duty with slander, ridicule life, and our partial exemption from the spirit, and personal malice, and conspire for their legal persecution and imprisonment, they become, in the eyes of the philanthropist, one of the dangerous classes of society, against whom we *must* stand in defense.

And in defending the right we should assert the full absolute claims of the truth and bring the wrong-doers to the bar of reason and jus-

I propose, therefore, to show that the party of medical monopoly by whom we are assailed influence of which still lingers in our laws and are themselves unworthy to represent the wisusages, in domination over the black man, in dom and benevolence of true medical science, and so far from being entitled to exclusive privileges they have been for the last thousand cears more destructive to life and health than all the ravages of smallpox, because they have increased the mortality of diseases, have introduced diseases which would have been unpower of the College and the Medical Society, known but for their chemical poisonings, and have suppressed or proscribed the noblest forms of the healing art.

To make this clear it will be necessary to show how grossly they have misunderstood the constitution of man, how stubbornly they have refused to be enlightened, and how utterly with the spirit of the age and recognize the | medical practice has been debased by dogmatic rights of the people, but continues to claim our theories and a scornful disregard of the teachallegiance and determine to whom we shall ings of experience and the guidance of philosotrust our life and health, as the old French phy, so thoroughly debased that the prevalent allopathic school is to-day grossly ignorant, not only of much that was known three thousand years ago, but of the most important discoveries ernment to enforce their claims. The hand of in therapeutics of the last fifty years. The cethe arresting officer is menacingly held over our rebrum, being the organ of all our psychic life. heads, and while this state of things continues, is added to our form for no other purpose but this question rises in importance above all oth- as the seat and throne of the soul, from which er political questions. It is the question wheth- it governs the body. Consequently there is no er this is a land of liberty and equal rights for proper study of the brain if we exclude the all, or whether the corporate mone, olies of this soul; and if a scientist is governed by a blind, soul as the chief element of man, he is incapa-Declaration of Independence-the rights to life, ble of studying the brain. Hence the medical liberty and the paisuit of happiness, in accord-schools, having sunk into the barbarism of meance with our own free will. Whoever leads | chanical physiology, have been teaching physisociety in its progress must expect to engage in lology, the science of life, for a thousand years, without understanding the seat of all conscious ward in any new movement for the benefit of life-the brain. The master organ of the husociety must expect his share of opposition, op- | man body, more important than all the rest, revels their investigations, because it is the secuted in Europe, as Quakers and Unitarians | home of the soul and cannot be comprehended were persecuted in America, so are all advanced by materialism. They have been banded together in stolid defiance against every effort to reveal the mental functions of the brain, while all candid physicians are willing to confess their ignorance of the brain.

At the late meeting of the National Association of Physicians of the Insane, Dr. Nathan Allen confessed the universal failure of the medical profession, by saying, "It was more difficult to ascertain the true functions of the brain than those of any other organ of the human body. The functions of nearly all the organs of the animal body were pretty well understood by medical men, and particularly by experimental physiologists, and had been so for many years but as concerned the cerebral mass, even with the brilliant experiments of recent investigators, it could not be affirmed that its relations were fully comprehended, and there were as yet only three or four medical colleges in the Inited States in which there was a special professorship of mental diseases, or even a course of lectures devoted to the subject. Indeed, so little attention was paid to this important department of medical science, that scarcely ever was a text-book on insatity comprised among the standard works for study, and while progress was the rule of the profession in all other fields of investigation, in this field the data of sci-

ence had been comparatively neglected." That is a very lame and feeble statement of the disgraceful fact that the commanding organ of the human body, the seat of all conscious life, and the seat of all the philosophy of life, has been scornfully ignored by medical colleges, because they would not rise above mechanical conceptions; and every bold explorer in this direction has been ostracised. And yet they come—these colleges, confessing their ignorance of what is really the major portion of vital and theraupeutic science—to demand for themselves a dictatorship.

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 or 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

consciousness, will and intelligence, happiness and suffering?

Which, then, is the major part of man, the body or the soul? and why is the brain the commanding organ, ruling every function, except that it is the seat and organ of the soul? And as the soul, is the master element of the entire man, so is its vicegerent, the brain, the be ashamed of hers. master element of the corporeal frame, and when they exclude both soul and brain from their studies to study the carease that remains, they are proceeding as wisely as a naturalist who studies oysters by confining his attention to the shell. And this is what the Medical Colleges have done.* They study anatomical structures, decaying bodies, and when men of broader intelligence come, who study life as well as mechanism, the soul as well as the body, they clamor for a law to imprison them. As the priests clamored against Galileo and Copernicus for revealing the mystery of the physical heavens, so do these modern bigots clamor against those who reveal the spiritual heavens, and those who develop the true science of life.

If the colleges had ever cultivated the science of life, health and therapeutics in a comprehensive and rational manner, there would be less insolence in their demand for a monopoly, though it would still be unjust. But when they confess that they have ignored the major portion of the domain of their science it seems amazingly bold that they should ask for a law to ostracise any class for limited knowledge, when if they were tried upon their own confessions they might be ostracised themselves for knowing less than half of the true science of their profession, and proving their ignorance by a thousand years of malmactice.

Is there a single member of that arrogant class who claim a monopoly, that really more than half understands his profession? Do they know enough of the laws of life to come on this platform, and heal diseases in five or ten minutes. as physicians of the new order do? Do they know anything of healing without drugs? Do they know how to handle delicate constitutions. and give relief without disturbing the processes of life by any poisonous agents? Do they know anything of surgical operations without pain and without narcotics? Do they know how many millions, in warm climates, can be promptly healed without their drugs? Do they know that human magnetism, to a refined constitution, is worth more than all the contents of a drug shop? Do they know how to apply it? Do they know anything of the Science of Sar cognomy, which is a guide to the healer?

Can they tell the functions of a single convolution of the brain, and do they know anything at all of the soul independent of the body, or of

the operations of the soul in the body? Have they listened to any lectures on the new sciences, or graduated under any teachers of such sciences, or have they ever read a single one of more than a hundred volumes of psychic science which they teach their deluded pupils to ignore and to abuse? No! In reference to all this mass of recorded and demonstrated science, they stand to-day just as our colored brother, the Rev. John Jasper of Richmond, stands in reference to astronomy-despising it because it is not found in his favorite book. They stand just as the colleges stood in the first half of the seventeenth century when Harvey tried to teach them a little mechanical common sense about the circulation of the blood. They were unanimous then as they are unanimous now in meeting scientific demonstration with scofling

What, then, do their diplomas show, except that they are less than half equipped for their profession, as you can learn from their standard text-books, which teach that mind is a secretion from the brain as bile from the livert-that there is no life-element, no soul, and consequently (as we infer) that all the world has ever herished as its Holy of Holies-the life eternal and the divine power and angels are but the delusions and dreams of hysteria, insanity or fanaticism.

In maintaining these extravagant and degrading notions, the godless colleges exhibit their demoralizing tendency in the yulgarity. profanity, tobacco-juice and rowdyism, which compel women to keep away from their collegigiate dens.

What right have such colleges to make war upon those who perform the duties they have neglected, and are frying to enlarge the area of science, and to elevate its moral tone to such a degree that it will not be repulsive to a woman? I have been a medical Professor since 1845 in four medical colleges in three great cities, and wherever I have lectured women have been free to attend, and have attended, have graduated and practiced with honor, and the moral tone of those classes has been far above that of Allopathic institutions.

The medical profession consists mainly of two widely separated and contrasted classes, between which there are many half-breed or intermediate classes, but mainly of the two classes, the Regulars, as they call themselves, governed, like the regulars of all armies, by strict authority, and the Independents or volunteers, not under discipline, governed by common sense and the common ethics of society.

The Regulars habitually seek for power to abolish the Independents by law, as the Catholics once abolished Protestant heretics by banishment, prisons and gibbets. The Regulars of New York have not yet proposed hanging—they

are content with fine and imprisonment. But if despotic authority were invoked to ostracise either class, and the question were to be tried before an impartial tribunal which class best deserved ostracism—which was the most reliable, which the most dangerous-the decision would be against the Regulars; for there is not an Independent physician in the country who cannot give you a long list of examples of malpractice by Regulars. And when their comparative merits were argued before a committee of the Massachusetts Legislature two years ago, the Regulars were so overwhelmingly defeated that they could not raise a corporal's guard to vote for a restrictive law.

But this question of ability and power is foreign to the question. We have no right to proscribe anybody, or dictate who shall be employed. Every man has an inalienable right to study what he pleases and to pursue any occupation that is honest and proper in itself. And every citizen has an unquestionable right to employ whom he pleases. Government has no more right to dictate our choice of a physician than to dictate who shall be our clergyman, our carpenter or our tailor. The Church has long

*I am fully aware of the attention which colleges have given to the dissection of the brain, to its pathological appearances, and to experiments on animal brains, as well as to theories of its connection with the muscular system. But the Investigations and experiments of Ferrier, Bastian. Brown-Sequard, and others, have been paralyzed by the dogmatism which refuses to recognize the chief functions of the brain, which are psychic. Gerbrai science is still a vast hiatus in physiological text books.

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

of clergymen, and the medical colleges are the last stubborn stronghold of despotic principles. They are struggling to drive out medical Independents, as the Quakers were once driven from Massachusetts. Massachusetts to-day is ashamed of her record, and New York, too, will

The medical law of New York was never asked for by the people. It was the trick of a monopoly to protect itself against competition. It was passed without proper discussion and without the knowledge of the parties assailed. It was and is an outrage against justice, and is believed by able lawyers to be unconstitutional, as the medical laws of Kansas and California were pronounced unconstitutional by the courts. It was a grievous wrong against many good men and women who were wider wrong against the liberal-minded people who have learned the worthlessness of medical diplomas as any guarantee of successful healing, and who, having outgrown scientific quackery, are to be compelled to submit to it. This is really going back to barbarism. Even the Lord Advocate of Scotland said recently that 'It is a principle of common law that no man should be compelled to submit himself or family to a medical or surgical operation without his own consent." But the New York law aims to compel us to submit to treatment by the medical corporations, by depriving us of all other treatment, and thus it violates the spirit of the common law.

It was the purpose of the medical clique to establish a monopoly and abolish magnetic practice; but the decisions under this law have exempted magnetic healers who do not give medicines. This does not satisfy them, however, and another attempt is to be made to make the monopoly absolute, and put down magnetic healing, as clairvoyant prescription is already interdicted by the law. It is for the | healing art, who misled all who listened to him, people to say whether this enormous crime shall be consummated at Albany, as it probably will if we rest inactive in silence.

Many people have a great respect for exsting laws, and think it a duty to obey them, on the presumption that a legislature would not commit any gross violation of human rights or gross injustice. Yet law is continually inflicting wrongs. The wrongs upon prisoners perpetrated under the law of imprisonment for debt have been so numerous and so cruel that Gov. Cornell called attention to the subject in his last message.

(Dr. B. referred at length to various examples of oppressive legislation in the interests of monopoly, and continued):

It is a sound political maxim that power is always stealing from the many to the few; for the few are the robbers, the many the victims; the few are united and wealthy, the many are scattered and inattentive. The first law for a monopoly is the first stroke of the death knell of freedom; and if we yield to the demands of monopoly in the case of the doctors, we cannot consistently resist the other monopolies which plunder the treasury and the people. The way to uphold freedom is to join the anti-monopoly movement and make it broad enough to comprehend all monopolies.

The medical monopoly is simply a trade union conspiracy against competition and against the rights of the people-not to protect good, honest work which the community approve and patronize, but to protect pretentious quackery against fair competition, and stop the evolution of that higher science, that noblerart of healing which is winning the hearts of the people, by compelling all healers to pass under the deadening influence of medical colleges, and thus fasten on their necks the voke of the deadliest enemies of enlightened science.

I have seen the verdant youth of our country by hundreds, unwittingly trained, controlled, deluded and befooled by false instruction until they moved obediently as horses harnessed with blind bridles, unable to look to the green fields surrounding their dusty road. The whole career of the colleges from their origin has been an example of the blind leading the blind. The last item that I have read in a medical journal in reference to surgery was a surgical operation on a woman by some of the most eminent sur geons of Germany, who extirpated both ovaries and then discovered that they had made arrun pardonable mistake, as both ovaries were entirely sound. Prof. Hegar and Dr. Fehling publish their own mistake, and have no suspi cion that it is malpractice to carve the body of a woman on a false diagnosis when the true diagnosis was within their reach. The last emi nent clergyman who died in New York was a great scholar, saturated with all the narrow prejudices of colleges, and therefore an adherent of old-school practice, under which he died —all his physicians being in profound ignorance, unable to determine the nature of his disease, until a post mortem examination showed

that they were all mistaken. Mechanical medicine failed, we know, in the case of Bayard Taylor, who died in Germany. Bayard Taylor knew the truth of psychometry in reference to character, but probably did not know its value for diagnosis.

Six months ago the old mechanical science and the new spiritual science were ready for a comparative trial in that amphitheatre where the gaze of the civilized world was fixed upon the illustrious patient dying from the assassin's bullet. Mechanical medicine dogmatically assumed the control, and denied a trial to its competitor. It assumed the exclusive responsibility in a case which should not have been fatal; and the death of the patient in three months proved that he had been treated all the time on a false diagnosis. The case of Garfield, like the case of Gen. Washington, stands as a monument of false doctrine, ignorance and fatal practice, with this broad difference—that in the days of Washington nothing better was known in this country, but at the time of Garfield's wound and death the spiritual medical doctrines were widely known and ably advocated; and their aid was offered, but utterly re-

A physician eminent by his success offered his services, with a pledge to discover the location of the bullet, and a penalty if he failed; but his offer was rejected, and the offer of aid by human magnetism, to which Gen. Garfield was peculiarly susceptible, was also rejected.

There was not the slightest valid reason for refusing such aids, which could not possibly do harm, and I cannot regard the refusal as anything less than malpractice.

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 worthiest 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 /

since given up the claim to dictate our choice among thieves and cut-throats, ruined for life, torn from a dependent family and a circle of patients, many of whom depend upon her for their hopes of life and health, whenever any low villain who wishes to pocket the half of her fine shall give information against her. If there ever was a law distinctly taking sides with the devil and his imps against the majesty and purity of heaven, it is this very law.

Eleven years ago a child was dying in Bridgeport (Dec. 1870). The doctor gave it up, and called next morning to hear of its death. But in the night a Spiritualist, Mrs. Healy, a healing medium, was sent for. She took the child from its weeping mother, sent the parents to bed, sat up all night with the child, and in the morning presented it entirely well to its parents. The doctor was astonished in the morning, and was honest enough to say "Madam, you ought to successfully treating the sick, and it is a still have a diploma." But that woman was a criminal, according to New York law.

Who is it that demands such a law? Who is it that is indignant at seeing the sick healed by one who has never been at a college? Not one man in the entire community but the envious physician who has lost the fee, and who has been taught in the medical colleges that he alone had any rights in the case. Of course it is not the eminent and successful physicians, but the inferior class who are not patronized, who demand such laws, and the colleges demand these laws which give their diplomas a high market value, and establish their professors as an order of nobility, an aristocracy who dominate over the profession, and who are enabled. by thus controlling the license to practice to flourish upon the taxation of medical students. who are often compelled by this legal monopoly to listen to men for whom they have no respect who are not qualified to teach. I speak from personal experience, for I was compelled to listen to a famous teacher, a narrow-minded theorist, who was utterly unfit to teach the and who was finally persuaded to relinquish teaching, and remove an incubus, by paying him a handsome bonus to hold his tongue and retire from the College.

All such laws to punish benevolent acts are a rebellion against the higher law of God, which commands us to help the sick. Such laws would make Christ and his Apostles criminals, to be confined with felons in fail, because they had no diploma from a Godless college. But the real eriminals are the makers of such laws-laws which pronounce the mother a criminal for taking care of her sick babe; laws which literally make the administration of a dose of catnip tea a crime; laws which require us to surrender our loved ones to a deadly system of practice or leave them to die without help.

When a poor invalid, after passing through the hands of a score of physicians and spending nearly all his means, is at last arrested on the borders of the grave by a clairvoyant and magnetic healer who has discovered the true nature of the disease and applied the healing, would any man with a heart and a conscience allow that poor victim to be deprived of her last hope, or would be not rather trample on such a law requiring him to surrender the victim to death, just as old John Brown would have trampled on the fugitive slave law when it required him to turn the famishing slave from his door? This is no imaginary case; there are hundreds of such cases all around us.

There are wrongs which may be borne for fear of greater evils, but there are outrages on liberty and justice so gross as to justify any man in resisting the whole power of the State. and if he perishes in defense of the right he will rouse the dormant conscience of the people and do his country a noble service. That was the principle of Theodore Parker and of the heroicmonk, Almachius, who, by dying in the arena in the effort to arrest bloodshed, put an end to gladiatorial murder

I know there are some well-educated people, of good intentions, who think such laws are proper, but it is because they do not understand the question. They do not know that medical corporations are the real quacks against whom the community needs protection, and that where one man suffers from the miscellaneous group of independent practitioners who do not belong to the old school, there are ten who suffer from the ignorance, bigotry and mismanagement of the bearers of the old school diplomas, whose social power and combination make them almost irresponsible, and protect them from criticism or suspicion, while their dogmatic education makes them stubborn in the most disastrous practical errors.

Our educated people generally suppose that medical science, as taught in allopathic schools, is highly valuable knowledge, indispensable to medical practice—that it is the sum total of allmedical knowledge, and that those who have not the college education are unqualified to practice, and ought to be discountenanced. The colleges propagate this delusion uncontradicted, and the majority of our educated people take it for an unquestioned proposition, and hence it is that the Social Science Association, composed of well-educated, but miseducated people, has favored medical legislation. But if we examine the question carefully, we shall find that all such claims are fraudulent and false, and the whole medical collegiate system which has been fostered by governments into a gigantic monopoly is actually to-day an incumbrance upon true civilization and enlightenment.

The most conspicuous representative of allonathic medicine. Dr. Forbes, the editor of that leading quarterly, the British and Foreign Medical Review. had the candor to confess that the comparative statistics of homeopathy and allopathy were not favorable to allopathy. An insurance company in New York, after a similar investigation, decided the difference to be so great that they could afford to give twenty-five per cent. more favorable terms to those who were under homeopathic practice than to those under allopathic treatment. Dr. Forbes simply admitted that as he considered homeopathy to be nothing, allopathy also appeared to be of no practical value; and thus he shocked the old medical profession all over the world by publishing boldly what many of them confessed in

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." I 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 the more skeptical they become to the virtues of medicine." And this is the general opinion.

Dr. Jennings, of Derby, Connecticut, when he arrived at this skepticism and believed his medicines of little value, was honest enough to act upon his convictions, and cease to give drugs, substituting bread pills, colored powders and colored waters. His practice still flourpracticing this imposture, and he called the people together for a lecture, and told them frankly and fully what he had been doing. He made no difference-the people clung to him and would not have anybody else. Three welleducated physicians successively tried to get into practice at Derby and failed. Dr. Jennings starved them out, for the people would not give him up. Dr. Jennings carried on for twenty years this non-medical treatment of disease, with a success that defied old-school competition, and then published his book on Medical Reform - a valuable and instructive work. All this was from forty to sixty years

At the same time the many thousand followers of Hahnemann have risen in triumph over old-school failures, and taken the cream of the practice in our large cities, while the entire homeopathic corps have used less medicine than a single old-fashioned regular practitioner.

But all this vast amount of clinical experience, backed by hospital statistics and adorned by medical learning, has made no more impression on the old medical colleges than sunshine makes on a barren desert.

In vain have American medical reformers, who are called eclectics, introduced fully a hundred new and valuable remedies, and more than doubled the efficiency and safety of medical practice. The old colleges are as stubborn as the professor at Padua, who would not look through Galileo's telescope.

Why is it that a hundred thousand scholars spread all over the realms of civilization, with all the aid of wealth and government patronage, and all the means and appliances of scientific investigation, have made so signal a failure that these eminent writers denounce their failure in more emphatic and burning language than has come from any other source? There is one sufficient answer: that a benevolent art cannot be prosecuted successfully in the spirit of selfishness, any more than war can be prosecuted in the spirit of cowardice.

But there must be some fundamental error, some overpowering delusion, to cause this failure: and it has become my duty to expose and demonstrate this error, this delusion, to all candid inquiring minds outside of the bondage of the colleges and societies, which turn a deaf ear to the voice of reason and close their eyes against demonstration.

Their fundamental error is, that they deal in mechanical science instead of vital science. In a universe controlled by God and spirit, they recognize only matter and force; and as everything concerning man is bound up with and controlled by life or spirit, they who ignore life of another is the true diagnosis, by which we or spirit have a false and distorted view of all.

The mutilated mechanical science they teach is no more like the true science than a headless trunk is like a human being, and hence it is that they cannot treat diseases to-day nearly as well as they were treated twenty-five hundred years ago, before anatomy was studied, in the temples of the Greeks, where the sick were examined and healed in a wonderful manner, as they are to-day examined and treated wherever the benevolent sciences of Spiritualism

and animal magnetism are known. The true healing science is a grand and comprehensive science, far above the learned quackery of the schools. It embraces not the mere mechanism of man, to which the schools are confined, but the soul, the vital forces and the nerve currents of the body, which proceed portion of the healing art, and revel in their antiquated mediaval ignorance in which they iggreat physicians of antiquity knew.

The healing art depends much less upon the mechanical knowledge which the schools do they ignore, and hence their theories are generally wrong and misleading, and in addition to these false theories they have a false diagnosis. Hence it is that in every State of this Union you can find cases which have been mismanaged for years by educated physicians at enormous expense, and finally cured by some old woman with her domestic remedies, some Indian, or some negro, or some remedy revealed in a dream, or sold as a nostrum.

If there is anything in medical practice from which the people need to be protected by law, it is the antiquated, bigoted and pedantic practice of Allopathic schools, which for seventeen hundred years has been pouring out life-blood like water, and thus aggravating the mortality of all diseases, as is now confessed by all, until in our own time the struggles of medical reformers and the common sense of the people have compelled them to bury the lancet.

It was the fashion when I began the study, to poison almost every patient with calomel, until the country was filled with salivated mouths. ruined teeth and mercurialized bones, and the physician who would not thus poison his patients was ostracised; but now all this is abandoned as a deplorable error, for the same reason that the preaching of a literal hell fire is given up among enlightened communities.

The record of the last seventeen hundred years is full of enormities like these, for medicine can no more benefit society as a one-sided half-developed science, than a sulky can travel comfortably for the rider on one wheel alone.

These terrible errors in practice are associated with the errors in diagnosis which belong to the so-called scientific schools-schools that formerly let every consumptive patient die, and every cancer patient, and every case of hydrophobia, and half the cases of Asiatic cholera.

Our educated people generally do not understand, and it should be your business to make them understand, that medical schools cannot teach the art of diagnosis, and all pretensions that they alone are competent and that all others should be prohibited, are a gross imposition on your credulity-an attempt to collect money on false pretences.

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;

York, said that "The older physicians grow, he simply doubles the error. Their difficulty healing art at once is to cultivate the science of of diagnosis and prescription is so great that to improve the science they have made a hundred thousand experiments on living suffering animals, so cruel as to compel the British Government to interfere by law, and to call out protests in books, essays and public meetings.

To illustrate the difficulty, the impossibility of a really correct diagnosis and prescription, ished. But his conscience was not satisfied in suppose you take a wooden stick, break in two in the middle and throw away one half; then go to a carpenter and ask him to make a fac simile of the stick you have thrown away. Ask expected then to retire from practice, but it him to make a piece of stick which will exactly fit the one you have kept at home, so that they can be spliced together with a little glue and make a perfect joint. You may spend a whole day in talking to describe the splintered and fractured end of your stick, but you will never find a carpenter who can make a match to it from your description; and for the same reason you may talk all day to your physician, but you will never find one who can make a prescription that will exactly fit all the symptoms of your case.

When you find a physician who can do that from your description, you can find an artist who will paint a portrait of your absent friend from your description. These things are impossible. If the painter pretends to do it he is an impostor; if the carpenter should pretend to do it he would be an impostor; but neither painters nor carpenters pretend to do the impossible; the attempt is made only by the medical colleges.

Yet these things can be done when we are not working in the dark by verbal descriptions. The artist can paint your friend if he can see him, and the physician can portray the disease and adjust the remedy, if he can see it. But the art of seeing into disease is a gift from Heaven, which cannot be imparted in colleges-the physician, like the poet, is born, not made-and the colleges are so profoundly ignorant of this art, so jealous and hostile, that they would frown upon a graduate who dared to exercise such powers when the professors themselves know nothing about it, and the educated physician who publicly exercised such powers would be ostracised by all the medical societies, and compelled to enroll himself among the Independents.

Medical schools are therefore not only incapable of accurate diagnosis, but they are the chief obstacle and hindrance to the progress of the healing art; by their jealousy and hostility they carry on to-day the battle of ignorance and stolidity against science and progress as zealously as they did in the days of Harvey, and these medical laws are a part of their warfare, designed to suppress the true art of diagnosis by bringing all practitioners under their authority and teaching.

The true art of diagnosis is an art beyond all science, and entirely independent of science. It is one of the divine attributes of the human soul to know things beyond the grasp of the senses, which are moved by mechanical forces. To look sympathetically into the soul and body see and accurately know that which the educated physician from the college only guesses at; for if he had any diagnostic power, its exercise was suppressed in the college as something dishonorable. Everything above materialistic animalism and mechanical or chemical science is held as dishonorable.

This capacity for the true and natural diagnosis is the real adaptation which may be considered the divine call to the practice of medicine. It was as perfect in Jerusalem eighteen hundred years ago as to-day; as perfect twenty-four hundred years ago in Greece: as perfect in the days of Moses, and in Egypt from four to five thousand years ago, and all the science of the schools has never developed anything that can rival it.

I know the colleges have done an immense through all the organs and pass from one hu- labor in the way of dissecting corpses, dissectman being to another. The schools that ignore | ing living animals and recording the history of this, ignore the most essential and grandest disease and the results of their practice. Their accumulation of physical science is immense. I would not think of depreciating their labor or nore and forget what Hippocrates and other | their learning, or their knowledge of valuable recipes, but what does it all amount to when an ignorant youth can rise up anywhere and surpass their proudest achievements? which are cultivate, than upon the vital knowledge which all based upon the fundamental falsehood that man is only a physical structure. Building on such a foundation, confining themselves to the mechanical, they are like the builders of the town of Babel, who thought by bricks and mortar to reach the heavens, as modern scientists think to reach the highest mysteries of the universe by matter and force or by protoplasm and chemistry. Yet, blinded by egotism, stubbornness and materialism, they failed to realize their errors and their ignorance, and persisted for seventeen hundred years in pouring out human blood under their miserable scientific delusions, arrogantly refusing to be taught even by experience. Nothing will teach them but the voice of the people-the refusal of patronage until they reform.

I know the comparative merits of the colleges and the men who stand outside of colleges. and I would say bring together all the scholastic power and skill of a hundred medical colleges to display their power in diagnosis, and there are probably fifty thousand young persons in the United States, not yet grown, and limited in education, who could, in the mesmeric state of clairvoyance, correct the errors of the entire Faculty.

I believe there are more than fifty thousand mediums, who, if they would cultivate their powers, could give better descriptions of disease, and better prescriptions for it, than the graduates of the Old School, and I am confident that aside from mesmeric and spiritual conditions, exercising rightly their inborn intuitive sagacity, there are one hundred thousand psychometers in the United States competent to describe disease in patients, whether present or absent. We may therefore say that the Deity has most abundantly provided for the healing of the nations by the skill which he has abun dantly given, and that the operation of the medical guild from Galen to the present time has simply been to supersede the divine plan of society by a selfish trade monopoly, which has not only in millions of cases increased the mortality of disease, but has suppressed the true healing art, instead of aiding it by scientific observations.

It will be one of the grand results of Spiritualism to break this social bondage, and emancipate for human progress the vast amount of 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 and when the physician attempts to make a Psychometry to willing and candid hearers. To To restore nerve and brain waste, nothing prescription to fit that blundering diagnosis, you I can say that the only way to perfect the equals Hop Bitters. Believe this.

Psychometry, and to invite all natural physicians into the profession, and exclude all others. I would not prohibit them by law, but I would have the people so thoroughly enlighte ad that they would not tolerate or patronic any who cling to the old order of mechanical science, in which colleges which do not understand the true diagnosis, and do not understand half of the true practice, undertake to make physicians without regard to their natural capacity, the student being often as untit to practice as the teacher is to teach, and the result being a calamity to society which blindly receives the diploma as a proof of qualifications. The only good practice among them is that of a few individuals who really had a natural talent, and who find out something for themselves by practice, and obtain a glimpse of Eclecticism. Homeopathy, clairvoyance and animal magnetism.

Bring forth the natural physicians, banish the mechanical scientists, and all complaints and ridicule of medical science which have filled our literature will cease.

I solemnly believe that if this entire mass of mechanical science, corporate monopoly, bigotry, skepticism and willful ignorance, which is centralized in the Medical Colleges, and is organized by the National Medical Association into an enormous iceberg impenetrable to the light of modern science, were to be exploded by dynamite, utterly annihilated, the world would be better off to-morrow-for at the worst it would in some cases give nature a chance to heal disease unimpeded by drugs-but it would promptly bring into the field a vast amount of neglected ability, and fill the land with natural physicians and healers, of whom we should find a superabundance.

I regard the first half of medical practice, the diagnosis, as a matter foreign to the colleges-a gift of God to the human race, as bright in those who cannot read as in those who know all languages and sciences. The business of the colleges has been to darken the human mind, to shut out this light and substitute their own tallow candle for the sunshine of heaven. The President of the Illinois State Board of Health, who rules the whole profession in that State, is one of these tallow candles, and his last exploit in diagnosis was to discover a case of smallpox in a horse-thief, who had rubbed himself with Croton oil. The fun was apparent when the thief, who was sent to the hospital, walked off and stole another horse.

The demand that those endowed by Heaven with diagnostic and healing power should be compelled to renounce their noble gifts and sit under the drippings of pedantic science, pedantic ignorance and bigotry, where their powers are despised and their genius insulted, is in the highest degree insolent.

It is not only in diagnosis that the colleges fail, but still more and worse do they fail in practice, when brought into competition with the inspired healers, who, by the same psychometric genius by which they discover disease, discover also the remedy and its adaptation; and if the remedy be not at once accessible, furnish the remedy at once in their own persons by the overflow of magnetic power and life conveyed by the hands, which supersedes disease by health, without any of the racking disturbances by drugs.

When we see a healer like J. R. Newton, in his prime, triumphing in an hour over the diseases that have baffled all the colleges, and gathering in, as he goes, a wagon-load of crutches from the miserable cripples whom allopathic practice had left in hopeless suffering, we are tempted to ask if all the colleges are given up to the quackery which consists of pompous pretension and pitiful failure. We must confess that only a few colleges have yet caught the spirit of reform or been willing to recognize these facts, and they are warred against by all the rest. But if they cannot compete with Newton and many other healers, they can conspire for revenge to have him imprisoned and enrive the people of his services, them to pull the wires at Albany.

They have already achieved a law which, if rigidly enforced, would imprison all those nataral physicians who, by their intuitive genius, surpass the proudest efforts of colleges and hospitals. The clairvoyants who, by that inspiration which is called intuition, make a true diagnosis, also make a true prescription, and who are, therefore, entitled to the highest honors and rewards of the profession, are at this time, under the law of 1880, liable to heavy fines and imprisonment. But the medical profession have not yet been wicked enough to put in force this portion of the law which a few bigots have procured; and in fact I understand that many of them avail themselves of the clairroyant power to assist their own practice.

It devolves upon those who are in the foremost ranks of progress-I mean Spiritualiststo make it widely known that in medicine nature is superior to art, and that a man with the gift of healing is superior to all the combined drug-shops of the world; that a good clairvoyant is superior to all the colleges in diagnosis, and superior also in prescription—in short, that certain men are born physicians, with an unquestionable diploma from the Deity; and that the petty jealousy of drug-dispensers, organized in a grand trades union, and controlling the press everywhere, is the sole reason why the natural physicians, authorized by God, have not assumed the preëminence to which they are

It is the unquestionable right and duty of natural physicians to heal the sick, as it is our duty to sustain their noble work and defend

them from malicious persecution. You are acquainted with the power of psychometry, by which the condition of a patient may be determined whether he is present or absent. The psychometric genius is the basis of all success in the practice of medicine, and belongs in some degree to every successful physician; but is ignored, arrested, suppressed and dishonored by the colleges; and the medical law is designed to give an absolute monopoly to these enemies of true science, and to place among proscribed criminals our true benefactors, the leaders in benevolent progress-a law which has no better parallel than, those laws by which Protestants and Quakers have been imprisoned, hanged and burned.

This iniquity must be boldly and firmly met. The Independents in medicine are amply able to prove before any legislative committee that they have higher claims to public confidence than the representatives of the old monopoly. and we shall go before the Legislature demanding a fair test of the question by statistics, and demanding freedom for all benevolent soulsall divinely qualified for healing, to help the sick, suffering and dying, who need their services, without any hindrance from barbarian laws which are behind the spirit of the age.

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The Messages published under the above heading indicate that sprifts carry with them the characteristics of their contents sprifts carry with them the characteristics of their contents these who pass from the carthy sphere in an undersloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine pat forth by spirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceive—no more.

ner reading. All spines a manner that those who may recognize the inessaces of their spirit-friends will verify them by informing us of the fact for publication.

But As our ancely sixtums desire to behold natural flowers upon our Circle-Reem table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirituality their floral offerlies.

Du We invite written questions for answer at these follows.

(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; meither does she receive visitors on Tuesdays. Wednesdays or Fridays.)

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

**Lewis B. Wilson, Chairman.

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

> Public Scance, Feb. 24th, 1882. Invocation. .

Our souls would ofter thanks unto thee, oh! our Father and our Friend, for the unfoldments and the possibilities of the human soul, for the blessings of love, for the gift of spirit communion which exists between mortals and humantals. We come not before thee, at this hour, with besceining and supplication, for we feel that thy bentsons of good rest upon all alike, but we come to thee as children who visit a fond and endearing parent, bringing our offering of love and sympathy, knowing that we shall receive of thy affectionate endetness in return. Oh, our Either may thy blessing, which falls like dew upon humanity, be felt and realized by each one of thy mortal children, until all shall look up to thee as to a blessed parent, a dear friend, helper and guide, and may all who are in the form, and those who are disemboate do of the physical frame, feel to be united in spirit for the purpose of assisting, benefiting and clevating one another. May we all join together, heart to heart and hand in hand, for mutual helpfulness; may we feel that by assisting sisting, benefiting and clevating one another. May we all job together, heart to heart and hand in hand, for matrial hell fulness; may we feel that by assisting one another we bless ourselves, and that by making other hearts below and glad we ourselves become happy and at peace. We ask thy blessing to be felt by all thy instruments for spreading the furth everywhere. May those who possess imediumlistic powers, whatever their experiences be in life, feel that they are chosen and called by thee to perform a great and good work for the blessing of mankind, and whether they walk in humble paths of life, or be evalued in material ways, may they feel that they owe allegiance to thy angel ones; in ity they express thanks and gratified to these, through the aspirations of their lives and the desire to be good and to do good anto all. Bless, oh! bless the spiritual press in its efforts to disseminate thy light and knowledge into those who are benighted. May its powers be strengthened, may its pages be cast forth broad and wide throughout everyland, untitall shall realize that though the world, one that will all humanity onward unto thy regions of love and light, untit each heart shall respond unto thy call and recognize thee as their Father, their God and their Guide.

Questions and Answers.

your questions, Mr. Chairman.

QUES,--ls dreaming an actual experience which one's spirit passes through during sleep of the body; or is it vision, impression, given to our minds by other disembodied forms? Under

what conditions can dreams be relied upon?

A.S.— Dreams are, in some instances, the impressions left upon? the mind by actual experiences through which the individual is passing ences through which the individual is passing during the hours of sleep; in other cases dreams are impressions left upon the mind by attendant spirits in contact with the individual. In certain cases they are visions given to the spirits in contact with the individual. In certain cases they are visions given to the spirits in contact with the individual. In certain cases they are visions given to the spirits any one in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits any one in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits any one in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in contact with the individual. In certain cases they are visions given to the spirits in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in the lody, and 1 tell you I was pretty well and spoul at tell you I was pretty well and spoul about. You may sak almost any one in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in the lody, and 1 tell you I was pretty well and stendant. You may sak almost any one in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in the lody, and 1 tell you I was pretty well and stendant. You may sak almost any one in those parts if they knew Aunt Lib-certain cases they are visions given to the spirits in the lody, and 1 tell you I was parts in the lody, and 1 tel vorable conditions; when the individual is per-fectly at case in hind and body, when he has

ish mind, and to unfold its love of the beautiful and good; where the child is guided and instructed in all the higher phases of life, in all the higher laws of being; and when it becomes necessary for him to pass through some experiences connected with material existence—in order that he may not remain ignorant mon either side of life—it is brought back into contact with its earthly parents or some mortal friend, and through them receives that knowledge and experience which it requires. You may best assist the unfoldment of spirit-children by 'cultivating your love of the beautiful: by seeking to develop the highest attributes of your mind; by sending forth a harmonious influence unto others, by laying aside all thoughts of selfish passion, and above all, by loving the mortal children who come around you; by seek-

ing to bless and benefit them.
Q.—A recent report of a committee, that when their medium was immorably bound, few if any spirit manifestations occurred, leads to the impression that it is possible that such conditions imposed on a medium may also affect the movements of the spirits who produce the manifestations, and interfere with, if not whol-ly prevent, their occurrence. Is there truth in

such a supposition?

A.—The supposition of your correspondent is certainly a sound one. Suppose you intend to perform a certain amount of work, and had a machine through which to operate: justimagine machine through which to operate; just magine for a moment how you would progress with that work; how well you would succeed in performing it, were part of the machine bound in cloths or held in bondage. It is true that the closer you confine mediums, the less amount of power and manifestation of spirit-presence will you receive, generally speaking. The spirit operators are not only obliged to use the medium as their machine for their labor, but they um as their machine for their labor, but they also make use of the elements composing the medium's organism; if these are held in check, the spirits certainly cannot labor with that amount of freedom and power which they could otherwise do. We believe, personally speaking that the time is coming when mediums for spiritual phenomena, such as materialization, will be allowed to sit unconfined in the same room with the sitters. It may be that darkness will be necessary—for the spirits can work much better in darkness than they can with your artificial light—but the conditions will be made so perfect and favorable for the manifestation of spirit presence that there will be no need of binding mediums or testing them in any way, for we are sure that the time is coming when spirits will manifest their presence so materially, so tangibly that you cannot mistake their identity; they will come illuminating their persons with such a clear, refulgent light that you will see every feature plainly and distinctly.

Joel Goddard.

I had no idea of visiting a spiritual scance, so-called, but I was invited to come to this place and told that I could send a message to my friends. I suppose that, knowing Spiritualism to be true, through my personal experience since I will say no more to day, passing from the body, I ought to be willing to again. Jonathan Buffum.

give my testimony in regard to it; but when I return into contact with this woman [the medium] I feel almost leath to do so, for the memories of old ideas and creeds come thronging upon my spirit, and I ask myself: How will my message be received? Will it be accepted by those dear to me, or will it be rejected as some-thing false and not good? Still, as I am here I will venture to send my love to my family, and will venture to send my love to my famny, and tell them I am glad to return from the other life and communicate with them, for I am interested in their welfare. I am glad to know when they are moving along with prosperity and peace, and I can sympathize with them when shadows fall upon their path.

I was a business man when in the body. My finally will tall them advantages and energy and another path.

Twis a missiness man when in the body. Ay friends will tell you that I was active and energetic. I desired to live out the best part of life if I could. I believed in "revealed religion" and in an intinite God. I believe in an Intinite Father of all now, but my "religion" has been ere it passes from the body? Every one is liable to be called away in a moment of time. I had no warning myself concerning my departure from the body. True, I felt uneasy just previous to the accident which sent me out, yet I understood not the cause of my feelings, and did not really know that soon I would be an immortal spirit apart from a physical body. Now I understand why I could not have known some-thing concerning the world which I was to inhabit. I ask the members of my family to hose into these things—seek to understand spiritual laws—for if they do they will find themselves in a much happier condition when they come to the spirit world than they otherwise would.

the spirit world than they otherwise would.

[To the Chairman:] I may say, sir, that I was driying, when my horse became frightened by an engine, and I was tipped out, my head striking upon the rail, and my spirit was sent from the body. That was some time ago, yet the memory of the last five minutes comes up before me, and it seems to affect me very visibly at this time. I cannot sneak may concerning at this time. I cannot speak more concerning at this time. I cannot speak more concerning my thoughts that last moment of time, but if my friends will give me opportunities of coning to them privately I will give them much, not only concerning that event, but many others. I was a goal and lumber merchant. belonged in Webster, of this State, Joel God-

Aunt Libbie Ratfield.

(To the Chairman:) Bless your soul! do you allow every one to come? I was pretty old, sir—I was a pretty old lady, but that did n't keep me from coming back and looking after folks—no, sir, not at all. It is not very long since I died and gave up the old body—it is not a year; died and gave up the old body—It is not a year; for I remember the last spring, and what it brought to me; but in the early summer-time, I think it was, I passed out from the body. Now, sir, a good many people know "Aunt Libbie"—a great many people cast of Spring-tield, Ohio—and I know they will be glad to hear tell that I baye come back from the other world see I want thou to know I have grown to world, so I want them to know I have come, to bring my love, and to tell them I have found a good home, in a nice good world, where every-thing is bright and happy, and I have all my CONTROLLING SPIRIT. We will now consider four questions, Mr. Chairman.

QUES.—Is dreaming an actual experience which one's spirit passes through during sleep of the body; or is it vision, impression, given to our minds by other disembodied forms? Under what conditions can dreams be relied upon?

ANS.—Dreams are, in some instances, the impact of the properties of the pro much about these things; but I will do the best I can. I lived more than eighty years in the body, and I tell you I was pretty well

while in the body myself, and then I went out by an accident, or from the effects of an acci-dent, not as the good brother did who, manithat is, they are imperfect, just as the reflections of objects upon a mirror or upon a sheet of water are only in fragments or imperfect.

Q.—[By P. B. W., Grand Rapids, Mich] Are those who pass to the spirit-world in infancy or childhood obliged to remain in the earth-sphere in order to obtain growth and development. If so, in what way can their parents or friends who remain here assist them?

A.—The spirits of little children who pass to the higher life are not obliged to remain continually in the earthly sphere. At the moment of transition they are taken in charge by wise spirit-teachers, who convey them to a beautiful home, where all the surroundings are calculated to develop the highest attributes of the childish mind, and to unfold its love of the beautiful and good; where the child is guided and in-lighting that and I am working for that. I am a linkabit it, and I am working for that. I am a linkabit it, and I am working for that. I am a are things I must do before I can hold it and inhabit it, and I am working for that. I am a plain, blunt old fellow. I may not express myself exactly as I would through my own organism, but I am doing the best I can with the body provided for this occasion, and I want my friends to look out sharp and find an open road that leads toward the spirit-world, and then two and son if they cannot find their friends. try and see if they cannot find their friends coming back through that road, in order to know them, and if they do find them coming, I want them to give them a welcome, to be ready to listen to whatever they have to say, and receive whatever knowledge they have to give; in that way they will learn something about the world they are going to by-and-by, and they will find themselves benefited in a spirit-ual way. Ephraim Chase, of Hampstead, N. H.

Jonathan Buflum.

[To the Chairman:] I would be very aged, sir, were I now in the body; but I do not feel so, particularly when I come back to-day. I have particularly when I come back to-day. I have been trying to learn—to gain information; I have been seeking to obtain knowledge since my departure to the land of souls, and therefore I have been somewhat silent toward material life. Now I come back, hoping to reach those of my family who remain in the body. I left children—a daughter and sons. I also left a dear companion, but she has since joined me in the spirit-world. We are together, happy in our love, happy in our work, for we are by no means idle; and I wish to tell my children that we are waiting to receive them when they, too, will pass from the material life. Years are pressing upon those who remain in the body; experiences many and varied come to them, and all are for the ripening of the spirit. I rejoice that this is so; that when my dear ones of information, and with the experience of many things which will be for their advantage in the soul-life. I believe I am pretty well known in Lynn,

Mass. I am also known by many in Boston.
I wish to send my love, the love of their mother, and of others who are with me, to our children. I wish them to realize that their spiritparents and friends surround them, and at times come to give them an influence that will times come to give them an influence that will be for the good of their souls; that they may come to draw them upward toward the life that is to be; and I will be glad to come into close communication with them at any time. My sons are in the shoe business. I have many times come to them in their hours of toil and business cares, when they were overseeing those who were away to the course over seconds. business cares, when they were overseeing those who were under them; looking over accounts; planning business arrangements; and I have felt that the experience was good for myself. How many times I have sought to approach Daniel and Charles, and to bring them some information which I felt would be for their good. I know I have impressed them at times; that they received those impressions and acted upon them, even though they realized not from them, even though they realized not from whence they came.

I will say no more to day, but I hope to come

Charles T. Coit.

ciaries T. Coll.

[To the Chairman:] Well, my friend, you seem to be surrounded by elderly people, or the spirits of elderly people, to day—have you room for another? My experience in this thing is very new, and I do not exactly understand how to operate upon these strange machines. I am experimenting with them, for I desire to perform a work through materiality which I feel will be to the advantage of not only individuals who remain in the body, but of others who have who remain in the body, but of others who have passed from mortal life. I cannot count the time as having lapsed into years since I passed from mortal life, and I cannot give any good account of market since in the since it is a single passed from the single passed from the single passed in the single count of my experience since my transition to another world. I will only say that I have been seeking knowledge, searching for information, and although I found such only in fragments, yet I already feel somewhat enlightened, and am anxious to return, to impart what I have obtained to my farmer friends, and associates and in an infinite God. I believe in an Immuo and in an infinite God. I believe in an Immuo Father of all now, but my "religion" has been slipping away from me until I can hardly grasp it, for I find spirit-life quite different from what I expected. I find existence so tangible and real, with so many duties and labors coming up before me, which I feel I must take hold of, that I stand amazed, and ask: Why does not humanity understand this subject better than it does ere it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered it passes from the body? Every one is linered to my former friends and associates, and desire to my former fr nities for labor of a mental and spiritual kind. I am not here to make any extended remarks, for to give an elaborate exposition of my past life, plans or business, but I will say that I was connected with the First National Bank, of Buffalo, N. Y.; that I even now feel the connection, for it has extended to the spirit-world, and at times draws me back to my former scenes of labor. I will say there are individuals connectal with that institution who attract me to their labor. I will say there are individuals connected with that institution who attract me to their side, and I wish to come into communication with them. I trust my message will draw their attention to the spiritual philosophy, and that they will give me an opportunity of coming to them privately. I have much to say to them, much concerning the past, something concerning the present; also would I come to my dear foliouse who are not associates in husiness and suppose I can? How can I? [Perhaps you know of some one in New York to whom I can send your letter, who will find a medium and let you friends who are not associates in business, and bring to them such assurances of my spiritual identity that they will cease to mourn my departure from the earth, and only rejoice that I have gained a brighter home. Charles T. Coit.

Jennie Price.

[To the Chairman:] I tried to come at your last sitting, but I was not able to do so, and the gentleman promised methe would help me to come to-day. I have many friends in the body, and I desire so much to come into communicaand I desire so much to come into communica-tion with them. I am so anxious to make them know concerning the life in the spirit-world. I want them to feel that I am alive; that their other friends who have died to carthly things are alive in the spirit; and that, although they died in the body, they did not pass away from earth altogether; they did not pass out of the memory of their past life, nor away from all in-terest in their friends who were left; that we terest in their friends who were left; that we are still with them; still anxious to bring our love and to receive their love in return. I want them to know this so much that I am glad to come here to-day. My friends are in Philadel-phia; and I think if I can reach William Price I will be able to reach all the rest of my friends whom I care most to meet. I do want them so much to form a private circle in their home; to sit quietly around a table that has pencil and paper upon it; to sit in semi-darkness, and wait patiently for the results. I want them to have these sittings twice a week—Thursday and Sun-day evenings. In this way the spirits they draw to them will perhaps gain opportunities of making their presence known; tor 1 know Lizzie is a writing medium, and the strange twitching that she has in her hands sometimes is caused by spirits who are trying to develop her powers. Many times when she thinks she is going to have some kind of a nervous disorder, it is only the effects of spirit influence upon her system.

I do not want her to feel frightened at this; I
want her to be as calm as possible; we will not
harm her, we cannot do so; we would not if we
could; we will bring her much that is beautiful from the spirit-world. If we can only succeed in developing her medial powers, she will re-ceive a great blessing from beyond; she will re-ceive that knowledge which she has so longed to have; tidings of those who have gone before. I will say that those dear ones who have passed from her home and those who have passed away from my home are all together; we live in a beautiful place, it is so homelike; we do not have to fear or borrow trouble concerning the feetly at ease in fining and body, when he has partaken of no food for at least three hours before, but still my departaken of no food for at least three hours before, but still my departure was a sudden one to me. I fell from the roof of my house, and sustained such inspires that I could not live, and in a very little while I passed out from the body. I don't think they are remembered in full. But we must recollect that dreams are very often fragmentary; that is, they are imperfect, just as the reflections of objects upon a mirror or upon a sheet. the branch of white lilles, the dear, sweet little lilles that my friend knows about, which I took with me to the spirit world. Really and truly did I bear them to the spirit-world, in their spiritual significance, for they were to me an expression of love, of tenderness, from a dear soul in the body. Jennie Price.

Algernon Paige:

[To the Chairman:] For months, sir, I have endeavored to come and manifest my presence; especially have I tried to do so because I felt it important to send a message to my brother who is in the hody—my brother who is very dear to me, who, I feel, needs the hand of a guiding spirit, the influence of one who will lead him upward and onward toward a better and a higher life. I wish to send my love to my brother Robert, and to say to him : Dear brother, do try and be as good as you know how to be; seek to avoid temptation, seek to overcome it when it does come to you; seek to live in purity of heart and spirit, and to be at all times a comfort to our dear mother. I will help you to do this: remember that you are her only stay in this; remember that you are her only stay in the mortal world; that is, you are her only comfort this side of the grave; all the other dear ones have been taken to the land beyond the tomb; and, dear Robert, you should try to be to our mother all that those who have gone before would be were they here in the body. I bring the love of our dear sister, the too is a bring the love of our dear sister; she too, is a guardian spirit for you, seeking to lead you right and toward the highest life that you can experience; she brings you peace and love, and points you toward the land where all is harmony and purity. And so, dear brother, in moments of trial and temptation, feel, if you can that the dear spirits are with you, seeking to guide you safely over all pitfalls of material life, and give you strength to resist that which is not good for you as a man and to bless and is not good for you as a man, and to bless and benefit you. I bring their blessing; I bring the love of our father who is with us and also delove of our father who is with us and also de-sires to help and sustain you. I bring our deep-est, truest love to our dear mother. Tell her, if you please, we are often with her, in the dear home, when she is busy with her daily cares and toils, and at night when, weary, she lays herself down to rest, we seek to impress her spirit with our presence.

Many times have I seen our dear sister lay her spirit hand upon the brow of our mother

her spirit-hand upon the brow of our mother, when it seemed as though she must feel that when it seemed as though she must feel that loving touch; and although she did not feel the touch of the hand, yet she felt soothed and comforted, and sank away to rest and pleasant dreams, wherein she passed out into the company of her angel ones. We come, bearing our love, seeking to benefit and be of use unto those who remain; and I believe the time will come when those deep to us in the body will more when those dear to us in the body will more surely realize our spiritual presence, and fee that we are living in daily communion with

Please to tell our dear mother that our father manifested his presence at one time, in a visible manner, although it was not known that a spirit made the disturbance; and it was for a wise purpose—it was to assist a fluttering spirit from the body; it was to strengthen the ties that drew it toward the spiritual world. And another dear, sweet spirit who is not related to us by ties of blood, the child of a very dear friend of ours whom I call my earthly guardian, who delights to send forth his love toward the spirits of the spirit-world, was with him at the time. That sweet, loving spirit sometimes comes with my sister to our material home, to bring her blessing and her influence, to aid those in the mortal who struggle along through trial and sorrow in the hope of a better day.

We all come back to our mother, we all send Please to tell our dear mother that our father

non Paige, and my mother is Mrs. M. E. Paige, of Cincinnati.

John Henry Smith.

[To the Chairman:] Please may I come back? They didn't want to let me in. I have been hunting round—hunting round ever so long—trying to get into some of these places, and everybody kept me out. I don't know why it is; I didn't want to do any mischief. Why do you suppose they didn't want me to come? (Probis; I didn't want to do any mischief. Why do you suppose they didn't want me to come? [Probably because others wanted to come to friends who were then present.] They needn't look so black as they did at some of the places where they said there was "no room for me." I didn't feel good at all. Do you suppose it was because I didn't have any shoes when I was here? I had to go hardeot and Leut my foot. Oh dear! had to go barefoot, and I cut my foot. Oh, dear! was n't it awful! It was a piece of iron that went 'way into my foot; then I didn't know what the matter was; some dirt got in, I guess, and they didn't get all the stuff out. It kept then I felt bad in my head, and didn't know anything more till I was over here, trying to come round, and they would n't let me come. Will I tell you why I wanted to come? [Yes,] I've got a little sister here, and she's almost all alone—that is, you know she ain't got any one alone—that is, you know she ain't got any one to look after her only an old woman, and she to look after her only an old woman, and she don't half do it, either. My little sister cried, and cried, and cried after I died, and that made me feel awful bad: I wanted to punch somebody. Do you want to know my little sister's name? It is Mary Ellen Smith. My name is John Henry Smith. I lived in New York. My little sister is bigger than she was when I went away. She is little yet; she can't look after

bun, and sometimes a two cent piece. He was n't a minister; he went 'round among the poor peo-ple; he did n't preach in the pulpit. [Perhaps he was a missionary.] I guess so. I know his name, if I could only get it through this head the medium's]. I aint barefoot now, and I don't feel bad any I aint barefoot now, and I don't feel bad any more; only 1 did go to a place in New York where spirits talked without coming through a medium, and I just asked 'em if I could n't say something,' and they said, "no, I could n't." I think they were mighty mean, don't you? because they said I didn't belong there. I did n't know anybody that was there, and there was no room for me. That's just what was said.

The gentleman's name is Mr. Wm. F. Barmard. Do you think he'll get my letter? [I will send him a paper.] Then if he does, will he hunt up Mary Ellen, and tell her Johnnie has got back? he's all right, and is going to help her all he can; and when she gets to be a big woman she can do as she has a mind to.

away. She is little yet; she can't look after herself; so I want to look after her. Don't you

come and talk.] There was a nice old man that talked to me, and sometimes used to give me a

Public Séance, Feb. 28th, 1882. Questions and Answers.

Ques.-[By E. I. S., Crossville, Tenn.] In

Ques.—[By E. I. S., Crossville, Tenn.] In what light would you regard the mediumship of a person who, when not seated at a table for the special purpose of obtaining them, should receive raps in response to questions asked, or to a wish that spirits would give some token of their presence? Is it reasonable to suppose such an one may, in the future, become the recipient of still greater manifestations?

Ans.—An individual who, when sitting at a table, receives raps, we should class among the so-called physical mediums. It may be that the individual is passing through a development, and will not, for some time, receive any further manifestation than merely raps, but it is very likely that an individual possessing power enough to obtain these raps in reply to questions will, in time, become so thoroughly developed that he or she will be enabled to receive oped that he or she will be enabled to receive full communications—through the agency of the table—from the spirit-world. This will undoubtedly be so, provided those surrounding the individual are careful to give him or her favora-

of the presence of those spirits usually in close proximity to the person?

A.—Grief, fear, the presence of inharmonious persons or of antagonistic conditions, will very frequently cause a suspension of the mediumistic powers of an individual, also the process of further development of the medial powers will at times produce the suspension of external manifestations given through such a medium, and the individual frequently believes that his powers have left him entirely. It is not so; they are only held in abeyance by the spiritual world in order to stimulate his system, spiritual and physical: to strengthen and unfold the powers within; and when the work is accomplished the manifestations will again occur, perhaps with greater persistency and power. Doubt concerning the medial powers in the mind of the instrument may be caused by the withdrawal of the spiritual attendants and their forces, who usually surround the individual. Doubt may also be occasioned because the medium does not understand the why and wherefore of these manifestations, or of their withdrawal. Many times the medium questions that which the spirits bring to him, because he cannot comprehend the teachings, and powers within; and when the work is accomcause he cannot comprehend the teachings, and those manifestations of spirit-power given through his organism, whether of a physical through his organism, whether of a physical or mental nature, may be very convincing to the skeptic, inquirer or sitter, and yet fail to satisfy the medium himself. When the medium powers are thoroughly unfolded, and the spirit band attending him are enabled to use his organism to the fullest extent in giving their manifestations unto mortals, then will be leave to give the utwest confidence and twent to learn to give the utmost confidence and trust to his spirit-attendants, and he will doubt no

Q.—[By the same.] Does the presentation of faces, as varied as those we meet in life, to the spiritual or inner sight, clearly outlined, and then passing away to give place to others, indicate the possession of the gift of clairvoyance? Are faces thus seen usually those of spirits, or of mortals? of mortals?

of mortals?

A.—The presentation of faces or forms before the vision of an individual, which faces and forms are clearly defined and distinctly seen, would certainly indicate the possession of clair-voyant powers. It may be that the individual will only perceive the faces for an instant of time, each face succeeded rapidly by another, and so on, until a multitude have been witnessed. That would indicate but a partial development of the clairvoyant powers and if the velopment of the clairvoyant powers, and if the person will sit quietly alone in a darkened apartment, and be in a harmonious condition apartment, and be in a narmonious condition of mind and body, he will find his powers unfolding more and more, until the faces come more clearly and distinctly, and remain a longer time for his inspection. Then will follow the recognition, probably, of some of those faces, and he will realize that the vision has been given him from the spiritual world. given him from the spiritual world. Faces that are seen by a clairvoyant may be either mortal or spirit-faces, for those who are so-called independent clairvoyants are enabled to perceive individuals at a distance, those who are in the form as well as those who are in the spirit-world. We could not determine, unless we were present with the individual, and perceived what he perceived, whether or no the faces were of the mortal world or of the spiritual world.

Henry Ward.

wise purpose—it was to assist a fluttering spirit from the body; it was to strengthen the ties that drew it toward the spiritual world. And another dear, sweet spirit who is not related to us by ties of blood, the child of a very dear friend of ours whom I call my earthly guardian, who delights to send forth his love toward the spirits of the spirit-world, was with him at the time. That sweet, loving spirit sometimes comes with my sister to our material home, to bring her blessing and her—influence, to aid those in the mortal who struggle along through trial and sorrow in the hope of a better day.

We all come back to our mother, we all send our love; not only to our mother and brother, but also to the dear family of this sweet spirit

Henry Ward.

Conceiving it to be my duty to return to mortal life and manifest my individuality to my friends, I am here at this hour to make myself known and to assure those who are attached to me, who yet remain in the physical form, that I am at present and will be at all times interested in their welfare, and that I bring to them my sympathy and affectionate regards. Friends, I have learned something since passing from the body. My spiritual existence is not an aged one, and yet I have inhabited the eternal world sufficiently long to understand something of God's laws and his plan for man's usefulness and power. I believed, when in the body, in the universal plan of salvation. I believed that,

of whom I spoke. May they all feel happy and ultimately, all souls would reach a condition or rejoiced in soul that their loved ones are not dead; that they live forevermore. I am Algerasit was then; in fact it has grown into knowlastic was then; in fact it has grown into knowlastic was then; in fact it has grown into knowlastic was then; in fact it has grown into knowlastic was then; in fact it has grown into knowlastic was then; in fact it has grown into knowlastic was then; in fact it has grown into knowlastic was then; in fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in the fact it has grown into knowlastic was the same of the fact in ultimately, all souls would reach a condition or state of happiness. My belief is the same now as it was then; in fact it has grown into knowledge, for I now know that none are lost, none are condemned to eternal punishment and misery, and ultimately all will arise to the same condition of happiness and peace. I know that it seems hard to believe this when we look about us and find so many groveling in the haunts of sin and degradation. I know it is difficult to believe that those whose faces and forms are distorted by the marks of sin and difficult to believe that those whose races and forms are distorted by the marks of sin and wrong-doing, who seem to be poor specimens of humanity, only to be despised and trod upon, will eventually become glorified and beautified as saints in heaven, and yet I am taught that this thing is even so; that God's laws are so wonderfully grand and perfect that he cannot allow one human soul to be crushed out of existence or to be stamped down in pain and misery for one numan soul to be crushed out of existence or to be stamped down in pain and misery forevermore; but it is his work, through the instrumentality of his angel ones, to uplift these degraded ones, to strengthen and support them degraded ones, to strengthen and support them until they are able to sustain themselves; to beautify their inner lives by pointing them to the true path of righteousness, to a higher plane of existence, showing to them that true happiness is found in doing good and in striving to become good themselves. This is my belief, my creed: that all human beings belong to one great family, and that it is my duty to help another as I would wish to be assisted myself by those above me. And if my friends desire to know more concerning these things, say to them that I am ready and willing to return in private converse and give them some idea of them that I am ready and willing to return in private converse and give them some idea of that which I have learned. I know that we are obliged to make use of such instruments as are provided for us, and if these instruments are imperfect certainly we cannot perform a delicate piece of work in a complete and perfect manner; but I will do the best I can; I believe I will be able to identify myself to my friends, and to point them to the better life beyond the mortal veil.

I have dear friends left, those tenderly at-

mortal veil.

I have dear friends left, those tenderly attached to me, members of my family. To them I send my blessing and my love. I assure them I will seek to guide them in the path of existence until they join me in the angel-world. I would assure them that I have met those dear, dear spirits who were of my family on earth, my own companion and my own child. I love them, and we are happy together. In time we shall meet those dear ones who remain in the shall meet those dear ones who remain in the body, and become a united family in the spirit. I send my regards and greetings to my associates and friends outside of the family; I would have them know I forget none, but have a kindfeeling for each one.

1 was a manufacturer of woollens. I was associated with Col. French; we were united in our labors. I speak of these things because I feel that it is necessary to do so. I was called Henry Ward, and I lived in West Stoughton,

Thomas Tillin. -

[To the Chairman:] I don't know why I should come to a spiritual gathering, though for the last two weeks I have felt an carnest desire the last two weeks I have felt an carriest desire to do so, and to-day I am assisted by that gen-tleman who has just passed out. He is a stran-ger to me, and I have listened to his remarks, and felt they were all good. I was interested in one religion, and I believed, deep down in my heart, that those who followed that religion were alone among the blessed. I have not enwere alone among the blessed. I have not entirely changed my opinion in regard to that, as yet, because I have not become satisfied as to the truth of religion, spiritually, in the other life. I find so many believing in different things there, in creeds or sects, as you choose to call them, as I did here; and as I question them, they all tell me something different, and seem to be working for the advancement of that particular belief, theory or religion that interested them when in the body. Some one here says I have not yet found the blessed light of spirituality. Such language is an enigma to me; I do not ity. Such language is an enigma to me; I do not comprehend it. But I wish to come back. I was a man of means, possessed of wealth. There has been some unpleasantness about portions of that wealth since I died. I bestowed it as I thought best, but I do n't feel altogether happy about it. What the church got, and what others got, and what was put away, all trouble me, and draw

individual are careful to give him or her favorable conditions, and provided the spirits are enabled to bring a sufficiency of power.

Q.—[By the same.] Is the mediumship of an inharmonious or antagonistic influences, and are the doubts arising in one's mind of the reality of spiritual things, caused by a withdrawal lity of spiritual things, caused by a withdrawal and the wassenge of these spirits what was put away, all trouble me, and draw me back.

I am not as well satisfied as I expected to be. I find that, afternil, ceremonials do not amount to much, that they do not help a man's spirit allong at all; all the messes that may be said in order to bless and uplift a departed soul have no effect upon him whatever. I have seen a type of spirits who hold the same are not as well satisfied as I expected to be. I find that, afternil, ceremonials do not amount to much, that they do not help a man's spirit order to bless and uplift a departed soul have no effect upon him whatever. I have seen a number of spirits who hold the same are not as well satisfied as I expected to be. I find that, afternil, ceremonials do not amount to much, that they do not help a man's spirit order to bless and uplift a departed soul have no effect upon him whatever. I have seen a number of spirits when we are not all the provided to be a subject to number of spirits who hold the same opinion, and I hardly know which way to turn for light. I know that I cannot alter anything that has been done concerning my affairs, and I have no great desire to do so; but I am in want of information—I wish to learn concerning the best manner of living after one gate, out of the body ner of living after one gets out of and I want to free myself from this thing that holds me down, this thought of the wealth I

holds me down, this thought of the wealth I left, and of the purposes it is assigned to now.

[To the Chairman:] Friend, if you will help me, I will feel favored indeed. It is only a few months since I went out of the body, and I find my interests are more of the material than of the spiritual. I was told that if I came here I would be able, to see more clearly into the truth of the whole thing, so I was willing to come and run the risk of being misrepresented and maligned, for the purpose of finding out what is true and what is erroneous.

Those friends of mine who remain in the body I would be glad to neet, my business

Those friends of mine who remain in the body I would be glad to nieet, my business partner, especially. I send my love, and assure them that at any time I will be glad to return to them, if they bid me come. But they had better wait a little while before they call meuntil I learn something more of this other life, so that I shall be able to give them instruction and knowledge concerning the training to be for and knowledge concerning that which is before them. You may just set me down as Thomas Tiflin, of Montreal, formerly a wholesale grocer.

Mrs. Mary Ann Roberson.

[To the Chairman:] Sir, it is twenty years since I departed from the body, and I would be a very old lady were I still on the earth; but during those twenty years I have been casting off the marks of age, and I feel myself quite young and rejuvenated now that I return to the mortal world. During these twenty years I have sought to advance in knowledge, and as I passed from sphere to sphere, not rapidly, but slowly, striving to learn something, seeking to gain experience through each that would be of benefit to my spirit, I found that the experi-ences of earthly life had been meant for my good, and the remembrance of those things which were unpleasant to me, the memory of the sorrows and trials and difficulties through which I passed while in the body, seemed only to stimulate and strengthen my spiritual pour which I passed while in the body, seemed only to stimulate and strengthen my spiritual powers, so that I felt more like a rugged oak than a clinging vine, and the memory of the pleasant experiences, which were like sunshine to my spirit, seemed to brighten all the rest, till it stood out like a fair picture. But I have come back during these twenty years, striving to come into contact with my friends, and with the members of my family. I succeeded somewhat in the past in communicating, not here, but far away in Texas. I sought to give information concerning my life in the spheres, and I believe I did so to a certain extent. Now I have believe I did so to a certain extent. Now I have come again to send my love to those who remain n the body, to assure them the time is not far distant when they will join me in the spirit-world, where we will be happy together. The experiences of life for those who are still on the earth have not been altogether pleasant; there have been obstacles to surmount, there have been difficulties to overcome and encounter, but all of these things have strengthened the spiritual

powers.
I have several times tried to come into close communication with my son, B. W. Kimball, of Pointe Coupee, La., and I tried to send a mes-sage from here three years ago through another medium who was present, but I did not succeed. I went around Boston to the various mediums trying to manifest and send a message to the South, but could not do so, so I brought my impressions and influences the best I could to my son and left them upon his spirit. I know that they did him good, that he felt them, and was

they did him good, that he felt them, and was governed accordingly.

I passed through strange experiences, as I have said. I was married three times while in the body, and the experiences of these three marriaces I now find were for my benefit spiritually and mentally, and I do not regret anything which is past.

I do not know as I can say any more, only to

again send my love, and assure each one that I will do all I can in returning to earth to bring bright and peaceful influences for those who struggle on through the pathways of mortal existence. Mrs. Mary Ann Roberson.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

March 3. — Rev. Edward Humpbrey; William Miller;
William Loring; Louisa Small; H. D. Seranton; Granville
Rugg; Aladia F. Barcala.

March 7. — Alexander H. Beers; Charles Street: Mrs. Martha Ouellette; Dr. D. W. Brickell; Edward E. Dulfy; Lizzle Darling; John Slas.

March 10. — Children's Day. — Susie Williams; Nelle.
Troy; Annie B. Carpenter; Alvina Pfeiffer; Lewis Henry
Pentz; Wille Harris; Eddle Gleason; Mabel; to W. Cr T.;
Charlie Carver; Wille K. Lewis; Theo, to Charles H. Titus; Maudie Fowler.

March 14. — Anney Allen; William C. Thaver; Dr. Passmore Treadwell; Mary Armstrong; Lucius Hotekles; A.
D. Walte; Mrs. Jane Naylor; Thomas Kirk.

March 17. — Annie Lawrence; Charles Ferguson; Conrad
Meyer; Daniel Carpenter; Mrs. S. F. Green; Col. W. B.
Swan; Hannah Barnard.

March 21. — James Lewis; Sarah E. Green; Charles Durrell; Mrs. Rebecca Cullum; Mrs. Lydla Melley; John Mooney; Lilley; Belden D. Bligham.

Spirit Communication to Thomas R.

MY BELOVED HUSBAND-Again does it give

My Beloved Husband—Again does it give me great joy to greet you, to bring my love, which like a beautiful garland I throw around your spirit, that it may partake of the strength and sweetness of the spirit-world.

My own love, our darlings come to bless you, to partake of the affection of your paternal heart, and to impart sympathy and peace to you. Oh! what joy, what joy it is to me to thus approach you from time to time, to sing to you the song of triumph over life's victory. The home not made with hands, eternal in the heavens, awaits you, my own love. When your work is done on earth, and the white angel comes to bear you home, liow rejoiced I shall be work is done on earth, and the white angel comes to bear you home, how rejoiced I shall be to receive your ripened spirit and welcome you to our perfect home of love. In the spirit land Love rules. It is the grandest, sweetest law of life; all else pales before it; all else is as nothing; it produces harmony, it is the parent of peace and sympathy, and by its golden light we behold the face of the angel in every one.

Lov joy, when love shall rule marking all

Joy, joy, when love shall rule mankind; all doubt, distress and error shall flee away, and concord, peace and truth shall be known as dwellers in the hearts of men.

Your own wife,

FANNIE.

Verifications of Spirit-Messages.

MRS. E. L. HARTSHORN.

In the Banner of Light of March 4th is a communication purporting to come from Mrs. E. L. HARTSHORN. I knew her well; we were girls together in Stoneham long ago. She married Joseph Hartshorn, of this place, brother of Mrs. William II. Atwill, at whose house she spent many weeks sick of a lingering disease; in the spring she got some better, so as to return to her home in Boston, where she left the form. She was brought out here, and was buried from Mr. A.'s house during the summer of 1881; and I know it to be true that she has been here many know it to be true that she has been here many times, and has tried to control my husband, but has not succeeded to her satisfaction. I am sure if she should come again she would be more successful.

essful. Yours truly, Mrs. R. E. Woodward. Wakefield, Mass., March 20th, 1882.

BENJAMIN C. BOGERT. To the Editor of the Banner of Light:

In the Banner of Feb. 4th is a communication from BENJAMIN C. BOGERT, a gentleman well known in business circles, and formerly Treasurer of our Produce Exchange, who took his own iffe. I have shown the communication to some of his old chums. All he says is just like the man in earth-life. Respectfully yours, S. H. Jessup. 208 East 60th street, New York, Feb. 25th.

(From the Gardiner (Me.) Home Journal, March 1st.] Spiritualism and "Exposures."

There are generally two sides to these "ex-One thing is certain-the more "exposures" there are, the faster Spiritualism Hundreds read of exposures who never would hear of a medium otherwise.

If Spiritualism is a delusion, it is a delusion that has the Bible at the back of it; it is a delusion whose teachings of a hereafter are now the popular belief of all churches. It is a delusion that explains all the occult phenomena of mind, such as mesmerism, pre-vision, psychometry, clairvoyance, etc. It is a delusion that courts investigation, advocates free the truest benevolence; and believes that a man's happiness or misery hereafter depends upon his personal conduct here.

It has grown in spite of such an opposition and ridicule as no other belief ever had, until now its believers outnumber any church in this country; and without any effort at propagation it is constantly increasing—and that too faster than the church, with all its machinery and revival efforts. We do not believe, however, that its mission will be to destroy what is good in the church, but eventually the church will claim its belief as its own; as it seems to us that that which is best in both is identical; and that Spiritualism is the only thing that can explain the miracles, and that can bring the world back to the belief in them, which doubtless was the most effective instrument originally in the spread of Christianity.

Every Spiritualist can believe in the miracles, and every Spiritualist believes in the teachings of Christ, however far from them his practice may be; for like other people, Spiritualists are sometimes no better than they should be. Comparisons are odious, but we think all Spiritualists would be willing to put their record for the last thirty years with that of their opponents. At any rate, every newspaper "exposure" of some poverty-stricken medium can be balanced by the "exposure" of some "leading members of the church," who have stolen hundreds of thousands of dollars from poor orphans and widows.

We have written at more length than we intended, but our sense of justice and fairness has been outraged many and many times when we have kept silent, at the way our brothers of the press have treated Spiritualism. They seem to think that its believers have no rights that any one is bound to respect; but it seems to us that a belief that counts among its subjects Queen Victoria, the Czar, and many other crowned heads of Europe, Alfred R. Wallace, William Crookes, Prof. Zöllner, Prof. Varley, Enes Sargent, Abraham Lincoln, Prof. Stowe. and at least twenty millions of others, is at least worth looking into. But it matters not. In spite of all opposition it goes, and it is bound to go, so long as people have a love for their dear ones gone before, and take pleasure in believing that they still hold them in kind and loving remembrance.

We do not mean to say, however, that there are not a good many humbugs, who pretend to be mediums. The Banner of Light of last week has two exposures-one of whom was, or pretended to be, the mind-reader Brown, who claimed he was sent out by the Banner of Light establishment.[*] Spiritualists are generally as ready as others to expose and denounce a fraud.

[*See additional remarks treating of this individual, and some others of like lik, on sixth page.—Ed. B. of L.]

DON'T DIE in the house. Ask Druggists for Rough on Rats." Clears out rats, mice, weasels.

Spiritual Phenomena.

A THRILLING SEANCE.

To the Editor of the Banner of Light:

Please allow me to report, through the Banner of Light, some veritable facts, which, doubtless, will appear to many strange as fiction. Were I not positively certain that I am relating well demonstrated facts, which can be verified by a goodly number of other reliable witnesses available at any time to the inquirer, I would not attempt the narration. One evening recently, as ofttimes before, I attended one of Mrs. Anna Stewart's scances, held, as usual, at Pence's Hall, in this city. There was quite a respectable audience assembled, male and female. Soon as the medium entered the cabinet, and became entranced, we were told that we might expect something extraordinary that evening. Soon, one after another, a number of forms appeared, and were claimed to be recognized by parties present, when the doors of the cabinet again opened wide, and lo and behold! the medium was not there. She had vanished, or dematerialized, and in her place, holding high in the air the vacant chair, with an exulting countenance, there stood the manly form of what we all recognized to be Charley Smith, the superintendent of the spirit band, who have cooperated with each other for nine years in their efforts to open the gates of heaven, and introduce to our senses of feeling, hearing and seeing, face to face, and hand in hand, our dearly beloved departed friends. To those spectators who had never witnessed this thrilling phenomenon before, it was a soul-chilling sight. The sensitive women shuddered with fear, and manifested a spirit of awful surprise and amazement. Some of them were on the verge of bursting into tears, when James Hook, the elder of the committee, remarked aloud, "Be quiet, and all will be well"; the people then became more composed, and all was still as death. Soon the doors were closed and the spirit made his

A few minutes elapsed, and again the doors quickly opened and disclosed a female form. As soon as we noticed the long white searf which gracefully decked her shoulders, we, who were familiar with her presence before, recognized her to be the spirit-wife of our dearly beloved Doctor Allen Pence. The good Doctor was moved to almost ecstatic joy on again meeting his angelic better half, and immediately expressed his desire that she would walk out and be seated by his side among the spectators. The spirit quickly responded, and soon the mortal husband and angel-wife were enjoying sweet conversation. During this interview, which lasted several minutes, the cabinet-doors were wide open, and the medium's chair was by all distinctly seen to be vacant. She was not there. Like the Nazarene of old, she had risen or was etherealized. After greeting and shaking hands with many of the Doctor's friends in the assembly, the angel-wife took her leave, passed into the cabinet and vanished. A few minutes, and again the door opened wide, and lo and behold! the medium was there, quietly sitting alone on her chair, deeply entranced by her control. This scene of her return inspired the spectators with delight, and all were excessively happy.

Now, dear reader, these are the positive facts which did occur on this extraordinary occasion, and they may be confirmed by any person interested, who may correspond with either or all of Mrs. Stewart's committee, who have, from the beginning of her séances, nine years ago, watched over, guarded and defended her. Parties inquiring may also be referred, by the committee, to many other citizens of Terre Haute, who are esteemed by the people to be men and women of strict integrity.

I will in closing remark that I have been a resident of this city, Terre Haute, during the last four years. I have attended the séances very frequently. Prior to my introduction thought and independent opinion; advocates here, I have for many years, at my own house, my wife being the medium, enjoyed manifestations approximating in some degree those I have witnessed here. The séance-room at Pence's Hall is never locked up day nor night. It is on the second floor of the building, and no one is debarred from the privilege at any time of privately, if they wish, entering it and spending as much time as they may desire in inspecting it, together with the cabinet, which is situated in it. The platform, or stage, is elevated but a few inches above the floor. It is constructed with hinges, so that the party inspecting may raise it up and examine the solid floor beneath. The cabinet stands within four inches of a solid brick plastered wall. The openings to the adjacent rooms are on each side of the cabinet, about three feet off, right and left, in plain view of all the spectators who sit in front. When the two front doors are opened the whole interior is exposed to plain view. There is a register for ventilation in the floor of the cabinet. This is made secure by iron rods, crossbarred and tightly riveted through the frame of the aperture. From the bottom of this register there is attached a pipe to the outer wall, through which fresh air is conducted to the medium. This pipe is not of sufficient dimensions to secrete the form of a child: therefore the idea of a confederate slipping into, or the medium retiring from it, unobserved by the audience, is out of the question

> My reasons for affirming that the form which occupied the cabinet was not the medium, personating the spirit of Charley Smith, are, that I had ofttimes before seen, conversed and shaken hands with him at the séances, and as I feel that I am capable of recognizing one person from another in the ordinary affairs of life. I claim that I still retain that ability. Again, the committee were present on that occasion, and as it had been their province to frequently meet him face to face at their private business sittings, wherein they discoursed with him concerning matters pertaining to the order and conditions of the séances, therefore evidently conditions of the seances, therefore evidently the face and form of Charley Smith, the superintendent of the band of immortals officiating, was as familiar to them as any other ordinary citizen of their acquaintance. Now if what I have narrated be true, which I am conscientiously satisfied of, how infinitely wonderful is the power of spirit over matter. As our chemists here on earth are wont to dissolve or dematerialize solid substances or compounds, which are found in nature, change them from their ponderable, palpable conditions into an invisible or ethereal state, then bring them back again to palpable solids, so it would seem that the chemists of the better world know how to the chemists of the better world know how to dissipate the whole human body, and for a cer-tain time utilize the sublimated elements or constituents, to subserve their purposes of be-coming palpably visible to our outer senses. I am told by the committee that the above de-scribed phenomenon has occurred quite a num-ber of times since the commencement of these seances. Only once has it come under my observation.
>
> J. D. Robbins.
>
> 313 4th street, Terre Haute, Ind., }
>
> March 16th, 1882.

and preposterous.

Banner Correspondence.

California.

SAN FRANCISCO,-A. W. Allen, Secretary of the F. S. Union Society, writes: "The First piritual Union Society, of San Francisco, has been greatly favored during the past eighteen months in having the ministrations of that paragon of excellence, Mrs. Elizabeth L. Watson, with but short intervals of suspension.

She came to California seeking rest and recuperation after several years of most arduous labors on the spiritual rostrum; but she had no sooner arrived in this State than an effort was made to secure her services as the regular speaker for our Society, and after a short period of rest she was induced to accept our call, and most devotedly and grandly has she more than fulfilled our most sanguine expectations. Never before have we had a speaker who was able to draw full houses, and give the most unbounded satisfaction for so long a period. Her audiences are now as large and as devotedly attached to her as at any period of her labors with us, and it is the hope that we shall be able to retain her for another year, at least.

'A grander specimen of noble and pure womanhood, or more eloquent and graceful orator. we can scarcely conceive of. I believe this to be the unanimous verdict of the host of friends who have listened to her ministrations; and I have no doubt it will be a great pleasure to her numerous Eastern friends to learn of her successful labors in California. On Christmas eve last, the officers of the Society and Board of Trustees unanimously presented her with large size photographs of themselves, artistically arranged in an elegant frame, as a slight token of their esteem, which she seemed to appreciate in the spirit in which the offering was made. May the good angels crown her with every blessing and may those in the form, who are so highly favored in listening to her ministrations, de their part to strew her pathway with flowers, and the needs of the earth-life.

Mrs. Watson lives at her own home, near San José, so we hope to keep her in California.

Spiritualism is becoming wide-spread in this city, and I believe throughout California generally. There are the best of mediums scattered all over the city in families of church members and pastors of leading churches, as well as among the best and leading lawyers and judges on the bench. And I might add, that some of the wealthiest railroad magnates are really Spiritualists, though they do not come out and publicly acknowledge it; but intimate friends affirm it. If they would do their duty we should have the grandest temple for our meetings in this city.'

Another correspondent, J. M. Mathews. writes similarly to the above in reference to Mrs. Watson, adding: "A conference is held at 2 P. M., at which she answers questions given by the audience. The eloquent and logical manner in which these questions are answered is perfectly astonishing, and often calls forth rounds of applause. Each Sunday evening Mrs. Watson delivers a lecture upon a previously announced subject, or one chosen by the audience, her treatment of it being always nev and entertaining. We hope to make arrangements to have them reported and published. Our Children's Progressive Lyceum continues to prosper. Last Sunday (March 5th), being the first Sunday in the menth, there were present one hundred and sixteen children and a large audience of adults. The majority of these children took part in speaking or music, and af forded a most agreeable entertainment for both old and young. The present organized Lyceum has been in existence for about eleven years, and was never in a more healthy condition. Mrs. L. Mathews, its present efficient Conductor, is ever untiring in her work for the children, all the officers and leaders joining and working harmoniously together."

Minnesota.

MINNEAPOLIS.—That VACCINATION IS AN EVIL, Mrs. Col. Cyrus Aldrich adds the following to the large array of evidence already presented: "My oldest daughter was a strong healthy child, who had never wakened us from sleep, even during teething. When four years old we had her vaccinated; her arm, in a short time, was sore from wrist to shoulder; sores came over her body, and from her face extended into her mouth, so that we feared her teeth would fall out. Her head had to be shaved. For years she was under the physician's care, suffering fearfully from long spells of illness. Seven years elapsed before the sores were entirely healed, and before she had any comfortable degree of health, and she has never been strong during the thirty years that have passed since the foul crime of vaccination was perpetrated upon her, one of the healthiest children born into the world. That all this sickness and suffering was produced by the filthy virus used with which she was inoculated, her father and myself have always believed."

Louisiana.

NEW ORLEANS .- John M. Sandridge writes: I desire to express the great comfort and satisfaction obtained through the mediumship of Mrs. De Wolf, of Chicago, who has just left our city, after a short visit. The quiet unpretendingness of this lady quickly won for her the confidence of these who were so fortunate as to make her acquaintance; and the friends on the 'other side' who, through her, came with messages of love and counsel, were recognized as the exponents of truth from living intelligences with whom we are to dwell in the coming time.

No medium who has visited this city has done so much real good in so short a time; we were anxious to have her remain longer, but engagements called her away.

Mrs. De Wolf took with her the good wishes of many friends, who will welcome her when she comes again, as she promised to do."

Massachusetts.

WAKEFIELD.-Mrs. R. E. Woodward writes: 'Mrs. Townsend Wood, of West Newton, lectured for us March 5th, and gave good satisfaction. On the 12th Mrs. J. F. Dillingham, of Lynn, occupied the rostrum, and gave many fine tests, all of which have proved true. She was highly entertaining, and what she said was received with marked attention by the largest audience of the season. She will be with us again in April. On the 19th F. L. Heath, of Boston, spoke for us; being followed on the 26th by Miss Jennie Rhind."

New Hampshire.

EPPING .- John Geyer writes: "We have had Mrs. A. E. Cunningham, of Lynn, Mass., a testmedium, with us, and she gave satisfaction to one and all. She was here the 7th and 8th

over twenty persons at my house, all being highly gratified at what they received. I cannot give her too much praise, and we shall have her again the first of June. She was a perfect stranger when she came, but her presence has endeared her to many, and she is no longer such."

Another correspondent writes that, through the mediumship of Mrs. Cunningham, many became interested in the investigation of Spiritualism, and adds : " Mrs. C. is a faithful worker, possessing rare gifts, and should be kept actively engaged."

Pennsylvania.

ERIE .- A correspondent of the Cleveland Leader, writing from Erie, gives interesting particulars of the sudden rise and rapid growth of an interest in Spiritualism in that city, owing, it is said, "to a remarkable circumstance occurring in the family of a prominent merchant who was a skeptic of the most pronounced type." The narrative proceeds as follows:

"The gentleman's boy, a little fellow not old enough to comprehend the meaning of Spiritualism, was observed to act very strangely at times. His eyes would become fixed, and he would write sentences which his parents were incapable of comprehending. One day, while in this abstracted state, he wrote, a message to his father, containing language and ideas that none but a prosesional man and a scholar could write. At the bottom of the letter was the signature of a physidan who died some years, ago, and who was the bosom friend of the merchant in question. The skeptle was puzzled, and In his desire to investigate he called in he aid of a Spiritualist." As our readers will readily conclude, it was

soon ascertained that the child was a medium of communication between the spirit-world and this; and with such evidence before him the merchant could not do otherwise than become a believer in Spiritualism, and he did so with all his family. Private circles were formed in the house, until finally so many wished to attend that the house was not large enough to contain them. A hall was bired, lecturers engaged and earnest discussions entered upon. The "circle" develoyed into a society. Officers were elected, the President being the Hon, F. | cause : His labors have, been and continue to be very F. Farrar, formerly Mayor of Eric, associated with whom are a number of prominent citizens, mostly leading business men whose reputation for shrewdness, taken in connection with the fact of giving in their adherence to the cause, has led hundreds who would not otherwise he attracted to the subject to seriously who felt the cruelty of war, and in if sevuelty the with whom are a number of prominent citizens, wise be attracted to the subject to seriously consider that possibly it may be true. At last accounts the interest and inquiry was pervading all classes; the wealthy and the influential, the "people of the world" and members of churches being alike aroused to a listening attitude for voices from over the river. Mediums are also being developed, one of whom, giving promise of great power, the correspondent says, is a young lady of one of the best families in he city, and a devout church-member."

Colorado.

DENVER.-Frank Ottarson writes, March th: "After being without any stated meetings for some months past, the liberal people of this city have the pleasure of again listening to a former speaker of this place, who has been doing good work for the progressive friends in Milwaukee, last Sunday night being the third evening of the course. To a thinking mind, no better evidence is needed of Mrs. Van Deusen's magnetic power over an audience, than to witmultitude. Last Sunday evening the hall was quite full, so much so that many had to stand. do so. Mrs. V. has lately developed the phase of seeing and describing spirits from the rostrum, which is a means of drawing many to her meetings who would not otherwise attend; and after once listening to her inspired utterances, one is very apt to look forward to the next meeting with a feeling of expectancy, and a longing to hear more of the Philosophy which is

the mediums of to-day. At 287 16th street, this city, Mrs. Van Dousen has opened a healing institute, and in the near its truths to investigators. future we may look for something new in the line of magnetic and electric healing. At least, this has been promised, and Mrs. V. assures us that in all her work for humanity as a medium, her controls have never yet deceived her in any way, neither have they permitted her to be misled in regard to prophecy. Let all Spirittiful influences that are requisite for the unfoldment of the higher and better truths of our philosophy, and then they can expect the truth; but do not go to a medium thinking as they do not know you, you can by lying get some remarkable test. Remember 'like begets like.' Live pure, truthful lives; we certainly must if we expect truth and truthful teachings in re-

Report of Northern Wisconsin Spiritnalist Conference, held in Spiritual At No. 9 Montgomery Place, Boston, Mass. Hall, Omro, March 3d, 4th and 5th,

1882. To the Editor of the Banner of Light:

Friday morning, March 3d, a number of the tried and true, including President Lockwood and F. T. Ripley, met to open the three days' meeting. During Prof. Lockwood's performance of fine instrumental music Mr. Ripley was controlled by E. V. Wilson and gave some good tests; the remainder of the forenoon was occupied in holding a circle.
Friday afternoon President Lockwood gave a cor-

dial greeting to the many friends convened, and delivered an address upon his idea of a principle, called by the Christians God, and worshiped by them as such After vocal music adjournment was had.

In the evening the audience was largely augmented by new arrivals. Remarks by the President touching on several topics of interest to humanity. Brief address by Bro. Ripley, after which he gave several fine tests.

Saturday morning the Conference was opened by the President. Bro. Scovel asked: "How do we know that murder is wrong?" Bro. Shaw said: "Truths are self-evident; every person can know what truth s." Dr. Phillips thought, all must decide that from their own standnoint. J. O. Barrett replied to the question at length, giving

his idea of truth, and a scathing rebuke to the feelings manifested by the press in regard to the unfortunately organized Guiteau. Bro. Scovel said: "Our education is the cause of our

indifference to the suffering of others. Little children naturally rush to the assistance of those in distress." Bro. D. L. Barnes could not commit murder, because his organization would not allow him to do it. Bro. Orvis gave incidents that took place on cars

showing that passion and prejudice rule instead of rea-Bro. Shaw read Lizzle Doten's poem entitled "Chem

istry of Character." Bro. Morris Pratt gave his thoughts on the God idea in the development of man, and man's responsibility

for his actions. Session closed by music.

21/2 o'clock P. M .- Questions were handed in to Bro. Ripley to be answered under control, among which was the following." What must we as Spiritualists do to keep our children out of the psychologic control of f March, held meetings both evenings, hav- the church?" The question was ably treated, and

ing large audiences, and gave private tests to ellcited much thought. Mr. Ripley gave tests until the close of session.

At the evening session Bro. J. O. Barrett gave a lecture on "Psychology as a Science," recounting his experiences among the Indians of Dakota, giving instances of psychologic control and showing conclusively that the law holds good throughout nature. The lecture was well received. A Committee was appointed to prepare resolutions expressing the feeling and sen-Ument of the Sphiltualists and Liberalists in attendance regarding capital punishment, and the proposed law relating thereto, now before our Legislature.

Sunday, March 5th, a conference was held, after which the audience listened with deep interest to a lecture by J. O. Barrett. I trust at some future time Bro. B, will give the entire lecture to the Spiritualist press, as a brief report would not do it justice.

At 21/2 P. M. the meeting was opened by President Lockwood giving his molecular theory on the subject of Psychology, and as the Professor always talks to the point, his remarks were very interesting, and well received. Mr. Ripley followed with brief remarks, and tests given by him were acknowledged to be correct in the main. Closed with singing.

At the evening session the committee appointed in the afternoon, consisting of Isaac Orvis, W. M. Lockwood, J. O. Barrett, J. C. Phillips and M. Pratt, reported a preamble and resolution, protesting against the enactment of a law establishing capital punishment in the State of Wisconsin, also against the passage of a bill limiting the practice of medicine to certain privileged classes, and the same was unanimously adopted. Mr. Ripley was then controlled, as per announcement, by E. V. Wilson, and delivered a characteristic and soul-stirring speech, including tests to old friends, they being given in the exact manner E. V. Wilson gave them from our rostrum many times during his earth-life.

Thus closed one of the happiest meetings ever held in this place. Representatives from many parts of this State and Illinois were present, among them J. A. Shaw, lately of California, and soon to return and enter the lecture-field, his address being San Buenaventu-1a, Cal, 'Audiences daily increased until, at the last session, every seat was occupied.

DR. J. C. Pinnairs, Sec. In addition to the above report we have received a communication from J. O. Barrett, in which he says that the meeting was a marked sneeds, having been largely attended, and characterized throughout by perfect order and harmony, together with strong thought and a close analysis of truth. Mr. Ripley is spoken of as a most faithful worker, giving up all consideration of self in his earnest desire to serve the successful.-Editor Banner of Light.)

who tell the cruelty of war, and in its cruelty the shame. Its guilt had been known to George Fox, its folly shown practically by Penn. But the compassion of the pious world had still for the most part been shown only in keeping its stock of Barabbases unlanged, if possible; and, till Byron came, neither Kunersdorf, Eylau, nor Waterloo had taught the pity, and the pride of monther.

The drying up a single tear has more Of honest fame than shedding seas of gore,"

Fair skin, rosy cheeks, buoyant spirits and the weetest breath in Hop Bitters.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been unness the attention paid to her by the hungry able to accommodate the public, except in a limited degree, in this direction. We can now

Special Notice.

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

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In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for ualists throw around their mediums the beau-sale, and furnishing interesting letters of travel. Солву & Вісна

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By We do not read an onymous letters and communications. The name and address of the writer are in alreads in adaptable as a guaranty of goest faith. We cannot sinder prefix to the refure of preserve manuscript that are not used, when newspapers are forwarded which contain matter for ear inspection, the scaler will conten a favor by drawing a line around the article he thesites specially to recommend for protect.

perusal.

Notices of spiritualest M entings, in order to insure promist is series, must reach this office on Monday, as the BANNI is or Littlit goes to pressevery Theoday.

Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1882.

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who this gest Legists should be addressed to Is ave II. But to I harder of Light Postshing House Boston Miss. A school of the said communications should be followed by the III motor as

The work of Spinis Alism's educadas the universe. It extends from the highest spheres of autelie life. cest conditions of Initian ignorance. It is as broad as thousand as Love, and its infesion is to bless mankind, a John Prospent:

Closed for Fast Day!

April 6th having been appointed by the Governor of Massachusetts as the season for the annual Fast, the Banner of Light establishment will be closed throughout that day. City patrons can procure their papers at the office on

The attention of Lecturers, and others, having notices for next week's issue, is called to the fact that the Bonner of Light forms will then go to press one day earlier, viz., on Monday, April 3d, instead of Tuesday, 4th.

Spirit-Form Materialization.

It is a matter of history that ever since the physical phase of the spiritual phenomena first appeared, unto the present time, many people have doubted the reality of them, notwithstanding the evidence of their legitimacy has been fully established by some of the most competent persons in the New and Old World. All the way down, from the time the Davemort Brothers came to the front as public mediums, accounts of "exposures" have appeared in the public prints only to be supplemented by the reports of genuine manifestations. When these mediums first visited London with Rev. Jesse B. Ferguson, of Tennessee, as their agent, they were mobbed, and the daily journals accordingly were filled with columns of vituperation against them; but they came out of the ordeal welcomed, the Emperor Napoleon III, even inviting them to the Tuileries, where they exhibited their mediumistic powers to a select company, the result of which was that their mediumship was fully endorsed. They were subsequently also well received in St. Petersburg and other cities on the Continent, accounts of which were published in this journal. In due time the Brothers returned to England, where they were received with open arms, notwithstanding their previous ill-treatment at the hands of a bigoted mob; but they would not have been, probably, had they not succeeded in fully demonstrating the reliability of their mediumship on the Continent.

The excellent physical medium, Mr. D. D. Home, who visited Europe many years ago, was likewise treated badly in England; but after firmly establishing his power on the Continent as an extraordinary instrument for the spirits ment by the English papers. So with Charles cause--who, through much tribulation, were ualism on the European soil, where it has flourished ever since.

In this country for many years our physical: mediums have been insulted, ridiculed, exposed (?) and called frauds by those entirely ignorant of the subtile laws of mediumship: by bigoted theologians; by others who style themselves "harmonial philosophers"; by nonimmortalists, who may be classed as "delusionists"; and not only under all those obstacles did these medial-martyrs prove that the phe- be made one which shall be memorable for nomena were true by absolute demonstration, but others who have followed them in the good work are doing so in various portions of the world at the present time. Notwithstanding er significance, and draws nearer to the divine these facts, mediums to-day for form-materialization are treated in the like manner as those who have preceded them.

But the worst feature of this whole matter is, that there are men and women in our ranks to-day who are, for special reasons of their own, using every means in their power, secretly as well as openly, to cast obloquy upon our mediums. They may retard the work somewhat, but they will not succeed in crushing out the divine gift of mediumship any more than did Pharaoh when he attempted to keep the Israelites in the bonds of slavery, for the same power that ruled in the heavens then rules today. That this power unquestionably exists, every true Spiritualist is fully aware.

By reference to the fourth page of this issue spirits who produced the manifestations, going medium as their machine for their labor, but are in bonds" of poverty "as bound with them"

they also make use of the elements composing the medium's organism; if these are held in check, the spirits certainly cannot labor with that amount of freedom and power which they could otherwise do." The spirit furthermore says-and we have no question of the fact, as it monstrated at Mrs. Fay's, in this city-"that bers may direct, we desire in making the sugpresence that there will be no need of binding acter. mediums or testing them in any way; as we are sure that the time is near when spirits will manifest their presence so materially, so tangibly, that you cannot mistake their identity; they will come illuminating their persons with such has done good service for the cause by his refeature plainly and distinctly." Yet with these globe. Reaching, after long and faithful labors, assurances before us there are so-called Spiritplaces, who are determined to make the condiby their antagonism, etc., as shall lead all whom they can influence to doubts of their verity.

As we have just remarked, all along the pathplane, from rap to materialization, the battle with bigoted doubters and "exposing" Thombeen especially severe over the latter phase; in (the only home practicable for him in his presfact, hardly one medium stands before the ent condition,) this good brother now awaits world as an exemplar of the crowning manifes- the hour when his bodily powers shall succumb tation of spirit-power over matter in these mod- to the attrition of his active spirit-which must ern days-viz: form-manifestation-who has feel itself but a prisoner in the dungeon of dehear the pressure of skeptical minds, and the better life whose existence he has so triumodium of an alleged exposure. The latest in- phantly demonstrated to thousands of anxiousstance of the kind is the recent experience of ly inquiring souls. 'till its end was accomplished:

How could a sensitive and sympathetic woman be approached better and with more certainty of her yielding, than by an appeal to her sympathies? Such an appeal was made by this junta, or with its consent and cooperation: | advent of Spiritualism will take up a collection She was prevailed upon through her quick feelings to deviate from her usual custom and go to New York City on the evening of March 19th who could not visit her in Brooklyn, but really that a plot to east the odium of suspicion upon her undoubtedly honest manifestations might be carried out successfully:

The raid and its outcome have been trumpeted abroad in special despatches published by the daily press, so we shall not take up our space by a reproduction of the narrative. By a change of name and location, it would fit the case of every alleged "exposure" which has thus far been claimed to have been achieved by 'spirit-grabbers," whether in Europe or America. Still, as various points in the affair have reached us from private sources, it may be well to epitemize them briefly:

1. The sitters at Mrs. Hull's late séance were mainly strangers—the lady at whose house it was held allowing herself to be prevailed upon in this case: to admit them in lieu of the original sitters proposed-and nine out of twelve were skeptical concerning all materializations, but had professed sufficient sympathy with her to gain ad-

2. Several of the sitters were known to be intimate friends of prominent parties whose opposition to materialization amounts in their case to a mania- one of these parties having endeavored, but vainly, to get admittance to this very

seance itself. 3. No "flannel dummy" was found; neither

any other "paraphernalia." We are further informed that her usual sitters and all of Mrs. Hull's friends are strong and firm in their faith in her mediumship, which, we may add, is the position we occupy.

The Thirty-Fourth Anniversary-Help Charles H. Foster!

On our tenth and twelfth pages will be found announcements of meetings to be held in many to use, was afterwards accorded better treat- and widely-spread localities, in commemoration of the recurrence of the date whence Modern H. Foster and others-martyrs in the spiritual Spiritualism's advent among men is reckoned by common consent. We are glad that the the instruments through whom the spirit- friends of the cause all over the country feel to world planted the first seeds of Modern Spirit- acknowledge, by such convocations, their indebtedness to the angels for the priceless gift of the knowledge of immortal life which they bestowed upon the world on the 31st of March, 1848, and trust the Anniversary services wherever held will be found to be full of spiritual fervor, loving harmony, and lasting good to all who (in whatsoever capacity) participate there-

> In this connection we desire to suggest a plan by which this Thirty-Fourth Anniversary can years to come. It is this: It is a well-known fact that among the Easter services in which all Christendom will soon join, nothing has a deepin the heart of every worshiper, than the general collection for the poor which each church and congregation takes up on that day that an Easter blessing of pecuniary assistance may descend upon the lowly of earth, and the homes of poverty may be made to feel that indeed "the Lord "of hope "is risen" within their borders. If such works are wrought within the ranks of those who have not the light of Spiritualism to illuminate their path, how much greater the demand upon those who have, that they succor their brethren in the hour of their distress.

Now the 31st of March has been aptly called our "Spiritual Easter," when the sun of a demonstrated future and individualized life for man arose and smote with its divine effulgence the clouds of materialistic doubt which were of the Banner of Light will be found an answer drifting over the world's hope, and the shadows to a question propounded to the guide of the fled in the light of a broadening day which shall medium in regard to the movements of the vet-superior to every institution of creed, every system of government, every legend of to show, as the spirit says, that the closer you race distinction—embrace within its kindling confine mediums the less amount of power and | folds the whole family of man! At such a time manifestation of spirit-presence will be re- as this, therefore, what grander or more approceived, generally speaking. We quote: "The priate work can we, as Spiritualists, perform, spirit operators are not only obliged to use the than "to remember" on the 31st "those who

-and so remembering, bestow in an annual collection the practical results of our remembrance among the poor and needy.

While of course each Society or convocation remains free to devote the amounts thus raised by the proposed annual collection on the 3ist of | There is hardly a household in any land where has already, at least in one instance, been de- March to whatever charitable object its mem- the English tongue is spoken, wherein his name the time is coming when mediums for spiritual gestion to ASK THAT THE SUMS RAISED ON THE | been said that at the time of his coming upon phenomena, such as materialization, will be al- THIRTY-FOURTH ANNIVERSARY now at hand lowed to sit unconfined in the same room with | BE SPECIALLY DEVOTED THIS YEAR TO THE AS- | and with the exception of Irving, had no writer the sitters. It may be that darkness will be SISTANCE OF CHAS. II. FOSTER, whose melannecessary for the spirits can work much bet- choly case has been spoken of repeatedly in Cooper was just beginning to be known through ter without the intervention of artificial light | these columns, and whose claims on the Spirit | his "Pioneers"; Bryant had published nothing -but the conditions will be made so perfect | valists of America (and the world, for that mat- of any moment but "Thanatopsis"; Poe was and favorable for the manifestation of spirit ter) are of a genuine and indisputable char-

Mr. Charles II. Foster was one of that intrepid band of pioneer mediums who broke the audience worthy of his powers. There was lithard crust of the nineteenth century skepticism in the early days of the movement, and two literary periodicals, largely made up of fora clear, refulgent light that you will see every markable medial gifts in every quarter of the carious existence: Thus at a time when Amerthe turning-point where manhood sets its face and brought the spoils of all literatures to her ualists in New York and Brooklyn and other | toward the declining pathway of age, he was assailed, at the home of his aged parents, in Sa-turned to the present, and threw over the comtions for form-materialization so unfavorable lem, Mass., with a violent fever, which, while monest objects the mellow haze of a refined imhe threw off its hold upon the mere continuity agination. He gleaned from the history and of the physical form, succeeded in fastening its fangs upon him in a sadder sense than that of and "The Courtship of Miles Standish" first way of spiritual mediumship on the physical material dissolution, and he is now hopelessly insane through softening of the brain induced by a relapse of the fever. Placed by friendly ases has been continued. And the conflict has hands within the hospital at Danvers, Mass.,

Mrs. R. 1. Hull, of Brooklyn. This wonderful As previously stated Mr. Foster's means were and artistic circles of the kingdom: and irreproachable medium has been giving brought low by his sickness, etc., and his aged satisfaction to all true Spiritualists who have parents being unable to assist him, there was visited her seances for materialization, and has great danger that this man, who had been for wrought an important work in that city the | years a strong tower for Spiritualism, would bepast season. It has been her custom to remain come a pauper at the charge of his native city at her own home, and to admit such visitors to of Salem. Generous souls in that place and her seances as have found approval by her elsewhere (as may have been noted by our guides; but it appears that the hypercritical sen- | readers) have, however, rallied in this emertiment which has animated various individuals | gency, and he has been, thus far, saved from in New York City and elsewhere of late, could that much-to-be-deplored condition. The work not rest till it had wrought its work upon her of supporting him in the Danvers Hospital is medial reputation, and it therefore sought to of course a continuous one, and it seems but approach her through every avenue of influence | just that others should be given an opportunity to share in it:

> We therefore make an earnest appeal that on the coming anniversary, March 31st, 1882, the various societies and committees proposing to hold commemorative services in honor of the for the benefit of Mr. Foster, and thus do their principal mediums and most powerful advocates. These collections may be forwarded to this office, when they will be publicly acknowledged in the Banner columns and placed to the credit of Mr. John B. Bettis, a Spiritualist, and an estimable and respected citizen of Salem, who has thus far accomplished much by his self-sacrificing efforts for the amelioration of

> Mr. Foster's condition. Were Mr. Foster dead in a physical sense, thousands of grateful souls would welcome him on the other shore, and the lips of many mediums and speakers would be unsealed to enunciate on the mortal plane words expressive of the great value of his medial work among men. Verily of a truth said England's poet, and more than figuratively can it also be remarked

"How proudly we press to the fun'ral array Of him who has languished in sadness and sorrow,

And Want may remove his last blanket to-day

Whose pall will be borne up by heroes to-morrow!' Shall Spiritualists, who profess attachment within their hearts to the Modern Dispensation and its heaven-appointed ministrants, and who claim to value what these have done for the world, besitate in this matter, and refuse a practical expression of these sentiments in the case of an old-time worker for the cause—waiting rather till they can lay their wreaths upon grave, while he to whom their post mortem honors are accorded passed his closing hours in conditions of want and gloom?

Brothers and sisters in the spiritual ranks everywhere, we pause for your reply!

Mrs. Cora L. V. Richmond

Has been speaking of late for Mrs. Nellie J. T. Brigham's Society in New York-the latter lady doing a like service for Mrs. R.'s congregation in Chicago, Ill. Strangely enough, in the light of the Collins-Hull finsco, the guides of Mrs. Richmond announced in advance of the attack upon that remarkable medium, that they would deliver a lecture in Brooklyn Institute, on the evening of Wednesday, March 22d, having for its theme: "Materialization, the Bone of Contention." The discourse came in at the right time to impart knowledge in this direction, while the public attention was specially directed to the subject. The audience in attendance was large-numbered at upward of one thousand persons. Prof. Kiddle states, in the course of a business letter, that her discourse was an admirable effort, while "she answered the questions of skeptics splendidly." Judge Abram Dailey presided, and the Spiritual Fraternity, the Everett Hall and Williamsburg societies united to make the occasion a grand triumph for Spiritualism in Brooklyn.

Mrs. Richmond was tendered, March 16th, a reception (the company invited) at H. J. Newton's residence; about thirty persons were present, and "Ouina" gave several poems. The previous Monday evening a reception was held in Brooklyn for Ouina. Fifty or sixty were present. On Monday, March 20th, she accepted an invitation to speak before the Brooklyn (E. D.) Conference, Charles R. Miller, President. A large audience was in attendance. Another reception was announced for her in New York, before her departure West. On Sunday, 26th, she closed her exchange with Mrs. Brigham, and is announced to speak in Chicago the first Sunday in April, at Fairbank Hall, on "Spiritual Retrospect and Prophecy."

Just Published!

Colby & Rich, 9 Montgomery Place, Boston, have just brought out from their press a new volume, entitled, "THE OCCULT WORLD," of which A. P. Sinnett, Esq., is the author. The book has evoked much interest in England, and its appearance in America cannot fail of having a similar effect on the public estimation this side the Atlantic. See advertisement in an-

Decease of the Poet Longfellow. At 3 o'clock on the afternoon of Friday, March

24th, the spirit of Henry Wadsworth Longfellow passed from his home in Cambridge, Mass., to the nearer companionship of the immortals. is not known. Of him and his work it has truly the stage of action America was without a poet, who could justly claim a national reputation. an obscure cadet at West Point; Hawthorne had produced nothing; a decade was to pass before Emerson was to attract anything like an tle journalism worthy of the name, and one or eign selections, were struggling feebly for a preica was without a literature, Longfellow came, feet. Gaining inspiration from the past, he traditions of the New World, and "Hiawatha" convinced the young nation that it too had all unconsciously been making poetry, and laying the foundations for noble advances in all the arts. He belonged to the interpreters, the revealers of natural and of spiritual beauty.

In Europe the standing of Prof. Longfellow is as assured as it is in his own land, and the expressions of sorrow at his demise are as earnest, heartfelt and numerous as in this the not at one time or other been called upon to cay-and he shall enter into the domain of that land of his birth. When he made his third visit to Great Britain in 1868, Charles Kingsley published the following poem of welcome in the Times, which found an echo in all the literary

Welcome to England, thou whose strains prolong The glorious bede-roll of our Saxon song: Ambassador and Pilgrim-Bard in one. Fresh from thy home-the home of Washington, On hearths as sacred as thine own, here stands The loving welcome that thy name commands: Hearths swept for thee and garnished as a shrine By trailing garments of thy Muse divine. Poet of Nature and of Nations, know Thy fair fame spans the ocean like a bow, Born from the rain that falls into each life, Kindled by dreams with loveliest fancies rife; A radiant arch that with prismatic dves Links the two worlds, its keystone in the skies.

"Psyche."

With a view of enlarging the sphere of its usefulness as a record of current events, and a means of informing the public of discoveries in the realms of occult science, our London weekly contemporary, hitherto known as The best to save the cause itself from the odium of | Spiritualist, is in future to be issued as an illushaving abandoned to a pauper's condition dur- trated monthly, under the name of Psyche. -ostensibly to give a scance for an invalid ing the remnant of his life on earth one of its | The initial number of the new series (March) contains a full-page illustration of the "Sphygmograph," an appliance that, it is claimed, promises to be a potent instrument in psychological research, accompanied with a description of its construction and the manner of using it, this description being made clearer by several minor engravings. The instrument is not especially new, an account of it having been given by Dr. Etienne Jules Marey, of Paris, in a volume of his, entitled, "La Circulation du Sang," published in that city in 1863: but a revival of interest in the subject it is designed to aid in the study of, has recently directed public attention to it. The remaining articles in the current issue are meritorious. If Psyche continues on the path it has entered, and we have no doubt it will, each number will be eagerly looked for, and be the means of greatly enlightening and interesting the publie. E. W. Allen, publisher, Ave-Maria London, Eng.

Washington, D. C.

A friend writing from this place says: The regular reception on Wednesday evening, March 22d, at the hospitable home of Dr. and Mrs. Mc Ewen (though the excellent lady herself, owing to illness, was unable to be down stairs and min gle her presence with the others) proved to be unusually interesting. A large company was present, including several distinguished visitors.

Dr. John Mayhew took charge of the exerrises, and after a brief introduction called upon Col. Eaton, Mrs. F. O. Hyzer, Mr. Geo. A. Bacon and Mrs. Mary A. Gridley, of Brooklyn, N. Y., whose remarks were received with much favor. Mrs. Dr. Rogers and Miss Millie Mc-Ewen contributed vocal and instrumental music, and the exercises were further interspersed with fine recitations from Dr. N. Frank White and Miss Belle Bacon.

These weekly gatherings have been kept up uninterruptedly all the season, and have largely added to the social and spiritualistic enjoyment of the many who have been privileged to attend. Bro. White has been speaking regularly on Sunday evenings during the month of March.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

This morning's paper has the following: "We had a call last evening from Mr. J. A. Burgess, business agent of the 'St. Elmo Spiritualistic Company," who will appear here on the 3d and 4th of April, and astonish the skeptics of Savannah by some wonderful manifestations." Having never read anything of the above "Spiritualistic Company" in any of the spiritualistic journals, I suspect that concern to belong to the class of jugglers, possessing more or less concealed mediumistic power, who follow their calling with the object of filling their pockets at the expense of our beautiful, philosophy; and who, far from extending the knowledge of the facts of Spiritualism, endeavor to throw doubt on them.

I think you would do Spiritualism a service by informing the Spiritualistic In these parts what you know of the "St. Elmo Spiritualistic Company."

L. K. Sgrannah, Ga., March 18th, 1882.

We know nothing concerning this "St. Elmo"

We know nothing concerning this "St. Elmo" 'combination," and have never heard of it before, but judge that our correspondent is about right in his estimation of it. The country is at present filled with peripatetic operators of the J.-Randall - Brown-United-Society-of - Spiritualists" (?) order (to our caustic showing up of which individual the Gardiner (Me.) Home Journal reverts in an article transferred from its columns to our fifth page), and notwithstanding we warn our readers almost continuously against them, we are as continually receiving complaints from correspondents that J. R. Brown, or "Chas. Slade," or Fay, or the man "Foster" who is evidently trying to pass for Charles H. Foster (not knowing evidently that Mr. F. is hopelessly insane and now in an asylum), has visited the places where they reside, and has heavily fleeced the people there by a "promise-much-do-little" entertainment.(?) We can only keep up our course of warning our patrons against these people, trusting to time ers. to open the eyes of the general public to the worthless character of their bogus exhibitions.

The reader's attention is called to a card find a choice opportunity.

The Genuineness of Charles E. Watkins's Mediumship.

Mr. John Gage, a prominent citizen of Vineland. N. J., and well known in Chicago and other portions of the West, furnishes to the Vincland Independent, over his own name, his testimony most unqualifiedly endorsing the genuineness of the mediumship of Charles E. Watkins. At the moment of meeting Mr. Watkins, the latter, who was quite ill, was on the point of leaving town. Though having but an hour or two at his disposal, he consented to call at Mr. Gage's house and hold a scance. The room in which it was held was lighted by five large windows; five persons were present. Seven new slates were used, and most of them were written on, though the seance continued but half an hour. Of what was received, Mr. Gage says: "Our spirit-children, father, mother, brother, cousin, sister and neighbors signed these communications, written between two slates, all the time in sight of us, and we could hear the pencil writing, and feel the slate jar when our hands grasped it. The writing was uniform through each message, but dissimilar in the different slates and different writers."

A New and Beautiful Engraying.

An announcement will be found, in another column, of the publication of an engraving of a full-form materialization — that of the spiritdaughter of Mr. A. L. Hatch, of Astoria, N. Y. The picture represents Mrs. Hatch seated at a piano, while standing beside and bending over her is the spirit, as tangibly present as herself. the moment supposed to be when the daughter says: "Mine is the real life, mamma; yours is the shadow." The engraving is on steel, finely drawn, and printed on a sheet 19x24 inches. Framed, it will be an elegant adornment to the home of every Spiritualist, a declaration of his faith, a preacher of immortality to every person who looks upon it, and a souvenir of the new revelation that will dispense happiness and peace to all within the sphere of its influence.

We are informed by a correspondent writing from Troy, N. Y., March 24th, that the Sunday afternoon circles held at Pythian Hall in that city are largely attended; many excellent tests are given at each sitting, and the addresses are able, instructive and entertaining. Capt. Brown delivered a lecture on "Inspiration" on the evening of the 19th. The petition against the passage of the M. D.s' bill soon to be introduced into the New York Legislature has received a large number of signatures in Troy, and a delegation headed by Louis Ransom will go to Albany to cooperate with those from other cities of the State in opposing the bill. Mr. Ransom is to be one of the speakers before the committee in opposition to the measure, and will present a strong argument against placing such an obnoxious law upon the statute books of the Empire State.

A PLEASANT SURPRISE .- On the evening of Saturday, March 25th, a party of friends which filled the spacious parlor of his residence assembled to "surprise," Dr. John H. Currier, of 71 Leverett street, Boston-who on that date attained his sixtieth birthday-and the movement was an entire success. The convocation took place under the auspices of the Ladies' Aid Society; the exercises on the happy occasion were mainly of a conversational nature-remarks by Dr. A. H. Richardson, Mrs. Baxter (under influence), Mr. Sheldon Woodman, Mrs. H. W. Cushman, Dr. Currier himself, and others, and a recitation by Master Haskell Baxter combining harmoniously with the services generally. At a late hour the visitors repaired to their homes, after expressing the best of wishes for the future of their impromptu host and hostess.

Es E. J. Durant, Esq., of Lebanon, N. H., writes that he has forwarded a poster to our address, in which the particulars are given of the Anniversary exercises to be carried out in that place. He adds that the prospects for a successful meeting are good; and that Messrs. Simmons and Stiles go from Lebanon to Keene, N. H., to hold meetings on Saturday and Sunday, April 1st and 2d. We have not, however, received the poster in question, and are therefore unable to print the announcement therein

186" Our readers in this city and vicinity will be gratified in learning from his card in another column that Prof. J. W. Cadwell is to give a series of lectures and experiments in Horticultural Hall, Boston, upon Mesmerism. Such has been the interest in these entertainments, wherever delivered, that the Professor has attracted large audiences night after night for many weeks at a time.

On our seventh page will be found the card of Mrs. Rose Collins, who some years since was a prominent healing medium in Boston. She has now taken up her abode in Chelsea. We feel confident that those who utilize her services will find that her powers are as remarkable as ever in their effects upon all diseases remediable by magnetism.

A note from Mrs. A. S. Winchester informs us that herself and husband, editors and proprietors of Light for All, will hold a reception in honor of the second anniversary of that journal's existence, at their parlors, No. 304 Stockton street, San Francisco, Cal., on Friday evening, April 14th, at eight o'clock.

For The regular annual Convention of the Michigan State Association of Spiritualists and Liberalists met in Ionia, Mich., March 22d, and continued in session over Sunday, the 26th. The sessions of the meeting were full of interest. A digest of the proceedings will appear in a future issue of this paper.

Dr. S. B. Collins, of La Porte, Ind., has gained a world-wide reputation, owing to the wonderful efficacy of his famous Opium Antidote. Thousands have been cured of the appetite for opium by the Doctor's Remedy. See his advertisement on the seventh page.

A. Rothermel will hold séances at No. 9 Fruit street, Worcester, Mass., during the first week in April, and in Providence on the following week. He has had excellent success in Milford, Mass., where he can be addressed for the present, lock box 99.

Hosea S. Ballou & Co. announce on our seventh page that they will commence on the first Thursday in April the publication of The American School Journal-an educational weekly. Special terms are offered to early subscrib-

The card of Mrs. Mary A. Charter, medium, will be found on our eleventh page. Since it went to press we are requested to insert the in another column headed "Important to Mag- | following, viz: Her address will for the present netic Physicians," wherein the right person will be at the New England House, Blackstone street, Boston, Mass.

BRIEF PARAGRAPHS.

Let none suppose that by acting a good part through life he will escape scandal. There will be those even who will hate them for the qualities that ought to procure esteem. There are folks in the world who are not willing that others should be better than themselves.

On Victor Hugo's eightieth birthday, lately celebrated in Paris by many citizens who wished to show the patriot-author honor, among other tokens of appreciation he was presented with a bronze miniature of Michael Angelo's "Moses," in accepting which he said he was now "expecting even a greater one—the greatest boon that can be conferred upon a man—by which I mean death—that reward for the good that man has done on this earth."

It is suggested that the statue of Theodore Parker, for which \$9,500 of the \$12,000 required to procure it has been given, shall be placed in front of the new Public Library building.

The poet Whittier is feeble, and has of late grown exceedingly deaf. He no longer lives in the old family house, at Amesbury, Mass., but at Danvers, in a large square house, amid a group of oaks and pines. This blace is called Oak Knoll, and is handsome but yet not

THE GOLDEN AGE. My friend, your golden age is gone.

But good men still can bring it back again;
Rather, it i must speak the truth, i 'll say,
The golden age of which the poet sings
In flattering phrase, this age at no time was
On earth one whit more than it is to-day;
And, if it ever was, 't was only so,
As all good men can bring it back to-morrow.

The Yonkers Gazette thinks that not only did man spring from the ape, but that some men have n't sprung

The Kentucky Senate has passed a bill permitting the wife to enjoy and fully control all property she may acquire from descent, purchase, or labor of her own

Oscar Wilde, paying a morning visit to a lady, surprised her dusting some articles of vertu too precious to be intrusted to any hands but her own. "Oh." sald he, "what unnecessary labor! Dust should never be removed; it is the bloom of time."

It is supposed the reason the sailor returns after many days is because he was "bred on the water."

"A smile" in the bar-roommakes tears in the home! remember that, young man.—Chicago Inter-Ocean.

An old proverb amended: Never cry over spilt milk. The milkman has already wasted enough water

It is said, "Fortune knocks once at every man's door." In most cases it must have knocked when the man was out.—New Orleans Pleagune.

The anti-Chinese bill has passed both branches of

Do not shorten the beautiful veil of mist covering childhood's futurity, by too hastily drawing it away; but permit that joy to be of early commencement and, and of long duration which lights up life so beautifully. The longer the morning dew remains hanging in the blossoms of flowers, the more beautiful the day.—Richter.

The President has approved the anti-polygamy bill. The area of the State of Texas is greater than that of France, Austria, Germany, Great Britain, Spain,

Nine men out of ten are mean enough to enjoy saying to a physician who goes hunting and gets no game—"Why slidh" by you take your medicine chest instead of a gun?"—Ex.

Italy and Sweden.

The Industrial South, published weekly in Richmond, Va., by Messrs. James McDonald and Baker P. Lee, is an excellent paper. As its title denotes, its specialty is the industrial development of the South. It should be encouraged.

Puck, of New York City, has a spring poet-and that poet is tired of the present "spell of weather." In fact he actually pines (or says he does) for

—" the blue which glads the eye
In a tranquil summer sky,
When the woods are full of song,
And the cow her rudder long
Swings, and mars the chaste repose
Of the horse fly on her nose!"

In a recent number of Harper's David D. Lloyd does a poor service to humanity by the publication of a screed entitled: "Poor Ogla-Moga," wherein, by the help of some over-drawn portraltures, he seeks to throw ridicule on those who are engaged in working for the reform and elevation of the Indian.

A meeting of the electors of Northampton has approved Mr. Bradlaugh's conduct in the House of Commons, and passed resolutions authorizing the executive of the Liberal and Radical Union to sign a petition to the House, asking that he be heard at the bar in support of his claim.

MESSRS, CASSELL, PETTER, GALPIN & Co., 739 and 741 Broadway, New York, have in press for immediate publication the following among other works: "Moses and Geology," "The Simple Allments of Horses." "A Comic History of the United States," "The Religious Revolution in the Sixteenth Century," " American Humorists," and "Notable Irishmen."

Try to repress thought, and it is like trying to fasten down steam—an explosion is sure to follow. Let thought be free to work in its own appropriate way, and it turns the machine, drives the wheels, does the work.—James Freeman Clarko.

"Buy direct of the manufacturer," thus saving the intermediate profits, is the very sensible advice given by the Messrs. Dobson in their attractive advertisement in this week's paper. Their elegant salesrooms are filled with the choicest and freshest patterns, which they offer at much less than the usual price at retail. Pleasure is taken in showing their stock, and all their goods are warranted as of best quality.

Reply to Bro. Hazard.

To the Editor of the Banner of Light: Permit me, in reply to the pointed question addressed to me in your issue of March 25th, by my venerable and esteemed friend, Hon. Thomas R. Hazard, to say that I was not present at the alleged exposure of Mrs. Reynolds in Brooklyn, and had no knowledge of the séance at which it occurred until the following day; moreover, that I had at the time none but kindly feeling toward Mrs. R., with a presumption strongly in favor of the genuineness of her mediumship, based on what I had witnessed in her presence some months previously. Hence his intimation that I may have aided in placing her in a condition to be used for evil purposes on that occasion through my own "evil or ignorant influences," is wholly gratuitous and without a shadow of foundation. I freely concede, after what I have since witnessed, that Mrs. R. may have been an unconscious instrument in the hands of others, responsible, if at all, only so far as she willingly laid herself open to evil influences; but this attempt of our venerable brother to throw the blame upon persons who were not present and knew nothing of the matter, indicates a readiness to indulge in wanton accusations hardly to be expected in one of such age and experience.

A. E. NEWTON. Arlington, Mass., March 27th, 1882.

Dr. J. A. Shelhamer, magnetic healer, can be found at his office 81 Montgomery Place, Room 3, the hours in which he may be consulted being given in his advertisement on eleventh Give him a call.

The Spiritualist Camp-Meeting Association (Niantic) has been granted corporate rights by the Connecticut Legislature.

Ladies and Men Wanted. See R. H. Curran & Co.'s advertisement.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by

Tuesday morning to insure insertion the same week.] Hon. Warren Chase has been filling with excellent success an engagement of three Sundays in Worcester, Mass. He closes his labors there on April 2d. He will then go direct to Binghamton, N. Y., where he will stop till April 10th; then go to Alliance, O., to remain till April 20th; thence to Cleveland, O., for April 23d and 30th; thence to Clyde, O., for one week. He will lecture wherever he stops-if arrangements are made for lectures-either on Spiritualism or on political topics.

W. H. Vosburgh, of Troy, N. Y., writes us that he has recently visited West Pawlet, Vt., where he found Mrs. H. B. Morse, who was filling a lecture engagement with marked success. He reports the cause to be in a flourishing condition in these places, if exhibited interest i . it be any criterion.

J. Frank Baxter will lecture for the Brooklyn, N. Y. Fraternity, in Brooklyn Institute, Sunday, April 2d, and at the close of his lecture give the spirit tests for which he is so renowned, and which confound and convince the skeptic at once.

Mrs. Anna Kimball was in Kansas City, Mo., on the 15th of March, lecturing in that and adjoining places. A correspondent writes in the highest terms of praise of the great good done by her, both in the public and private ministration of spiritual truths.

Mrs. Colby and Smith closed a three months' engagement in New York, on Sunday last. They will attend the anniversary meetings at Music Hall, in this city, March 31st, and commence a month's engagement in Philadelphia on the following Sunday. Engagements for evenings other than those of Sunday can be made by addressing them at 1208 Mt. Vernon street, Phila-

Mr. F. A. Heath, blind medium and lecturer, spoke in Milton on the 26th ult., and will speak in Taunton, Mass., April 2d and 9th. His address is 27 Lawrence street, Charlestown District, Boston.

Mrs. F. O. Hyzer will be present at the celebration of the Thirty Fourth Anniversary of Modern Spiritualism by the Brooklyn, N. Y., Spiritual Fraternity, and will give one of the addresses, Friday evening, March 31st. Subject, "The Religion of Spiritualism."

Dr. H. P. Fairfield is engaged to attend and lecture in the course of the anniversary exercises in Brattleboro', Vt., on Saturday and Sunday, April 1st and 2d, 1882. He will speak for the Spiritual Society in Wor. cester, Sundays, April 9th and 16th. He will lecture in Epping, N. H., April 22d, and Sunday the 23d. Would like to make other engagements for the spring and summer camp and grove meetings. Address P. O. Box 275, Worcester, Mass.

Capt. H. H. Brown spoke in Troy, N. Y., Sundays March 19th and 26th, and will give the address at the Anniversary exercises there Sunday, April 2d. He gave an address at Glens Falls the 22d ult., at Bennington, Vt., the 16th and 24th; at Albany the 21st and 31st; at Adams, Mass., the 28th; at Greenfield, the 29th, and at East Templeton the 30th. He is to be at Manchester, N. H., April 16th, and has probably the other Sundays of April engaged in that State. He solicits week day engagements in that vicinity. Address him till April 6th at 256 Fifth Avenue, Brooklyn, N. Y. After that date till the 20th, care of G. T. Rumrill, Manchester, N. II.

Mrs. Clara A. Field will lecture in Portland, Me., April 2d and 9th. Would like to make further engagenents. Address her 19 Essex street, Boston, Mass.

Miss Jennie Rhind occupied the platform at Wakefield, Mass., Sunday, March 26th, afternoon and even ng. Address her for engagements at 19 Essex street Boston, Mass.

as that he has been havited to more assanged Lake Composition of a more well-with the present and the latting of the which the John Doigh Hat all may be so favored, as we have been invited to latting the same and thoughts and earlied thoughts and earlied the short of the latting of the delivery by W. J. Colvillo of an of the morning of Sunday, Moredo 20th, a need and should be likely to the delivery by W. J. Colvillo of an of the morning of Sunday, Moredo 20th, a need and should be likely to the delivery by W. J. Colvillo of an of the morning of Sunday, Moredo 20th, a need and should be likely to the delivery by W. J. Colvillo of the morning of Sunday, Moredo 20th, a need and should be likely to the delivery by W. J. Colvillo of an of the morning of Sunday, Moredo 20th, a need and should be likely to the delivery by W. J. Colvillo of an of the morning of Sunday, Moredo 20th, a need the latter of the lower should be discourse, under influence of his guide and thoughts and decide and should be allowed with practice of the Jewski Nation, Trials, and the first of the delivery by W. J. Colvillo of an other thanks of the delivery by W. J. Colvillo of an other thanks of the delivery by W. J. Colvillo of the delivery b was a Jew and never renounced Judaism; it was therefore characteristically inconsistent, on the part of men claiming to be his disciples, to put to death representatives of the race to which their God belonged. The speaker said that the Jews had fulfilled a noble mission already; that they had advanced in all respects through their trials; that Palestine was soon to be rescued from the Mussulmen, as Mahometanism must look for a future in Africa. tanism must look for a future in Africa. A great deal of land in Palestine is already mort great deal of land in Palestine is already morraged to Jews, and they are daily becoming more and more acceptable to the most cultured Gentiles. The destiny of the Israelites is to mingle in the most friendly spirit with the best representatives of all civilized nations, to whom they will contribute the blessing flowing from the great causes of their power to withstand all opposition and live in spite of all persecutions, viz: their unfaftering belief in a Supreme all opposition and live in spite of all persecutions, viz: their unfaftering belief in a Supreme
Justice which will vindicate the right, though
ages may elapse before men behold the unveiling of the purposes of the Infinite, their unitedness which renders them invincible, their natural shrewdness and ability to succeed by downright perseverance, and their strict adherence
to the wise laws given them of old, obedience to
which physiology more than theology requires.

A Rabbi from one of the Boston synagogues
and several representative Jews were present

and several representative Jews were present and expressed themselves delighted with the lecture. It was equally pleasing to progressive

On Sunday next, April 2d, at 10:30 A. M., the On Sunday next, April 2d, at 10:30 A. M., the services will include selections from Rossini's "Stabat Mater," and Handel's "Messiah," also Faure's "Palm Branches." W. J. Colville's discourse will be on "The Highest Type of Manhood," and will contain a special tribute to the ascended poet, Longfellow. At 3 P. M. the Berkeley Hall Society celebrate the Thirty-fourth Anniversary of Spiritualism with appropriate music, readings and lecture. At 7:30 P. M. a.vesper service, with short address and poem.

On the following Sunday, April 9th (Easter Sunday), a full orchestra will be in attendance at 10:30 A. M. and 7:30 P. M.

THIRTY-FOURTH ANNIVERSARY OF SPIRITU-ALISM.

ALISM.

The Berkeley Hall Society respectfully announce that they intend celebrating the Thirty-fourth Anniversary on Thursday evening, March 30th, with a Grand Sacred and Miscellaneous Concert, including character-readings and inspirational poetry. The artists will be Miss Ella Chamberlain (whistling soloist), Madame Marie Fries-Bishop, Mrs. J. E. Wilder, Madame Buelle, W. J. Colville, Mrs. Hopkins (pianist), and Geo. C. Harold. Admission 25 cents.

cents.

On Sunday, April 2d, at 3 P. M., an appropriate service will celebrate the event. W. J. Colville's lecture will be on "The Duty of Spiritualists to the Spirit-world." Addresses also expected from Dr. Storer, Mr. Voldo and others. To this service the public are most cordially invited. Seals free to all; voluntary collection.

J. WILLIAM FLETCHER, 2 Hamilton-Place, Boston, is considered a very reliable medium.

SECULAR PRESS BUREAU.

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 61 Irving Place, NEW YORK CITY.

8. B. Brittan, Chairman Bureau Com.: Henry J. Newton, Treasurer; Nelson Cross, Secretary; Henry Kiddle, Cor. Secretary.

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

the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this enterprise everywhere—ail who wish well of the SECULAR PRESS BUREAU—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects. ance of its objects.
Until further notice all literary communications, ex-

cerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 191 Broadway, New York City. Funds for the support of the Bureau should be for-warded to MESSIR, COLBY & RICH, 9 Montgomery

AMOUNTS PAID IN FOR 1882,

Col. Moses Hunt (Charlestown Dis't). Boston, Mass. 25,00
Gad Norton, Bristol, Conn. 200,
Chesman Miller, Brecksville, Ohlo 2,40
Cash, Boston, Mass. 5,60
Mrs. H. J. Severance, Tunbridge, Vt. 2,00
C. Snyder, Baltimore, Md. 2,00
Mrs. H. Jaynard, Conneil Binifs, Iowa 1,00
Mrs. Lita Barnes Sayles, Dayville, Conn. 10,00
J. H. Wade, Cleveland, O. 50,00
C. Snyder, Baltimore, Md. 2,00
Jas. Wilson, Bridgeport, Conn. 10,00
Jas. Wilson, Bridgeport, Conn. 10,00
Jacob Martin, Hekeral, Oregon. 3,00
E. P. Goodsell, New Haven, Conn. 5,00
Orin Greeley, Stephensylle, Wils. 2,00
W. C. Bessom, Mansfield, Mass. 2,00
J. Hatch, Easton, Me. 2,00
Geo, H. Woodls, Worcester, Mass. 2,00
C. W. Cotton, Portsmouth, Ohlo. 1,09 AMOUNTS PAID IN FOR 1882,

Funds Received in Aid of Charles H. Foster.

Amounts previously acknowledged \$20, 10 C. Fannie Adyn, Lansing, Mich. 1,00

Lansing, Mich., March 22d, forwards \$1,00 (acknowledged above) for the benefit of Mr. Foster, and says: "Poor fellow! He has made so many hearts happy. May the angels on both sides of life be good to him who has borne glad tidings of great joy to so many. I wish I could make my remittance \$100."

A Beautiful Engraving.

ASTORIA, LONG ISLAND, N. Y., I MARCH, 1882.

This circular is issued for the purpose of stiting forth our wishes and reasons for sending out to the world this Engraving of our SPIRIT DAUGHTER, although falling far short of the actuality of the representation.

FIRST.-We believe that so beautiful a manifestation, as seen by us, and vouched for by many highly respectable persons, can but prove pleasing and instructive to all who see and meditate upon it; for it is said that "pictures are great educators."

SECOND,-Feeling that we are doing no one an injury, but possibly many a benefit, in placing this Engraving before the public, we have but one desire, viz: to show to all investigators of this beautiful doctrine of the spirit's return, that each can have their dear ones come to meet and greet them, although thought

And the fixed selling price is . Single Copies, when sent by mail, will be charged at

selling prices, viz: PLAIN, 75 cents, and INDIA PROOF, \$1,50, postage paid. All orders must be accompanied with draft on New York City, or Post Office Order, payable to my order. A. DEMAREST.

182 BROADWAY,

NEW YORK CITY.
P. S. - Each Steet Engraving of the "SPIRIT DAUGHTER" will be accompanied by an Engraved Certificate, containing Twenty-seven signatures of persons from various parts of the country, who testify to what they have seen at Astoria.

For "Business Cards," see tenth page.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the last and subsequent insertions on the seventh age, and fifteen cents for every insertion on the nth page. ciul Notices forty cents per line, Minion, special voltees forly cents per line, Anaton, each insertion.

Business Cards thirly cents per line, Agate, each insertion.

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

Payments in all cases in advance.

AT Electrotypes or Cuis will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. Ap.1.

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.1.

ADVERTISEMENTS

Important to Magnetic Physicians.

NOR SALE, a nice little Magnetic and Botanic Sanitarium, situated in a city of 63,000 inhabitants, now doing a business of \$10,000 a year. Will be sold cheap, as present owner goes to Europe in July. Address "SANITARIUM," care Banner of Light office, Boston, Mass. tf-April 1.

50 HANDSOME CHROMO CARDS, New and Artistic designs, name on, in case 10c. Acknowledged best-bold. Athun of Samples 25c. F. W. Austin, Fair Haven, Conn.

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

GONZALES, TEXAS, Nov. 7, 1881. Dr. S. R. Colling, Lat Porte, Ind.: TEXT STR: - Liest that I owe you an apology for not writing to you long ere this, to express my warmest, heartfelt gratitude, that through you, as an instrument in God's hands, I am saved from an earthly hell! For more than Iwenty years was I a slave to that demon Morobine acquir. ing the habit, from its being administered to me by my at-

tending physician, during years of exeruciating pain. But thanks be to my Heavenly Father, it was my happy lot to receive one of your pamphlets, containing the partien-

lot to receive one of your paniphiets, containing the particulars concerning your Antidote for Ophum. Consequently I sent himmediately and procured two bottles, but did not take quite all of 11.

True to what you advertise, I did not foel the slightest desire for Morphine after taking the first dose of your Antidote. It is now more than a year since I took a dose of either Morphine or Antidote. I am in good health as a woman so lar advanced in life, and with so shattered a constitution, could expect.

May your every effort to burst asunder the fourful tetters that bind poor deluded Ophum Eaters be crowned with glorious success; and may you floadly be brought to the "Saints' Rest," where I trust to meet you, is the sincere prayer of Your Friend, until death.

April 1.

Mass. Mary G. Branch.

HORTICULTURAL HALL, BOSTON MESMERISM!

THE world's greatest flying expounder of this wonder-Prof. J. W. Cadwell,

Will appear every hight at the above-named half, commencing MONDAY, APRIL 3. A Mattine, for Ladies and Children, will be given every Saturday.

Every teader of the Banner, within reach of Boston, will want to see him.

Admission only 25 cents. Choice Reserved Seats only 25 and 50 cents. For sale during the day at halt. Doors open at 745 - commence at 8. Prices to MATTINEE Children I5 cents; Adults 25 cents.
NOTE 1012 PLACE—HORTICULTURAL HALL.
April 1.— Iw. VERY POPULAR PRICES.

Eight in group.

Eight in group.

Thire only authentic one; artistic undesign; fine in finish; it made by einfinit artists, through alds and suggestions of Mrs. Garfield, who acknowledges it to be by far the best Group. She is not directing the publication of a dedicated pleture, as has been claimed.

Retail prices, 8to, 86, 82, 56, \$1,50, \$1.

Time past for lifegraphics and Portraits, but just begun for this touchingly beautiful and charming family Score nor. Sales great for a year. Large commissions. Ladies are carning 55 per day in their own neighborhoods. Agent 'sout-fit, 2 Pictures and hamly Rober case \$1, postage free, R. H. CURRAN & CO., Sole Publishers, 12 Pemberton Square, Boston.

1882 34TH ANNIVERSARY

Modern Spiritualism

WILL BE CRLEBRATED BY A GRAND BALL

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

APPLIED TO THE HOLLOWS OF THE FEET AND BODY. RESPECTFULLY ask SUFFERING HUMANI-TY, PHYSICIANS, MATERIALIZING MEDI-TM. PUBLIC SPEAKERS, etc., to investigate this VALUARLE REMEDY and know its true merits. Correspondence solicited. E. A. W. RAYMOND, Drugdist, 93 summerstreat, Warcester, Mass., U. S. A. Prices; Perdoz-9, 82,00 and 84,00; Reinit, 25 and 50 cents per box. Jan. 7, etowis

MATERIALIZATION.

M.R. AND MRS, JAMES A. BLISS will hold a Materialization Scance and Sociable, complimentary to Mr. and Mrs. H. V. Carr, the well-known Spiritualists, at their residence, No. 9 Dayls street, Boston, Thursday evening, April 6th, at 7:30 o'clock, Tickets for safe by Wim, Colby, Eq., No. 9 Dayls street, and Mr. and Mrs. Jas. A. Bliss, No. 3) Worcester Square. April 1.

Developing Seance.

MR. F. M. COBURN continues his séances for develop-fing mediumistic gifts in individuals by Psychic Force, which he makes a specialty, every Wednesday even-ing, at 80 colock precisely, at W. J. COLVII.LE'S, 30 Wor-cester Square, Boston. Will make engagements for private séances. Address care Banner of Light, Boston. April 1.—1w*

MRS. R. COLLINS, AIRVOYANT PHYSICIAN, 805 Broadway, Chebsea Mass. (formerly at 9 East Canton street, Boston). Lynr evere horse cars pass the door. 9w*-April 1.

MRS. L. F. THAYER, PEST, Business and Healing Medium, 45 Indiana Place Roston: 1w*--April 1.

SAN FRANCISCO. ANNER OF LIGHT and Spiritualistic Books for sale ALBERT MORTON, 210 Stockton street. Nov. 15.—1stf

NERVOUS DEBILITY PILLS. The most remarka-Tonic Remedy of the age. Thousands cured by their ald. Price it per box; 6 for 15, postpald. NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont Row, Boston, Ms.

MRS. M. J. CLARK, M. D., Clairvoyant Physician, is very successful in har brackless. 111 sician, is very successful in her practice. She has made many wonderful cures. Mrs. C. holds Phivate Seances for Husiness and Tents at her residence, 708 State street, Eric, Pa. Investigators should call on her.

MEDICAL CLAIRVOYANT WANTED, by a successful Healing Physician. Address MEDICAL CLAIRVOYANT, care Banner of Light, Boston.

DR. CARPENTER gives Magnetic Treatments at 210 Tremont street. Buston Magnetic Treatments Dat 210 Tremont street, Boston, Mass. Patients at a distance sending \$1 for box Magnetic Powders, I will give diagnosis free. Send lock of hair, age and sex.

YOUR CHART OF DESTINY. By "Gypsy welles." Send age, color of eyes and hair, with 20 April 1.-2w* DR. R. PECK FELLOWS cures diseases of men markable success, especially those made sick through their own folly. Send two 3-ct. stamps for his Private Counselor, giving full information. Address Vineland, N. J. Feb. 18.—12wis*

MRS. A. S. WINCHESTER, Psychometric, Clairvoyant, Clairaudient, Rapping and Trance Medium. Examination of Minerals a specialty. Letters by mail from lock of hair or photograph, 83, 304 Stockton street. Address letters, Box 1997, San Francisco, Cal.

"LIBERTY CAN BE SAFE ONLY WHEN SUFFRAGE IN ILLUMINATED BY EDUCA TION." Garffeld.

TME undersigned would respectfully announce to teachers, school-committees and all friends of education. that they will issue on the first Thursday in April the first

The American School Journal.

It will be a bright, newsy, first-class journal, printed in arge type on fine, heavy paper, and will contain every week thirty-two columns of contributed articles, editorials, edu-cational items, a small number of select advertisements, and epitomes of home and foreign news,

Among those who have consented to become occasional contributors on the various educational questions of the day are educators of wide experience and of national reputation. Terms, in advance, only \$1,75 a year; clubs of four, \$6,00. To those who subscribe before the fourth day of April, we will send the Journal one month after the expiration of the year gratis,

Education is of vital importance to our nation. Mother, Teacher, will you make up a club and help us in the good

HOSEA S. BALLOU & CO.,

7A Beacon Street, Boston. THE VITAL REGENERATOR,

The Great Kidney and Hindder Tonic.

CURES inflammation or Catarrhof the Biadder, Diabetes, Incontinence or Referation, Gravel, Sediment, Brick Dust Deposit, Stone in the Biadder, Stricture, Micons or Purulent Discharges, Discasses of the Prostate Grand, Bright's Discase. It cannot be too highly recommended to those of ether sex affleted with any disease of the Kidneys or Biadder. Price per bottle 4, 6 or 35, Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U.S.

Berkeley Hall Lectures. W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New. Delivered Sunday morning, Sept. 18th, 1881.

No. 2: Why was our President Taken Away? Delivered by Spirit E. H. Chapin, Sept. 25th, 1881.

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 1891. No.4: The Spiritual Temple: And How

to Build It. Delivered Sunday morning, Oct. 9th, 1881. No. 5: Houses of God and Gates of

Heaven. Delivered Sunday morning, Oct. 16th, 48st.

God of the Future. Delivered Sunday morning, Oct. 23d, 1881.

No. 6: The Gods of the Past and the

No. 7: Spirit E. V. Wilson's Answer to Prof. Phelps. Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 1881.

Single copies 5 cents. No. 8: In Memory of our Departed Friends. Delivered Sunday morning, Nov. 6th, 1881.

Single copies a cents.

Single copies 5 cents.

No. 9: The True Gift of Healing; How We May All Exercise It. Delivered Sunday morning, Nov. 20th, 1881. Single copies 5 cents.

No. 10: The Restoration of the Devil. Delivered Sunday afternoon, Nov. 20th, 18st. Single copies 5 cents. No. 11: The Blessedness of Gratitude.

Delivered Thanksgiving Day, Nov. 20th, 1891. Single copies 5 cents. No. 12: The Tares and the Wheat. Delivered Sunday morning, Nov. 27th, 1891.

No. 13: Natural and Revealed Religion. Delivered Sunday morning, Dec. 4th, 1981,

Single coples 5 cents. No. 14: The True Basis and Best Methods of Spiritual Organization. Delivered Sunday morning, Dec. 11th, 180

No. 15: What Kind of Religious Organization will best Supply the Needs of the Hour? Delivered Sunday morning, Dec. 18th, 18st. Single copies 5 cents.

ing of the Christmas Festival. Delivered Sunday morning, Dec. 25th, 1881 No. 17: The New Year, its Hopes,

No. 16: The Origin, History and Mean-

Promises, and Duties. Delivered Sunday morning, Jan. 1st, 1882. Single copies 5 cents. No. 18: Death in the Light of the

Spiritual Philosophy. (In Memoriam Mrs. Frances Jackson Eddy.) Delivered Sunday morning, Jan. 8th, 1892. Single copies 5 cents.

No. 19: The Coming Physicians and Healing Institutes. Delivered Sunday morning, Jan. 15th, 1882. Single copies 5 cents.

No. 20: The Coming Race. Delivered Sunday morning, Feb. 11th, 1862. Single copies 5 cents.

No. 21: The Religion of the Coming Race. Delivered Sunday morning, Feb. 19th, 1882.

Single copies 5 cents.

The demand for Mr. Colvine's Lectures, on the part of the public at large, has been so great that the publishers have decided to issue in pamphlet form certain of the series to be delivered by him in Berkeley Hall, Boston, during the season of 1881-2.

These discourses will be brought out at a price which will barely cover the cost of publication—thus enabling all insympathy with the advanced and progressive thought therein embodied, to circulate them broadcast over the land without great pecuniary outlay.

Taper, single copies, 5 cents: 8 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage free. Published and for sale by OOLBY & RICH, Banner of sight office. Also, for sale by TIMOTHY BIGELOW, sq., No. 3 Hancock street, Boston.

The Rationale of Spiritualism. PAPER READ BEFORE THE CHICAGO PHILOSOPHICAL SOCIETY

This admirable Essay completely meets the requirements of the movement at this time. It views from a spiritual standpoint the power at work in Spiritualism, and explain why its tendencies are so diverse, and to some so contradictory and perplexing. Every intellectual reader will enjoy it. For sale by COLBY & RICH.

Written for the Binner of Light. TO MISS M. T. SHELHAMER. BY T. K. PECK.

Fair poeless, thy hotes bentun Float gently o'er the silent sea With incense from the holy shrine Of bitssful immertality.

Thy tuneful soul's a golden lyre Swept by the hand of the Divine; Its sweetness filds the soul aspire To compass Truth's unchanging line!

smoot in accitions tall from lites

Touched by the fire of heavenly love; They roll away the dark celipse. And bring bright visions from above.

Thy messages have brought a joy To many a solbing mourner's heart: For peace returns without alloy When death no more our loves can part.

Long may immortal fingers play Upon that harp of golden strings. Until its music chaims away The fear of death's relentless stings. Horne er, tonni, 182.

The Centh dl. E. Census.

Answers to the Request Made for Statistics of Spiritualism.

Having a convert tions. Higher Ran Left Walter Spectral Washington Date

MASSACHUSETTS: "Continued.

Gamban, Sylvester Sawyer writes that a society exists in this town, of which Nehemiah society exists in this town, of which Nehemanh Upton is President; S. Sawyer, Secrethry; and A. W. Caswell, Treasurer. Number of avowed Spiritualists, fifty or more. There is but one public medium, viz., A? W. Caswell, trance speaker. There are others, but the remainder work in, private. Papers published: Gardner News, Gardner Record, both neutral toward Spiritualism. There have been no persecutions for opinion's sake in the town, as far as he is aware.

Phanory. Acorrespondent states that there is one society in Peabody, of which E. B. Mes-Neal is President, and Mrs. S. A. Kimball, Secretary and Treasurer. Upwards of three hundred persons there accept the facts and philosophy of Spiritualism-probably about twenty per cent of the above number being church

members,
There are three public mediums there, to
wit: Mrs. David Bailey, trance; Mrs. Lydia M.
Buxton, trance; Mrs. Sarah A. Kimball, inspi-

"No regular circle is held in town; and the papers, viz., the Peabody Press and the Peabody Reporter, treat as courteously."

body Reparter, treat as contreously."

Formono', The following information is furnished as by a correspondent, to wit: That there is in this place an organized society, known as "The Formono' Free Converence and Lecture Association," of which the President is T. B. Carpenter; Vice-President, J. C. Mears: Chaplain, Lydia A. Mears: Secretary, Sara E. Coambs: Treasurer, Samuel Coombs: Board Officer, C. A. Stevens. There are so the writer avers, about three hundred Spiritualists in this town, quite a number of whom are members of town, quite a number of whom are members of churches. The Foxboro' Times, published in this place, is neutral as to Spiritualism. HANSON, Mrs. W. W. Hood writes: "There-

is but one society of Spiritualists in town, organized a little over a year ago, under the name Or the Trust Spirit I Al. Society Of TANSON.
President, Mis. W. W. Hood: Secretary, Mrs.
Imogene Met bellan: Treasurer, Mrs. Barney
Everson. Our society contains but about thirty members, yet our meetings are well attended. by appreciative people—the andiences varying in number from one to two hundred. I think the place contains at feast two hundred Spirit-ualists: I cannot say there are many in the churches who are willing to accept the facts churches who are willing to accept the facts and philosophy of Spiritualism; yet if they are sick, these people are very glad to get relief through its medium-doctors. Our place contains but few mediums of note. Mrs. Abby Whitmarsh has long been a most excellent trance medical medium. During the month of May, 1881, she examined two hundred and ten cases, some personally, others by locks of hair. She is consulted from near and far, and by those in other States as well as our own town There are no papers published in this place. There have been no mediums or believers persecuted here except, perhaps, by denunciation from the pulpits, which, however, we do not care for."

Sherborn.-Mrs. E. Barrows writes: "No soclety here, and there are but three or four avowed Spiritualists. I think the people are grow-ing more liberal, and last February, when J. Frank Baxter lectured here, he had a fair and nterested audience. I feel there is a powerful nfluence at work, though silently at present."

LAWBENCE. - Dr. L. K. Coonley writes: "There are several hundreds of Spiritualists, residents of Lawrence and immediate vicinity; but they do more to support the churches than they do the mediums or spiritual meetings. There have been many good reliable mediums here, but they have mainly retired to private life, or left the city. The managers of the Lawrence Daily Eagle are liberal, and speak more favorably of Spiritualism than otherwise. The Daily American is not so generously managed.'

SHREWSBURY .- H. S. Buck writes that there Sinewshery.—It. S. Buck writes that there is an organized society in this place, Charles J. Nourse being President, George Buck, Treasurer, and Mrs. II. S. Buck, Secretary. The number of Spiritualists is placed by this writer at ninety-eight—but few of them having any affiliation with the churches as to membership. There are no resident mediums; and no public attribes are hold in the place. circles are held in the place.

Worcester.—A correspondent reports a Spiritualist society in Worcester, which has about seventy names on its roll, and holds regular Sunday services in Grand Army Hall, the audiences averaging three hundred persons at the evening meetings.

evening meetings.

* Its officers, according to the regular list of meetings from time to time published in these columns, are, Woodbury C. Smith. President: Hattie W., Hildreth, View-President; E. P., Howes, Secretary; John A. Lowe, Corresponding secretary; F. L. Hildreth, Treasurer, Is the same Het Is embodied information concerning societies and lecture committees conducting services in Beyerilly, Mass; CHICAGO, ILL.; CLEVELAND, OHIO; CEDAR RAPIDS, JOWA; HANSON, MASS; INDIANAFOLIS, IND.; Lynn and Leoninster, Mass; INDIANAFOLIS, IND.; Lynn and Leoninster, Mass; INDIANAFOLIS, CAL.; WANG HETTER, N. H.; MI, WAUGLE, WIS.; NEW HAVEN, CONN.; NEWBERTPOPHT, MASS.; POLITAND, M., PHILADELPHIA, PA.; SALEM, MASS.; POLITAND, M., P. SPITTING, MASS; POLITAND, M. J.; and WEYMOUTH LANDING, M. J.; and J

Witham Alcott,
Wisham Alcott,
Mrs. Cobb.
Mrs. Hatthe Bird,
Mr. Nord Groyant,
Mrs. Eva Pratt,
Mrs. Syath Hanley,
Mrs. Daniel Taylor,
Trance,
Trance and Test,
Chaircoyant,
Chaircoyant,
Impressional,
Impressional,
Physical,
Physical,
Impressional,
Physical,
P

MARBLEHEAD .- C. D. Stone writes: "I send MARBLEHEAD.—C. D. Stone writes; "I send you the following replies to your questions, which answers I believe to be accurate so far as they go: There is no organization here; there are eighty-one persons who accept the facts and philosophy; nine of these people belong to churches; I should say that perhaps twenty-four

Stone, trainee.

Papers printed here: Marblehead Messenger—conservative and Orthodox, although a secular paper: Essar Statesman, a Greenback paper, strongly materialistic. The former paper has published articles from the pen of Hon. Frederick Robinson, of this place (who has but reseently passed to higher life), upon the subject of Spiritualism, but generally regards the subject with disfavor; the latter with indifference."

Mann Sally Disson forwards the following:

MALDEN.—Dr. Ditson forwards the following: list of those willing to be known as Spiritual-ists in this city: Geo. L. Ditson and wife, Loring list of those willing to be known as Spiritualists in this city: Geo. L. Ditson and wife, Loring Moody, Wm. Lund and wife, Mrs. Orrie Newhall, J. Vaughan and wife, H. J. Doughty, Geo. W. Badzer, Mrs. Harriet Maynard tehurch member, State Senator Converse deacon of a church, J. W. Dodge, Gilman Page and wife, Henry Robinson, Mr. and Mrs. Taylor, Pascal Stone, son and wife, Solomon Howe, Mr. and Mrs. Down, Chas. Homer and wife, Mr. Shepherd and wife, Mr. Dowling and wife, Robert Barrett and wife, Mr. Chatheld and wife, Thomas Perkins, Charles Thompson and wife, Mr. Maxon and wife, Thomas Buckman and wife, H. T. Fagan, A. G. Hill and wife, Henry Hyde and wife, Mrs. Barrbank, Capt. Hill, George Clarke conclium, seeing, J. W. Edwards and wife, Mrs. M. A. Cox, Capt. Hondlett, R. Presby and wife, Mrs. Hannah Nichols, Mr. Thomas, Mrs. Thomas (medium, test), Mrs. Cutter (medium, test), Mrs. Lohn Hill, Mrs. Mariah Gorham, Mr. and Mrs. Ure, Mr. and Mrs. Morey. "Thus we have," he adds, "only sixty-tive names; but I am told by a Spiritualist here that there are probably two hundred in the place. Being almost a stranger in this locality I cannot give an opinion; but there are, doubtless, quite a number, many of them being members of churches who do not wish it known." do not wish it known.

PIGEON COVE.—Dora A. Welch writes that as near as she can estimate there are fifty Spir-

as near as she can estimate there are fifty Spiritualists in this place; no society.

Lowell.—A correspondent, "Beta," writes that the number of persons here who accept the facts and philosophy of Spiritualism may be placed approximately at one hundred. There are sixteen public mediums in the city, viz: Mrs. Beede, Lane street, communications; Mrs. Nute, Wilder street; Mrs. Mary Townsend, Branch street, communications and tests; Mrs. I. Collin, 60 Westford street, communications, tests, healing, clairvoyant; Mrs. Loraine Parmenter, 126 Middlesex street, communications, tests, healing and business clairvoyant; Mrs. Hobart, 4 Middlesex street, healing; Mrs. Almira Walker, 35 George street, business and healing clairvoyant; Mrs. Pillsbury, 38 Walnut street, communications (has bectured); Mrs.

and Cowier occasionally publish unfavorable items about Spiritualism and Spiritualists, which is also true of the Vox."

Tyringham.—L. B. B. Moore replies to the call for facts that there is no organized Society in this locality: that about fifteen persons are willing to openly acknowledge their belief in the phenomena and philosophy of Spiritualism—three being members of churches; that he has not with at least five persons there who account —three being members of churches; that he has met with at least five persons there who acknowledge the phenomena to be genuine, but ascribe them to other than spiritual causes; that there are two mediums in the place, viz: Adolphus A. Bliss, clairvovant, trance speaker and test medium, and Mrs. Adaline Harris, inspirational test medium; that circles are held in the place occasionally; that materializations through the mediumship of Mrs. Mary Eddy Huntoon have been witnessed there which were considered genuine; and that the mediums for spirit communion are treated with respect. spirit communion are treated with respect There are no papers published there.

WORTHINGTON.—Florence A. Sampson writes: "I hereby enclose the number of those who I "I hereby enclose the number of those who I am certain call themselves Spiritualists, in the three towns of Cummington, Worthington and Chesterfield: In CUMMINGTON, twenty-eight; in CHESTERFIELD, nine; and in this blue old town of WORTHINGTON I know of only three, besides myself; there may be more in all the towns who would subscribe to the belief, but I have no way of knowing or finding out, as there has never been any society formed, and we are so few and scattered it is very seldom we attempt to procure a lecturer."

CONNECTICUT.

CONNECTICUT.

HARTFORD.—H. A. Root reports that a Society is in active operation in this city, bearing title of "THE LADIES' SOCIAL UNION OF SPIRITUALISTS OF HARTFORD"—President, Mrs. E. Lincoln, 574 North Main street; Vice President, Mr. Cooley, with the Pratt & Whitney Co.; Treasurer, Mrs. A. Perry, 13 Morgan street; Secretary, Mr. H. A. Root, 36 Hopkins street.

LEDYARD.—Geo. W. Gray informs us that no Society of Spiritualists exists in this town. He has thirty-three names on the list of Spiritualists he has collected, but does not think that number includes all. The people of this town are thinly scattered over a broad area. Of the

are thinly scattered over a broad area. Of the thirty-three, two are members of churches and one an ordained minister.

"To the sixth question in your list," he writes, "I cannot give any adequate answer; the number, I presume, is quite large. I can only mention one public medium as of any prominence, though there are several others who are being developed on presence of the state of the property of the propert prominence, though there are several others who are being developed, or possess some susceptibility to spirit power: her name is Mrs. Mary Ann Stillman, born in this town; she is a trance and healing medium. Has been a medium for many years. There is only one circle, to my knowledge in this town; and that does not meet at regular intervals." In regard to question ten, he responds: "On the night before the 19th of July, 1878, at my sister's residence in this town, strange noises and voices were heard by several persons of both sexes. My sister's daughter, Sarah A. Main, had been sick in a strange way for a long time, and was eviin a strange way for a long time, and was evidently wearing away her hold upon the physical side of life. About midnight, on the night above mentioned, the footsteps of some strange visitors were heard to approach the house, and a voice was distinctly heard to say 'She is going'

Cummington.—William Alcott writes the following as the result of a canyass of this place by himself and Mr. Lorenzo Tower, Libratian and Ex-Selectman of the town, adding that it may be called "a pretty good showing for a town of one hundred and seventy voters, and three Christian churches": Whole number of pronounced Spiritualists, 77—males 38, females, 39—connected with Christian churches, 2. In addition to the above we find about thirtypersons who are partially, but not wholly pronounced Spiritualists, one-half of which number are members of Christian churches. Whole number of recognized mediums, 8—males 2, females 5. severe cases of persecution in this place, to my knowledge. Mrs. Stillman has received the frowns of her own family in the years gone by, as well as of others; but they always send for her when they are sick in these latter

GLASTONBURY.—Mrs. Marcia M. Turner Hale writes that this place is a strongly Orthodox town, numbering a population of nearly four thousand. "In March, 1856," she says, "my only sister, Helen M. Turner, aged twenty, beonly sister, Helen M. Turner, aged twenty, became developed as a writing medium, subsequently as an excellent trance-speaker. Our family were attendants at the Congregational Church—had never seen anything of the spiritual phenomena, and her development caused us great anxiety. Friends became estranged, 'turned a cold shoulder,' and her sensitive nature was often wounded by the ridicule and derision with which sife was assailed. We left the church and with interest watched her onward progress. Many the Sabbaths (as well as turned a cold shoulder, and her sensitive machurches; I should say that perhaps twenty-four persons here regard the phenomena as genuine, but ascibe them to other than a spiritual cause. There are fifteen reputed mediums; their names are; Mrs. Lamprele, trance test; Mrs. J. Dennis, do.; Mrs. H. Baker, do.; Mrs. Roundlett, do; Miss Susie Glover, do.; Mrs. Roundlett, do; Miss Susie Glover, do.; Mrs. J. Gillett, physical; Mrs. S. A. Warden, physical; Thomas Bowden, healing; Dr. Ballard, clair-voyant; Jonas Goodwin, trance; Richard Besson, trance healing; Joseph High, trance; John Pryor, physical; C. D. Stone, trance; Lucy F. Stone, trance.

Papers printed here: Marblehead Messenger—Papers printed here: Marblehead Messenger—Way 14th, 1876. Two years before her department of the was so frail that the influences left her and came to me; since, up to the present, I ure she was so frail that the influences left her and came to me; since, up to the present, I have been an instrument in the hands of my spirit-friends. They use me for a writing medium; beside, I am somewhat clairvoyant. I know of no other medium in this place. There are only five avowed Spiritualists. I was born in the school district where I now reside, Sept. 5th, 1824, and, having spent all my life here, can see that liberality of religious sentiment is daily gaining strength, and many, I think, would be Spiritualists if it were popular in the place. The manifestations that it has been my privilege to experience are to my soul of inestimable value, so I can well dispense with popularihege to experience are to my sour of mescarable value, so I can well dispense with popularity. Tests have been given me, and much comfort and consolation by messages from my father, mother, sister, brother, friends and neighbors from the immortal shore; so, though almost alone here, I feel hourly that a host surrounds me," host surrounds me.

NEW YORK.

Bynon.—J. W. Seaver writes: "In response to your request I forward herewith reports of the number of Spiritualists and mediums in three towns in Genesee Co., and two towns in Orleans

towns in Genesee Co., and two towns in Orleans
Co. There are no local organizations in either
County, and returns have to be estimated by
those who are well posted in each of the towns.
In Byron (Genesee) the number of believers
may be placed at fifty-six: mediums; Mrs. L.
M. Browning, healing; Mrs. L. M. Tuttle, M. D.,
clairvoyant; is mesmerized by Dr. J. C. Walker;
Mr. J. W. Seaver, speaking and writing. Three
of the above enumerated believers are members
of clurches. No organization.
In Elba (Genesee) the number of believers is
fifty; mediums, one, viz: Mrs. C. Reynolds, healer. No organization.
In the town of Oakfield (Genesee) the
number of believers is thirty; mediums; Mrs.
William Griffin, clairvoyant and healer; Mrs.
P. Saudey, healing and seer; Mrs. P. Cope,
healer; Mrs. B. Sparr, clairvoyant and clairaudient. No organization.
In the town of Muray (Orleans) the number
of believers is twenty; mediums: Mrs. Amanda

In the town of MURRAY (Orleans) the number of believers is twenty; mediums: Mrs. Amanda Sprague, speaking; Mrs. II. Luddington, do.; Mrs. Ann Hurd, physical: Mr. M. T. Sprague, Indian control. No organization.

In the town of CLARENDON (Orleans) the number of Spiritualists is sixty-four; mediums, one, viz: Mrs. Colby Dibble, speaking. There may be others belonging to the church—if so, they keep it entirely secret from the outside world. No organization.

Leikov.—E. L. Stanley writes: "Although

healing clairvoyant; Mrs. Pillsbury, 38 Walnut street, communications (has lectured); Mrs. McKay, 170 Merrimack street, clairvoyant physician; Mrs. C. B. Stevens, 60 Merrimack street, healing medium; Dr. S. J. Damon, 67 Merrimack street, healing, magnetic physician; Mrs. Sherman, 29 East Merrimack street, clairvoyant, healing, test, business and communication; Miss Maria Higgins, 11 Merrimack Corporation, communications, tests; Mrs. De Los, Lee street, clairvoyant physician; Mr. Frank G. Cummings, 37 Varnum Avenue, physical manifestations; Mr. and Mrs. L. C. Pitts, 83 Coburn street, office 76 Merrimack street, noom 12.

Of the papers published in Lowell, he says; "They are: Lowell Weekly Journal, Lowell Daily Courier, Weekly American, Citizen, Daily American Citizen, Vox Populi, Saturday Vox Populi, Semi-Weekly Mail, Morning Mail, Weekly Jumes, Morning Times and Lowell Weekly Sun (am not sure about a daily San). The Journal and Courier occasionally nublish unfavorable three weekly circle regularly for more than and cone weekly circle regularly for more than three overs and dare to the control of the papers of the paper maintain their connection with the churches. | the ghost. One that she was sure had never interested, but do not commit themselves. We claim one medium—Mrs. Martha G. Forman, an inspirational, writing and seeing medium. She has not come before the public much until of late, when she has given some readings assisted by her angel guides. She is a native of New Haven, Conn. Until this last summer we have had one weekly circle regularly for more than three years, and do not feel that it is disbanded now because some are scattered, and others gone 'over the river.'"

Sing Sing,-William Brandreth writes that no organized society of Spiritualists exists in this place; he knows but few who are willing to asplace: he knows but few who are willing to assert their belief in spirit return, and a majority of these still attend church: to question 6 he replies, "A great number—at least one hundred persons whom I know individually, and many beside." There are no public mediums there, he reports, neither any regular circles. The Republican and the Register are printed there; but they express we miniou regarding Spiritallem they express no opinion regarding Spiritualism. It is the belief of our correspondent (founded on his mediumistic impressions) that the close proximity of the State Prison exerts an influence over conditions in Sing Sing which

influence over conditions in Sing Sing which helps to keep spiritual things in abeyance.

RIPLEY.—V. M. Randall writes: "I will answer your questions to the best of my knowledge: No society, etc. 4. The number of Spiritualists is thirty-two; 6, There are about twenty-five who are investigators; 7, There are three reputed mediums for spiritual phenomena. viz: (8), Mrs. Tompkins, born in Orange Co., N. Y., magnetic healer; Mrs. Sabin, born in Holyoke, Mass., physical medium; Mrs. V. M. Randall, born in Cassadaga, N. Y., clairvoyant, clairaudient and trance medium. There are no sociedient and trance medium. There are no societies or associations in this (Chaut.) county except the Cassadaga Lake Camp-Meeting and the Laona Free Church Society."

the Laona Free Church Society."

Geneva.—C. H. Mead writes: "We have no organized society. There are from fifty to one hundred believers. Many of them go to the different churches. We have six mediums: One slate-writing and speaking, two for diagnosing disease and foretelling events, one rapping medium, two speaking, and some partially developed. We think the time is not far distant when we will have an organization, and constant speaking. I am sure that good speaking would soon change the Orthodox tone of this stant speaking. I am sure that good speaking would soon change the Orthodox tone of this town. There appears to be a growing sentiment against the old Orthodox doctrines, and I think it is only a matter of time before they have got to go to the wall. The sooner the better for all concerned."

ESPERANCE.—Henry W. Sherburne writes that no society exists in this place. He further reports: "4, seven; (5,) none of them churchmembers; 7, four; 8, their names, Henry Shermembers; 7, four; 8, their names, Henry Sherburne, healing, tipping, and psychometry; Angelica L. Sherburne, drawing and writing; N. Rosina Sherburne, drawing and writing; Catherine Williams, tipping; 9, there have been some excellent manifestations in the way of healing; 11, none; 12, there has been no marked persecution—nothing but ridicule. The people act as though they were afraid to investigate."

MUNICIPLE TOWN of Wheatland — M. A. Hade

MUMFORD, Town of Wheatland.—M. A. Hyde writes that there is no society of Spiritualists in this place. The report by numbers concludes as follows: "4, Twenty-seven; 5, Three; 6, Five; 7, Three: 8, Julia Wilcox, born in Milford, Conn.; Minnie Wilcox, Mumford, N. Y.; Willie Wilcox, do.; 12, None. Quite a number of extraordinary manifestations have taken place in our village within the last thirty years—all of our village within the last thirty years—all of which time I have been an investigator and believer.'

JOHNSON'S CREEK.—Emma I. Taylor writes:
"A Spiritualist Society was organized at Johnson's Creek, Niagara Co., Jan. 6th, 1867. The

present number of members is forty. The President is Charles II. Boyd, formerly of Johnson's Creek, now removed to Cowlesville, Wyoming Co., N. Y.; Vice-President, Ephraim Randolph, Johnson's Creek: Secretary and Treasurer, Emma I. Taylor, Johnson's Creek. There are upwards of thirty pronounced Spiritualists who attend our own and adjacent meetings, who are not members of any society, besides nearly or quite as many as both put together, who believe more with us than with the churches who are called by any name."

WAVERLY, -O. H. P. Kinney reports: "There is a society here, bearing the name of the WAVERLY PROGRESSIVE ASSOCIATION—President Is a society here, bearing the name of the WaVerly Progrissive Association—President,
O. H. P. Kinney; Secretary, James R. Stone;
Treasurer, John Racklyeft. Number of Spirititualists—full believers, ninety-four. These attond spiritual meetings when held in this village, and I class them as belonging here. There
are some semi-Spiritualists, but we have no
means of knowing their number or exact status.
As mediums we have Capt. A. L. Jenks, magnetic healer; Mrs. T. J. Mead, magnetic healer;
Mrs. D. L. F. Snyder, clairvoyant."

HUNTINGTON.—Jesse Jarvis writes: "No organization exists in this place." The questions
are further answered: "4, Thirty-five persons;
5, Ten persons; 6, Perhaps fifty; 7, Four—two
females and two males; 8, Mrs. Bryant, speaking;
Miss Craft, writing; Mr. Craft, healing, Mr.
Burt, do. All were born in this town; 9, Not
any at present."

[To be continued.]

I have a friend of undoubted veracity, who

Apparitions at Hotels. To the Editor of the Banner of Light:

was induced by a gentleman with whom I am acquainted to engage with him a building in Philadelphia, in which they opened a first class hotel. The building had formerly been used as a medical college, and the old dissecting-room had been changed into two nice sleeping-rooms, connected by a door, with a window over that door. My friend assured me that he had put a number of gentlemen into the larger room at various times when the smaller one was unoccupied, and on coming down in the morning they had complained bitterly of being disturbed by the occupants of that "vacant room," and at least half a dozen men had declared that they saw the faces of men and women peering at them through that window over the door. He paid but little attention to the stories, and tried to make each one believe that it was only their imagination, but he could never get any one to occupy that room the second time.... One day a lady came and engaged board for a week. She seemed to be a very wealthy and intelligent lady, and as they were rather short of rooms they gave the lady that objectionable apartment, and she retired early, apparently very much fatigued with her long ride from a distant city. About half past ten she came down to the office apparently frightened about half to death, laid a ten dollar bill on the desk, and said to my friend, in a tremulous voice, that she wished he would send her baggage and the change for that bill to -- Hotel, as soon as possible, and with a look of inexpressible horror she disappeared through the outer door quicker than he had ever seen any human being leave that house before. While I was in the city of Steubenville, Ohio,

last winter, the chambermaid seemed very much affected one day, and I asked her the cause: She said that she dared not tell me, unless I would promise not to tell to the injury of the hotel. She said that a man had been accidentally killed in the back room of the L part, and his ghost often appeared to the help; and she was sure she had seen him within the last half hour. She said that I might ask the head servant, and perhaps she would tell me more.... I soon gained the confidence of the one referred to, and she declared that she had seen the ghost on several occasions. She assured me that all the servants who were employed there, when the ghost first made his appearance, had left the hotel, each with a solemn promise not to say a word about it; and new servants from distant places had been engaged, and nearly every one had seen known of even the rumor, came there, and within an hour after commencing her duties had fainted dead away; and on coming to, packed up, and left the city. The lady herself said that she had got so used to it, that it had ceased to frighten her. She said that the ghost had never approached her while looking at it, but had often pulled at the sleeve of her dress as hard as any person could, and on turning quickly she could see the form fading into a mist, and entirely disappear. I believe that under proper conditions spirits can re-clothe the spirit form with tangible matter. My own hand was once invisible to any human sight, and will become invisible matter again.

J. W. CADWELL, Mesmerist. Boston, March 1st, 1882.

A Thought Concerning the Bible. Te the Editor of the Ranner of Light:

The editor of the Congregationalist says: "We come of a godly ancestry, and we are old-fashioned enough to take the Bible as meaning just what it says." Whoever reads the Bible understandingly will find more than a thousand discrepancies, and more than a hundred plain contradictions, that will forever remain inexplicable. The Bible contains many wonderful revelations from the angel-world; and for this very reason it will long remain a precious book; but at the best it contains a very incomplete record of those revelations. The names. of many of the prophets and prophetesses are given, without any record of their sayings or doings; while very much that is contained in the volume is no more the word of God than is the history of the United States. To all minds who have thought and investigated, the world has made wonderful material, intellectual and spiritual progress during all the centuries. In those long-gone ages there were a few so develoned spiritually that they could hold intercourse with the angels. But now there are millions who rejoice in a positive knowledge of angelic communion and ministration. And those thoughts which come to the soul by inspiration, or are the communications of present and ofttimes visible angels, constitute a guide as unerring as any ancient revelation could possibly be, and will lead all earnest and trusting souls to the accomplishment of a noble earthly mission, and the spiritual attainment of "unspeakable joy" in the world to

The Auburn (N. Y.) Daily Advertiser for March 7th copies the following from the Rochester Democrat:

ester Democrat:

"There are favorable reports from Webster of the temperance interest awakened there by Itev. J. H. Harter, of Auburn, who 'goes about doing good.' On Thursday evening he lectured to a crowded house in the Universalist church, and, as the Baptist church has a greater seating capacity, he gave, by unanimous vote or request, his second lecture Friday evening to a full house of carnest listeners in the Baptist church. He was urged to remain longer, but had engagements in Ningara county. His mission seems to be temperance, prohibition, personal improvement, and general reform."

"The shallows murmur, but the deeps are dumb."

Impressive Funeral Service in New York City.

To the Editor of the Banner of Light:

On Monday evening, March 13th, many friends, of whom fully one-half the number were mediums, met at the late residence of Mr. and Mrs. B. F. Montgomery, to pay their tribute to the memory of and to take their last look at the physical tenement of Mrs. Montgomery, whose spirit has been promoted to the higher life. Mrs. Montgomery is sister to Mrs. O. K. Smith, who is and has for many years been associated with Mrs. Amelia H. Colby in her grand public work in the spiritual vinevard.

The exercises were entirely under the control of Mrs. Colby, who requested all mediums present to exercise their mediumship without restraint.

After a few remarks by Mrs. C., in which she stated our main object in assembling to be to aid the released spirit to view her earthly body, as it lay simply clad in white, reclining in a beautiful casket, covered with floral emblems of love and sympathy; and to enable her to witness our expression in memory of the departed, the mediums were requested to form in a circle around the casket, where they stood while Mrs. Smith played upon the guitar and sang the sweet song, Gone Before."

Then we were seated, and some eight or ten mediums were controlled by spirit-friends, who gave to us words fraught with deep meaning. Impressive addresses were made by Mrs. Henderson, Mrs. Fuller, M. D., Mrs. Dr. Edward Henderson, Dr. Sweckhamer, Mrs. Coleman and Milton Rathbun. Mrs. Mary C. Morrell and Mrs. Coleman saw clairvoyantly and described several spirits who were recognized by Mr. Montgomery and Mrs. Smith as relatives and Iriends of the so-called deceased.

Mrs. Coleman saw the spirit-body of Mrs. Montgomery, borne upon something resembling a light bier, covered with draperies of white, by six male spirits. Mrs. C. described these bearers accurately, and one was fully identified by Mr. Montgomery as a young man whom he had known well. The spirit so lately released was reclining, weak, but conscious and grateful for all that was transpiring-especially so for the strength given her through the harmonious blending

of our spirits with those from the spirit realms. As the evening waned Mrs. Colby yielded to her guides, and we were educated, comforted and strengthened by her words of wisdom, and eloquent assurance that there is no death, but all and everywhere is life! Then followed a grand poem, given through Mrs. Colby. At the close we felt that, on through the ages of eternity, those who happily attended this service will be haunted by pleasant memories of this occasion. Never can we quite let go the thrilling words which embodied so many grand ideas; nor can we ever forget or lose the influence of the holy baptism of love which descended into our souls; nor can the deathangel ever again bring to us quite so much of the oldtime darkness and gloom which in the past has so shrouded the living in the presence of the dead.

May such impressive, comforting services supersede the cold dark rites handed down to us from the ages of superstitious ignorance.

I would like to refer to the illness and recent conversion to Spiritualism of Mrs. Montgomery, but will leave that for an abier pen to chronicle, as I hope her case will be fully cited in evidence to sustain the just charges against the "regular" (?) M. D.s.

MRS. MILTON RATHBUN.

Telelogue is the new word introduced to describe messages sent over the telephone.

Sour stomach, sick headache and dizziness, Hop Bitters cures with a few doses.

Passed to Spirit-Life:

From Marblehead, March 16th, Miss Rebecca H. Thorner aged 29 years 6 months.

aged 29 years 6 months.

For more than twenty-three years she has been a great sufferer-receiving through all the loving care of those she left behind her on the mortal shores, many of whom have the knowledge that now, freed from her cartily form, she will bring to them, in remaineration, the richest tribute of her spirit-love. Funeral services were held at the home of her brother, Philip A. Thorner (an earnest worker and medium), on Friday, the 17th, conducted by the writer, assisted by Mrs. Goodwin and Mrs. Rindett—who rendered feelingly two fine musical selections—and the worn-out form was tenderly laid to rest.

From Bangor, Me., at the Bangor House, March 17th, Mr. Wm. Allen, aged 45 years.

Mr. Wm. Allen, aged 45 years.

The passing away of Bro. Allen is deeply regretted by all who knew him. He was stricken down at his port of duty (as express messenger between Boston and Bangor), by apoplexy. His remains were tenderly removed to Boston, and brief funeral services were held at the company's office on Cami street, at 2:30 F. M., Sunday, March 19th, when associates and friends bade a last farewell to the form of him they loved so well. On Monday his remains were removed to Stowbridge for Interment. His life has written his own eulogy most effectually. The fact that for more than twenty years he has filled offices of trust for one company, "The Eastern Express," tells its own story. Thus has another worker in our ranks gone home to find a realization of that faith so dear to him while here.

Therefit street, Boston.

From the residence of his brother, in Libertyville Lake

From the residence of his brother, in Libertyville, Lake Co., Ill., Feb. 28th, 1882, Mr. Orville Slusser, in his 81st

year.

His earth-life was characterized by great purity of purpose and integrity of action, and he feaves a record of unassuming merit and unsulfied beauty that is rarely equalled. For a period of over thirty years he has been a devout student, an earnest and fearless advocate of the Spiritual Philosophy, and in his daily thoughts and inspirations closely allied to the bending angel-world. He had of fance reterated the assurance to his friends that his earthly labors were nearly ended—that he would not be with them the coming season—but with his knowledge of the 'Beautiful Beyond,' serenely awaited the divine summons, "Come up higher." His funeral address was given through the inspired lips of Mrs. J. A. Slepard, of Waukegau, and was a most beautiful and appropriate enlogy. Revered Friend, it saddens us that we shall see thy venerable form no more as we have been wont to de; yet we bid thee a fervent "God-speed,' knowing there can be naught but a grander life awaiting such as thee.

JANE M. EDDY.

From Chicago, Ill., Feb. 25th, of typhoid pneumonia,

From Chicago, III., Feb. 25th, of typhoid pneumonia, Dr. T. J. Carter, in his 78th year.

The writer has been acquainted with Dr. Carter for the last three years, and knows him to have been a fearless and outspoken Spiritualist. He has been a constant reader and great admirer of the Banner of Light for a number of years, and always spoke highly of it as a pure exponent of the Spiritual Philosophy. The remains were brought here and interved in the cemetery at Payette, Fayette Co., Iowa. A correspondent of one of our secular papers, speaking of Bro. Carter, says: "In his religious faith he was a devout Spiritualist, convinced of the truth of its claims, and ready at all times to give a reason for his faith to all who might ask."

West Albany, Iowa, March 14th, 1882.

From Eagleville, Ohio, March 10th, 1882, Jesso M. Higoec, in his ooth year.

bee, in his 90th year,

For many years he has been a firm believer in Spiritualism; his strong faith in its philosophy made him long to join the world of spirits, and made his dying hour sweet, That his life was more than a success, none will question; his earthly work was nobly done, and he is now with friends who passed on before him, among them four children and his wife, with whom he lived sixty-six years, and whom he Survived three years. Ho leaves eight children, one of whom, Mrs. S. E. Warner-Hishop, is widely known as a lecturer on the Spiritual Philosophy.

H.

Another old pioneer of Spiritualism has gone on to meet her many angel friends, who were waiting to welcome her to their bright shore.

to their bright shore.

Mrs. Emily Harris departed this life and left the old clay-house on Friday morning, March 3d, just as the sun was rising; and if her spirit entered spirit-life (as we have no doubt it did), with as glorious a sushine as dawned at the very moment she left her many friends mourning because they were deprived of a mother and of a companion, hers will be a more joyous future than the past has been, for disease has been long tearing her spirit away from the earthly tabernacle. She had the utmost confidence in Spiritualism, and wanted a medium near her as long as she realized anything. She was highly esteemed by neighbors and friends. Everything was done to make her last days comfortable that could be done by her loved ones. Mrs. Hulton, of Athens, Mich., delivered the memorial address.

Bethel, Mich., March 13th, 1882.

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

The Spiritualists of Northwest Michigan will meet in Convention in Grand Rapids, at a two-days' meeting to be held on Saturday and Sunday, April 8th and 6th, 1882, to complete the organization of the Northwest Camp-Meeting Association of Spiritualists, elect officers for the ensuing year, and transact such other business as may come before the menting search of the continuous spiritualists.

sociation of Sparitaness, section of the sociation of Sparitaness as may come before the meeting.

The meeting will be held in the new hall in Phoenix Block, Lyon street, which the Spiritualists will occupy the coming year as their hall.

Speakers engaged: Mr. Abraham Smith, of Sturgis; Mrs. L. A. Pearsall, of Disco. Programme as follows: Opening lecture, Saturday, at 10:30 M. M., by Abraham Smith, of Sturgis; afternoon session, election of officers, and such other business as may come before the meeting; Saturday evening, 7 o'clock, Mrs. L. A. Pearsall; Sunday morning, 10:30, Mr. Abraham Smith; Temperance lecture Sunday atternoon, 2:30, by Mrs. L. A. Pearsall.

Sunday evening, each speaker will occupy the rostrum one hour, opening with Mr. Abraham Smith, Several other speakers will be present to make the meeting as interesting as possible.

Everybody invited. Lectures free;

By order of Board of Trustees.

Penrls.

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

POETRY.

Well-sounding verses are the charms we use Heroic thoughts and virtues to infuse. -[Roscommon.

Every character is the joint product of nature and nurture .- James A. Garfield.

YOUNG LOVE. A little while a little love May yet be ours, who have not said The word it makes our eyes afraid To know that each is thinking of.

-[D. G. Rossetti.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it .- James Martineau.

THE GOD OF LOVE.

The God of Love-ah, benedicite! How mighty and how great a lord is he ! For he of low hearts can make high; of high He can make low, and unto death bring nigh; And hard hearts he can make them kind and free. To tell his might my wit may not suffice; Foolish men he can make them out of wise; To humble or afflict whome'er he will. To gladden or to grieve, he hath like skill. -[Geoffrey Chaucer, version of Wordsworth.

A more glorious victory cannot be gained over an other man than this, that, when the injury is begun on his part, the kindness should begin on ours.—Tillotson.

MUSIC.

At dark I laid my lyre away, and said, "Where goes this melody that takes its flight, And melts to silence on the starry night? To cold Oblivion's desert hath it fled? Are all its sweetest chords, and softest, dead?" Then did a gentle voice my ear invite

And made this answer, given in sounds as light As purl of rills upon a pebbly bed: "The soul of music is the voice of God: Each thrilling strain that charms the way of earth Reveals in language sweet its sacred birth, While unseen angels listen and applaud: And when on earth its holy numbers close. To Paradise the melting beauty flows."

-[Ernest W. Shurtleff.

WESTERN LOCALS, ETC. Ohio.

Milan—Condition of the Movement—Clyde—Inter-est in Phenomenal Spiritualism—Memoranda.

Milan is one of the neatest little towns in Northern Ohio. There are many intelligent Spiritualists in the place and in the outlying district. For years speaking on the subject of Spiritualism has been quite frequent, and the ablest lecturers in the field have elaborated the Spiritual Philosophy to large and deeply interested audiences. David King, of Mantua, Ohio, delivered a lengthy address on the subject of "Materializations" not long ago. A. B. French. Hudson Tuttle, G. H. Geer, E. Anne Hinman, Frank T. Ripley and other speakers, have recently visited this locality. Harry Powell, of Philadelphia, has given exhibitions of his powers as a medium to local investigators. Bros. Fish, Nichols, Bassett and other friends warmly welcomed the representative of the Banner of Light, and did all in their power to render his stay pleasant. Though the weather was stormy, good audiences assembled, and the writer had the pleasure of calling attention to the power of journalism in Spiritualism. A direct appeal was made to the friends to arouse themselves from a condition of indifference and display the old-time zeal and enthusiasm for the cause of Spiritualism. The response was eminently satisfactory, and the indications are that speakers and mediums will soon be called to Milan. Deacon Ira Lake, of Norwalk, consulted with Bros. in expressing his opinion that proper notice sides and learn all we can! ought to be taken by the local Spiritualists of the occasion. Miss Gleason is lecturing in Milan, and has made many friends.

CLYDE. There are many free thinkers in this thriving town. On March 5th the Banner representative addressed large audiences in the Universalist Church, and distributed a large pile of specimen copies of the Banner of Light to the people. Everybody seemed anxious to secure a copy of the paper. There is a renewed interest in the phenomenal side of Spiritualism liberally inclined young men in Trinitarian among the brethren-so the writer judged from lengthy conversations held with prominent Spiritualists. Chester Hunter is a firm believer in the phenomenon of materialization: he is at present a member of a private scance which convenes three times a week. Dr. Everett, a local physician of high repute for scholarship and professional skill, is outspoken in his interest in mediumship. He has been a materialist up to the present time; but evidences of a power outside of himself have come to the Doctor, and he is absolutely confused, not knowing what to say in relation to the matter. Dr. Everett is being wonderfully blessed with friend, and the phenomena of clairvoyance. the development of clairvoyant powers, and in Mr. Miln displays a little temper in his disseveral scances has undoubtedly been the me- course; he should have attitudinized as the sedium through whom spirit-hands were materialized. The prospects are that Clyde will you wish me to retire. All right; I will do so soon possess within its own domain a marvelously gifted materializing medium. There is a demand for lectures on Spiritualism in Clyde Mr. A. B. French, who has resided here for Demise of Asa Hanson, Esq., of Portmany years, is very popular with all classes. Brad. Tuttle is watching all developments on | To the Editor of the Banner of Light: the theological and phenomenal sides of the movement. Postmaster Perrin is an earnest Spiritualist; he will look after the interests of that something should be said of the grand work he the Banner of Light in this section.

CHIPS. True friendship is eternal.

Electric baths are given at 123 St. Clair street, Cleveland, Ohio.

Mrs. Cowles, of Clyde, has been visiting friends in Chardon, Ohio. "Theology is a thought of God, not a thought

from God."-Frances Power Cobbe. Mr. Ingersoll should be called the pastor of

the church of the Western prairie. Mrs. Nellie J. T. Brigham and A. B. French are

well received by the Chicago Spiritualists. The Niantic (Conn.) Camp-Meeting managers

are enthusiastic over the prospects of 1882. W. F. Jamieson, of Albion, Mich., is lecturing on scientific topics in Wisconsin. Agnosticism

do n't pay. Mrs. Frank Tuttle, of Clyde, is a regular correspondent of the Sandusky (O.) Register. She

writes a very readable letter. Worthy of frequent perusal: The editorial

entitled "The Question Answered," in the Banner of Light of March 11th, 1882. The Banner news gatherer paid his compli-

ments to Mr. A. B. French's family while so-

Miss Gleason, of Geneva, Ohio, is improving rapidly as a speaker. She should receive the cordial cooperation of Spiritualists. Societies, give her a call.

Mrs. M. J. Clark, of Eric, Pa., receives a great many calls from the afflicted, and is very successful in her treatment. She is an excellent test medium.

The Monthly Review, of Milan, is neat publication. R. P. Wilcox, the editor, is a bright young man. Take the paper, reader; terms twenty-five cents per year.

The Banner of Light reporter frequently dewho never saw the grand old ocean.

Calls for Lake Pleasant circulars are frequent. John Harvey Smith-do not delay the publication of the Lake Pleasant pamphlets. The writer prophesies a great season at the Lake this year.

We have been assured by many Western people that a visit to the Banner of Light Establishment is considered an important item in a contemplated tour East in August. They will receive a cordial welcome.

Abram Smith, of Sturgls, Mich., has reentered the lecture field, and is ready for work in any part of the country. He is a speaker of experience and nower, and his trumpet gives no uncertain sound on the questions of the day.

Geo. H. Geer is expected in Ohio in May. His famous discourse on "The Coming Church" is highly commended by those who have had the good fortune to hear it. This address is worthy of being delivered in every town in the country.

The battle over theology is legitimate and honorable; but it is only a temporary work. The great debate of the future will be between Spiritualism and Materialism; and the discussions will doubtless be conducted in a courteons

A great many people talk to the writer in this wise: "Certainly I want to subscribe for the Banner of Light. I neglected to renew when my time was out, and so I have been for months without the paper." Now, reader, do not neglect to renew your subscription. People who forget the printer rarely enjoy undisturbed peace of mind.

A point for the ministers: Do you wish to defeat Ingersoll? (Don't all speak at once!) Well, drop the theological debate, perform a flank movement, and force him into the discussion of Theism and Immortality, and you have got him cornered (provided you will accept the facts of Spiritualism; and provided he holds to the arguments of Materialism).

Special advices from Willimantic, Conn., state that the question of devotional exercises in the public schools is being agitated in that enterprising town. The schoolhouse, in America. should be thoroughly secular. Religious exercises belong to the church and the fireside. Children are sent to school to learn geography and mathematics, not to have their minds influenced, in any way, on the subject of religion.

Mrs. Shepard-Lillie is meeting with excellent success on her Western tour. Her meetings in Willoughby are largely attended, and she has been laboring in neighboring towns on week nights. Mr. Lillie's singing is highly praised by the people. This genial couple work with zeal for Spiritualism, and they seem to take de light in speaking kind words for the colleagues in the field of reform. Address Mr. and Mrs. L. at Willoughby, Ohio.

The bombast of the average revivalist iswell, astonishing. The alleged soul-saver talks too much; he assumes too much; he is on altogether too familiar terms with the Ruler of the Universe. Why, the revivalist talks as though he had a pocket dictionary of the Infinite Wisdom with him; also a diagram of the New Jerusalem, with corner lots for sale. He overdoes Fish and Bassett relative to the forthcoming his acting. People turn with a profound feeling Anniversary of the Advent of Modern Spirit- of relief to the man who says: "I do not know ualism; and Bro. Fish was especially emphatic about these things. Let us go and hear all

On Sunday, March 12th, 1882, Rev. G. C. Miln delivered his farewell sermon in Unity Church, Chicago. Unitarians will find this sermon interesting reading. Mr. Miln accuses our fastidious Unitarian friends (who so often affect horror at the "crudeness of Spiritualism," and who seem to fear contact with the democratic masses) of maintaining a church of spiritual "nondescripts." He intimates that Unitarians are, as a class, clannish, bigoted, non-progressive and asthetically cranky; and he warns pulpits against entering Unitarian churches, imagining that there liberty can be found. Mr. Miln acknowledges the existence of a "force which permeates the universe," and advises a quiescent mental state on the question of Godalthough he fails to heed his own gospel by deciding arbitrarily against a Divine Personality. His words of criticism on the leading dogmas of theology are to the point; but Unitarians have heard such talk for years. On the question of immortality Mr. M. says (substantially), Show me of the separability of mind and body and I am convinced." Study Spiritualism, dear vere agnostic, and exclaimed: "Unity Church, with pleasure; call and see me at any time at Felix Adler's kindergarten!"

land, Maine.

When an indefatigable worker like the one whose name heads this article "passes on." It seems fitting did for Spiritualism, which we all so much cherish. Mr. Hauson espoused Spiritualism some thirty years ago, and some of your readers well know at that time it cost something to be a Spiritualist. He nobly espoused the cause and battled for it until called "beyond the river." Both time and money were given by him. Being a man of means and leisure, he had good opportunities to sow the seed, and he was always ready to give to his fellow-citizens what information he possessed on the subject.

One always found him cool and collected : being possessed of a remarkably harmonious nature, his influence was felt, and many there are who can testify that he was the medium's true friend, always having a word of encouragement for them all. Great comfort was afforded him in having spiritual gatherings at his home, as his companion is one of our best mediums. For a number of years he has been in the habit of paying about all the rent of a hall for Sunday meetings, such was his interest to propagate the good work.

The writer of this, who was intimately acquainted with him, could take up a large space in your valuable paper about our friend, in enumerating the good deeds and kind words of Mr. Hanson. He lived to a ripe old age, eighty-one. Those who knew him can say, 'The world was made better because he lived in it.' Brooklyn, L. I., March 2d, 1882.

Kidney and urinary complaints of all kinds journing in Clyde, and was cordially received. | permanently cured with Hop Bitters.

"THE SCIENTIFIC BASIS OF SPIRITUAL. ISM," BY EPES SARGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-18 A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL Man and his Relations PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE, IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

Read "ZOELLNER'S TRANSCENDENTAL Physics." The Rocky Mountain News, of Denscribes the pleasures of yacht-sailing at Onset ver, Col., says it is a very interesting book, worth Bay to large circles of Western Spiritualists any one's perusal "who has any desire to inany one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

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

New Nooks.

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Harriet Reccher Sjöwe;

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10. "History of David," Extract from "Exeter Hall";

11. "Modern Phenomena," by Wm. Lloyd Garrison;

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14. "The Protestant Inquisition," by Rev. Charles Receher;

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BOSTON, SATURDAY, APRIL 1, 1882.

Dr. Newman Smyth.

Andover Theological Seminary has just had chosen for its department of Systematic Theology a snecessor of Dr. Park in the person of the above-named Professor, of whom considerable is said, and ho 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 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 doubts which have been started by Professor Robertson Smith of Scotland, one of the ripest and most learned of biblical scholars, and to whose advanced writings he cannot undertake to deny them 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 bedrock of Old Theology.

Dr. Smyth is reputed an able man, who knows well and thoroughly the grounds on which re-Ligious creeds rest, and the order and method of their slow but underiable 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 its character upon the Andover Seminary. This makes him weak as a simple theologian, and so much the less titted to deal with the agnostic tendencies of placing his feet on the firm rock of spirifual truth. the present day. There have been notable attempts at the different Orthodox seminaries of soon find that, above all creeds and bibles, above the 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

BELIEFS ABOUT MAN. By M. J. Savage. 16mo, cloth, pp. 130. Boston; George H. Ellis, 141
Franklin street. and a revelation from God, they must take stronger ground than that yet taken by Dr. Fisher or Dr. Snyth, 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.

R-A A correspondent writing from Willimantic, Conn., informs us that that town has been port offwhat he said, we give his remarks as presentsomewhat excited over the question whether a teacher is authorized to open his school with religious exercises, and compel the pubils to particidate 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 exereise. 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 offered 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 dominio | doubt, and perhaps as yet, and for a time, we must. very much; he did not look for such a mani- bave no sympathy with those who speak of these great festation of independence and disregard of pub- matters with contempt. I do not feel that I know. lic opinion among his young charge, so upon ! her return be called her to account. For a few glimpses and visions of the dying; there are testimodays 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:

Cophas B. Lynn, the spley and able correspondent and agent of the Banner of Light—the leading Spiritualistic 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 pombast, 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 be may see fit to visit Norwalk on a lecturing tour." bombast, captivated all who appreciate true eloquence.

RF 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 Spiritualistic journals, a reliable but unobtrusive supporter of the ideas he cherishedone 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 belitting the occasion.

HAT 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. 263. Cincinnati: Edgar C. Beall, 65 West Fourth street.

The author of this book introduces it with the re mark that, "The mission of lundelity is not to destroy anything that is good, but simply by the light of science to discover the one sublime Temple of Truth, it 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 foundation is at utter variance with questions such as their predecessors never dared the truth, to prove which it is only necessary to compare its declarations with the certain revelations of Nature. 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 many of the questions and resolve many of the 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 s easily to be inferred what his conclusions are.

The author traces every mental act to the brain, but the power behind that throne 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; no Spiritualist ever affirmed the wonders of his séance 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 those 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 But this is only a transition state for him, and he will 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 yex him in the life that

This volume is the counterpart of one published a year since, "Bellef 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 re ed 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 o 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 There are testimonies from such men as Dr. Olive Wendell Holmes and Dr. Edward H. Clarke as to nies 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 contempt-uously 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

THE TEMPLE REBUILT. A Poem. By Frederick R. Abbe. 16mo, cloth, pp. 251. 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 flends to mingle in accursed fellowship." Not con tent with marching us to the music of the clanking chains of creedal despotism through a hundred and fifty pages of such views of a "loying father," the author takes us to a point where he 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 swarm 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: Fords, Howard & Hulbert.

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 shadow 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 character ized 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 coninues 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 Contributor's Club," etc., make this a very entertain-Ing 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., 283 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 paper further on); beautifully illustrated sketches of Tunisian Life, Ancient Sculpture, Opera in New York" the second paper in a series which cannot fall 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 "Bric-a-Brae" department close the number, and also Vol. XXIII, of this sterling

WIDE AWAKE. An Illustrated Magazine for Young People. Ella Farman, editor. Lothrop & Co., publishers, Boston.

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

THE COUNCIL FIRE AND ARBITRATOR. Devot ed 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. Washing-

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, Petter, Galpin & Co.: London, Paris and New York (739 and 741 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 Courtyard," by G. Postma; and a representation of The Cellini 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

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, Hattie E. Wilson, and Mrs. Dr. Physical Atties Office of the programme. Come carly if you wish a seat.

A. Brown, John Wetherbee, Esq., Eben Cobb, o'cick, owing to the length of the programme. Come carly if you wish a seat.

A. Brown, John Waterhouse, Hattie E. Wilson, and Come carly if you wish a seat.

A. Brown, John Waterhouse, Hattie E. Wilson, and Come carly if you wish a seat.

A. Brown, John Waterhouse, Hattie E. Wilson, A. Brown Marker Private Curules and Surger A. This Galley Control of the Lycon Curules and Surger A. Waterhouse and Surger A. Thi

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.; read-

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 Hattle E. Wilson, Eben Cobb, Mrs. Waterhouse and others. Mrs. M. A. Brown will also exhibit a peculiar phase of mediunship, 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.

tional Guard Band, under the direction of Prof. Masters, will provide instrumental music.

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

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

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

We trust this programme will be accepted by Spiritualists throughout New England, as efforts have been made by the committee to have these anniversary 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 at each service.

Per order of the committee,

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

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

The First Spiritualist Ladles' 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 101/2 o'clock A. M., short addresses by the following speakers: Mrs. S. A. Byrnes, Dr. J. H. Currier, Dr. H. B. Storer (health permitting), T. Dowling Mrs. N. J. Willis, Henry C. Lull and Mrs. Dick-closing with tests by Edgar W. Emerson.

Friday, 21/2 o'clock: Anniversary address by J. Frank Baxter, with singing and tests (conditions fa

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

Refreshments served in the upper hall during the

Friday evening the services of the day will be con tinued 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. Em-Saturday, 101/2 A. M.: Praise-meeting, followed by

speaking and tests by different mediums. Saturday, 14 P. M.: Address by J. William Fletcher, closing with his wonderful tests. Evening, 71/2 o'clock: Praisemeeting, speaking, tests, etc.

Sunday, April 2d, 1014 o'clook : Experience-meeting Afternoon, at 21/2 o'clock: Test circle by Emerson and others.

Evening, 71% o'clock : Love-feast and Conference. Singing and music will be under the direction of

Charles W. Sullivan and Amanda Balley. Dr. Anna Middlebrook Twiss and also Dr. I. P Greenleaf will be present some part of the celebra

tion, unless prevented by professional duties. The Parlors of the Ladies' Ald 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 Pariors their headquar ters. The Society has secured the small hall adjoin ing, 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. A. C. PERKINS, Chairman Com.

The Thirty-Fourth Anniversary of Modern Spiritualism.

The Entertainment Committee of the Children's Progressive Lyceum No. 1 of Boston have made arrangements for the coming Anniversary, and will offer for public consideration

on that day something entirely new, novel, and instructive. On Friday evening, March 31st, we shall commence our Anniversary exercises with a grand ball, to be held in Paine Hall, and judging by the advance sale of tickets, it will exceed any like event of former years. We have procured for that occasion Hartshorn's orchestra, J. Norton, prompter, and the committee have been highly complimented for their good judgment in obtaining one of the best dance orchestras in the city. To our friends in and out of the city we extend a cordial invitation to be with us,

d we insure them a joyful time, and one they will long remember. 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 mittee 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 when we pronounce it to be the most beautiful

ever used by a Progressive Lyceum.
The regular Lyceum exercises will be omitted 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 Jeanette Howell, Miss Emma Greenleaf, Miss Ada Blanchard, Mrs. D. King, and son, little Gertie Murch, with her silver chimes, the ever popular humorist, E. H. Frye, D. J. Sullivan, the soloist, Mr. Cooley, the Webster Quartette, and several not wishing their names announced. The exercises will commence promptly at 10

Brooklyn Spiritual Fraternity.

Anniversary Exercises in Brooklyn Institute, Friday Evening, March 31st, 74 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, planist; words f greeting and welcome by the President of

of greeting and welcome by the Fresident of the Fraternity.

Addresses: "Spiritualism and its Opponents Face to Face," 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 Palicion of Spiritualism," Mrs. F. O. Hyzer.

Religion of Spiritualism," Mrs. F. O. Hyzer.

Spirit-Phenomena: Dr. J. V. Mansfield, the
world renowned spirit-postmaster, will, if conditions are favorable, describe spirits and give names, etc., etc.

names, etc., etc.

Spirit-Rappings: Mrs. Margaret Fox Kane, through whom, with her sister Kate, the first raps were heard at Hydesville, N. Y., March 31st, 1848, will be present, and if conditions are favorable, spirit-raps will be heard on the platform as they were thirty-four years ago, the echo 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. Bacus, Esq., will by special request sing with other selections, "When the Mists have Cleared

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

Haverhill, Mass.

The Spiritualists of Haverbill and Bradford, Mass., will observe the Thirty-Fourth Anniver-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.

Anniversary Exercises in Cleveland, O.

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

Thos. Lees, Pres.

Milkwaukee, Wis. The Anniversary will be observed in this

place, so J. Spencer informs us, on Sunday, April 2d. "We shall have," he writes, "three April 20. 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 Moden Spiritualism will be celebrated by the Spiritualists of Western New York on Friday, March 31st, at St. James

Half 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. Howe, Mattie E. Hull, Moscs full and others. Among the mediums are Mrs. M. J. Clark, Madame M. J. Phillips, Mrs. Carrie E. S. Twing and oth

ers.

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

Per order of Com.

RETAIL AGENTS FOR THE SALE OF THE BANNER OF LIGHT.

BOSTON, MASS.
NEW ENGLAND NEWS COMPANY, 14 Franklin THOMAS MARSH, 919 Washington street (south of

LUTHER W. BIXBY, 2167 Washington street. T. F. WIFT, 235 Tremont street (corner Ellot). G. G. WHEELER, Boston and Maine Depot, Haymar-

A. HALL, 17 G street, South Boston Dist. BOYDEN'S BOOKSTORE AND LIBRARY, No. 32-

froadway, Chelsea, Mass. 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 Champersitreet. J. C. J. H., & H. G. TYSONS, 400 West 14th street, orner 6th avenue; 246 6th avenue, near 16th street; and 745

enue, near 42d street. . S. BARNARD, Republican Hall, 55 West 33d freet. W. H. LEECH, 631 Hudson street. S. M. HOWARD, 14 West 11th street, near Broadway. BRENTANO'S LITERARY EMPORIUM, 39 Unlon

TITUS MERRITT, Cartier's Hall, 23 East 14th street. BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughby street. BROOKLYN INSTITUTE, corner Washington and Joneord Streets, Friday ovenings and Sundays. EVERETT HALL, 393 Fullon street, aturday evenings and Sundays.

WM. II. DENIKE, 555 Bedford avenue. BOSTON STAR AND CRESCENT CO., 439 Fulton st.

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March 11.—iw

March II.—iw

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CASH C. HILL, Room 18, St. Cloud Building, Wash3m—March II. 50 Jet, 10c. American Card Co., West Haven, Ct. Jan. 21, -13w

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Dec. 25.

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A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "Ho's book of happy hours." The mother is seated in the forest.-shade. Her fittee girl "Ho-P-epa" around a tree through the follage, her face radiant with a loving, gleeful, reguish expression. Both faces are full of sweetness and joy. It is a picture that touches the heart; to see it is tolove it; and its possessor, however resthetle in his or her tastes, ran never outgrow it. Painted by Meyer Von Bremen, Engraved on steel by J. A. J. Wilcox. Size of sheet, 22y2s inches.

THE HARVEST LUNCH.

THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made rocal with the song of birds. The farmer spreads the boundat least from a basket brought there by his daughter. "All kindled graces burning o'er her check," From a pitcher she is filling a brother's cup, while another is waiting for the coalling draught. A had is studying the countenance of histog, that is waiting for this lunch. Horses attached to a wagen loaded with hay, inpart a most pleasing effect. A rustle youth, proud of the learn, learn against his favorite horse. A flittle boy and gill are passing almach to brother and sher frolicking on the loaded hay. Stein, copied in black and two thirs from Joseph John's noted painting. Size of sheet, 22/25 inches.

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EFF The above Engravings have just been issued for the first time, and will equal any of Joseph John's former works of art.

LIFE'S MORNING AND EVENING. A fiver, symbolizing the life of man, which through a land-scape of hild and plain, beating on its current the time-worm leark of an aged Pfigrin. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sca - an emblem of eternity-reminding "Life's Morning". To five good and pare lives, so "That when their backs shall float at eventible," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's in-pired leachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox, "Size of sheet, 22x2 linches.

THE ORPHANS' RESCUE.

This beautiful plettine lifts the well of materiality from beholding eyes, and reveals the guardians of the Angel World, In a beat, as it lay in the swollen stream, two orbitals were platting. It was late in the day, before the storm crassed, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Umoticed, the logal became detached from its fastening and floated out from shore, chickly the current rarbed it beyond all earthly help. Through the foraming rapids, and by precipitons rocks, dashed; the bark with its piecloss charge. As it neared the brink of the leartful cataract the children were stricken with herror, and thought that death was inevitable. Simblenly there came a wondrons change in the little girl. Fright gave way to composure and te spracified in thrilled through her whole being, she graped the rope that lay by her side, when to her surprise the boat turned, as by some unisem power, toward a contected by that, and the stream as little haven among the rocks. The boy of more tender aga, and not controlled by that mysterlous influence, in depart fell toward his herode sister, his liftle form hearty paralyzed with fear. Engraved on steel by J. A. J. Willow, tind the original painting by Joseph John: Size of sheet, 22x25 linches. This beautiful pleture lifts the veil of materiality from be-

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DESCRIPTION OF THE PICTURE, A Woman holding inspired pages sits in a room around which Night has traded her dusky roles. The classed hands, upturned countenance, and heavenward gaze, most beautifully embody the very libeat of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shiring through the rilted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the sout in its sacred doments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice, Size of sheet, 22x28 inches.

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HOMEWARD.

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"The curriew tolls the knell of parting day." '' from
the church tower leathed in suiset's fading light, "The
lowing herid winds showly o'er the bea," lowered the humble
cottage in the distance, "The plowmard homeward plots
his weary way," and the Nied horses look eagerly toward
their home and listest, A looy and his dog are eagerly hunting in the mellow earth. The flittle girl lungars life and
locatty to the pletture. In one hand she holds will flowers,
in the other grass for "my colt," Scated under a tree in
the educity area around which the twilght shadows are
closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape
on the sight," This grand Elegy has been translated into
various languages, and its theh and harmonious coloring of
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BOSTON, SATURDAY, APRIL 1, 1882.

Spiritualist Meetings in Boston.

Era Hail. - The Shawmut Spiritual Lyceum meets hall, 119 Tremont' street, every Sunday at 10% A. M. this half, 16 Tremont street, every Sunday at 105 A. M. B. Hatch, Conductor.
THE SHAWMI T SEWING CINCLE, conducted by the lepsof this Lycenia, needs at 21 Dover street, Welfnesday formon of each alternate week, at to clock, stientlemen lends are invited to the evening exercises. Mrs. C. L. atch, Secretary.

Prine Memorial Hall.—Children's Progressive Ly-eum No. Tholds its sessions every Sanday morning at this all, Appleton street, commencing at 10% of clock. The pub-c cordially invited.—F. L. Union, Conductor.

Revicely Hall, 4 Berkeley, street (Odd Fellows)
Building). Free Spiritual Meethes street (Odd Fellows)
Building). Free Spiritual Meethes serves Smiday at 10:39
A. M. and 3 P. M., and every Weetnessay at 7:45 P. M. Sacred
Concert first Smiday in the month at 7:50 P. M. President and
Lecturer, W. J. Collife tresidence 30 Worcester Spiare);
Treasurer and Secretary. Timothy Bigelow, 3 Hancock
street, The public cordially invited to all the services.

Engle Hall. Smiritual Montroes area halt in Collins

Engle Hall. Spiritual Meetings are held at this hall, is Washington street, corner of Essex, every Sunday, at 58 A. M. and 28 and 78 P. M. Elben Colb. Speaker and openutor. Meetings also held Wednesday afternoons at

Pythian Hall, 176 Tremont street. - Meeting every and syntemson at 25 o'clock. Dr. K. P. Smith, inspira-

Science Hall, 712 Washington street. Spiritual ineetings every Tuesday, at 3 P. M. W. J. Colyille replies to questions under influence of this spirit guides. Horheley Hull, There will be held every Wednesday, stourier before S.F. M., at this place, a Free Social and Religious Conference Meeting for the consideration of a subjects relating to the closed in the race, to which all friends of laumanity, without/regard to sector party, are instant.

Mod. 30 Worcester Square. W. J. Colville holds a public reception, to which everyloody is conduity invited, every Monday, at SP. M., and bettines and answers questions on the "Spiritual Marcels of the Last "every Firlay, at SP. M. The Ladies' Benevolent Union meets every Thirsdayat 2 g. M. for Work. Policie entertainment, spiritual, musical and literary, at 75 pt. 86.

Endies' Aid Parines, 718 Washington street. The protosts Ladies' Aid Society meet in their Parines every triay attention and evening. Business Meeting 4 P. M. President, Mrs. A. A. C. Perkins: Secretary, Mrs. A. M. Little

PAIOT, LEFFNIS he belevery Suiblay, A12V/o'clock, Test Chieles romlined mediums. Evening, at 75 o'clock, Confer-encethogy, All mediums and speakers are most cor-cinvited. Miss Amarola Badey, organist. Sew Ern Hall, 176 Tremont street, - Splittual meet-igstor tests and speaking will be held in this hall every relay, at 2 and 7 . P. M., by several of Hoston's best and speaking of memors and speakers, Hood singing provided, to sort Hostonson', Chalman.

Trystic Hall, Charlestown District, Meetings are old of this hall, 70 Main street, every Sunday afternoon, at

Chelsen. The Spiritual Association holds meetings at 3 to U.S., P. M. in Temple of Honor Hall, Old Fellowstone, explained explaint Cartanton, Next Sunday it from conference. In the evening Mrs. Bagley, test within, will occupy the platform.

New Ena HallamAs usual, Shawmut Lydeutwopened on Sunday, March 26th, with an overflowing house. The sweet strains of Miss overflowing house. The sweet strains of Miss Dawkins's orchestra, mingled with the happy vices 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 at Music Hall March [31st, at labout [12A, M. The usual half hour was devoted to teaching the youngminds the beautiful trut is of splittlife. Next minds the beautiful trut sof spirit-life. Next in order came recitations by Carrie Milliken and Bessie Brown; songs by Eva Morris, little Midget, Gertrude Seavey (all meeting with ap-planse); recitations by Emma Ware and Hattie plause); recitations by Emma Ware and Hattie Young; plane duet; by Cora Packard and Jennie Beals; recitation by Lillie Armstrong; trie by the little Midgets and Gertie Seavey, six years old; Masters Carl and Lea Cochran, six and oight 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 Georgie Wilber. Hemarks were then made by Mr. Damon, also by Mr. Hatch, the latter in reference to the affractions at Music and Parker Memorial Halls on the 31st. Physical exercises and Target March closed the session.

Secretary of Sharmut Spiritual Lyccum, 411 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 had, "Faith," given on the previous Sunday to be When we realize how many millions of people When we realize how many millions of people woren in sentences, was answered by twelve scholars; reading relative to the coming anniversary was given by Frank Woodbury; recitations by Jennie Weeks; songs by Freddie 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 Sulliyan, who rendered a song in his usual effective manner.

Next Sunday, April 2d, the exercises at this

Next Sunday, April 2d, the exercises at this hall will commence at ten o'clock, owing to the large programme which is to be 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 require the course. 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 saviours of the world on whose divine labors rest the hopes of earth's atruggling millions, earnestly labor for self-improvement and extended influence, until they shall become one with the circles above.

Alonzo Danforth, Cor. Sec.

Chibbren's Progressive Lyccum, No. 1.

EAGLE HALL, 616 WASHINGTON STREET. Sunday, March 20th, 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. Lothrop 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 carnestly encored. Mr. Harry Donnelly, the poet medium, delivered several poems upon subjects given by the audience. Mr. Street was eloquent in his speech, which was finely ended by well pronounced tests. One of the marked features of the day was the appearance of little "Snowlake" through her medium, Mrs. L. P. Ware. The child-spirit won the affection of her listeners. Most excellent tests and readings were happy manner at our meetings. Dr. J. H. Curers. Most excellent tests and readings were given by Mrs. M. W. Leslie, Mrs. T. L. Henley, Mrs. F. A. Bray, Mr. A. A. McKenna, Mr. Knight, Mrs. Jennie R. Warren, and Mrs. Dr. Walker. Many questions were answered by EBEN COBB, Conductor.

CHARLESTOWN-"MYSTIC HALL."-Sunday, March 26th, Mr. David Brown, test medium, occupied the platform in the afternoon at the 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 9th, when Mr. David Brown will speak and give tests at 3 P.M.

Ma "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

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Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent speaker - Iodd services at Everett Hail, 38 Fulton street, between Smith street and Gallarin Place, every Sunday, at 108 A.D., and 75 P. M. Seats free to all, Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—d. David Chairman—every Saturday evening, at 8 o'clock. Anniversary services on Sunday, April 24, beginning at 105 A. M. H. W. Benedict, President.

dent.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Futton Ferry, at 3 and 75, P. M. Speakers engaged: April, J. Frank Baxter: May, Mrs. Hannah B. Morse. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, Marchalst, Amitversay Everelses. All the spiritual papers for sale at all our meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday ovenling at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

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

To the Edhor of the Banner of Light:

The announcement that Prof. Henry Kiddle would address our Conference on Friday evening, March 21th, 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 engrosses much of 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 so-called expose of prominent public mediums.

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The lecture was an exceptionally able one, was moderate and conservative in its tone, but very emphatic in its defense of Mrs. Crindles leynolds, and also of Mrs. Hull. In his argument and statement of facts the Professor said

to the laws and forces through which our spiritfriends have tried to give us form-manifest ations
should be heeded. I know that very much depends upon the circle and the conditions which
surround it. Allusion has been made to-night
in regard to the recent expose of Mrs. Hull.
Many of you know that I have attended a good
many of these circles, and I have seen there
transformation, transfiguration, and also genuine form-materializations. I have frequently
said to Mr. Hull that he should at each circle
say that he or Mrs. H. could not tell what would
be produced, whether transformation, or fullform independent materialization. If persons
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

Charles Sullivan, who rendered a song in his usual effective manner. ceive 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

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 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 pharaphernalia, we will conquer 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 lived one thousand years, yea, 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 deaf hear, the lame walk, the blind see—and we know that spirits are visibly among us to guard 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. Crindle-Reynolds's circles, and I know that that was a fraud. I attended another seance with another medium, and with the same result, but at another time a lady friend 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 him-

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 scance 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 beartily on-

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 spiritualism. 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 instrictly 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 mediams must feel this. Another significant fact: Mr. Fred L. H. Willis said of the celebrated Harvard professors' 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. Slocum—no raps could be produced. The circle sat an hour 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 material-

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

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. NICHOLS. be very interesting. S. 357 Flatbush Avenue, Brooklyn, March 25th, 1882.

Brooklyn (E. D.) Spiritual Conference.

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The announcement that Cora L. V. Richmond

after which subjects for a poem suggested by the audience were woven into a grand improvi-sation. Dr. W.M. H. Coffin, Sec. 201 South 8th street, Brooklyn, E. D., N. Y.

Springfield (Mass.) Meetings.

The exercises at Gill's Hall, on Sunday, March The exercises at GH'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 illustrated largely the position of Dr. Miln, whose recent honesty has cost him his position as pastor of the Unity church. The lecture was by far the best that has been delivered here by that nopular medium and was 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 Susio Willis-Fletcher would be liberated from an English prison, where she 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 cabled.

In the evening a very large audience assem-

In the evening a very large audience assembled to listen to "Onestions and Assured" bled to listen to "Questions and Answers," some of the most prominent citizens of Spring-field being present. These exercises were con-cluded 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."

Years of Spiritualism."

On Monday 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 Plane Boston. ton Place, Boston.

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

l'o 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 at their hall, \$10 Spring Garden street, Sunday, April 2d—commencing at 9:30 with a conference, regular lecture at 10½ by Mrs. Amelia Colby; at 1½ 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.

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 thought; and we are sorry he could not stay with us longer. He has made 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 evenring April 2d, at Pythian Hall, corner of State and First streets. Hours of meetings, afternoon 23 and evenings 73 o'clock. Capt. H. H. Brown will speak, and possibly others. The meetings will be free. W. H. Vosburgh.

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; An niversary Ball, 50 cents per couple, ladies 25 cents each Conference, free; Lyceum Exhibition, 25 cents; season tickets to all six sessions, 75 cents. Everybody in

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

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BATTLE-GROUND

OF THE

SPIRITUAL REFORMATION.

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

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

—(Spirit of Shelley)

'He that is first in his own cause seemeth just; fut his neighbor cometh and searcheth him."-Solomon.

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

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

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

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

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

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

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

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

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

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

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Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 104 A. M. and 74 P. M. Henry J. Newton, President; Henry Van Gilder, Scerciary. Children's Progressive Lyceum meets at 234 P. M. William Hunt, Assistant Conductor; Mrs. M. A. Nowton, Guardian.

Rev. Dr. Monck betures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 73 P. M. After each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

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

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