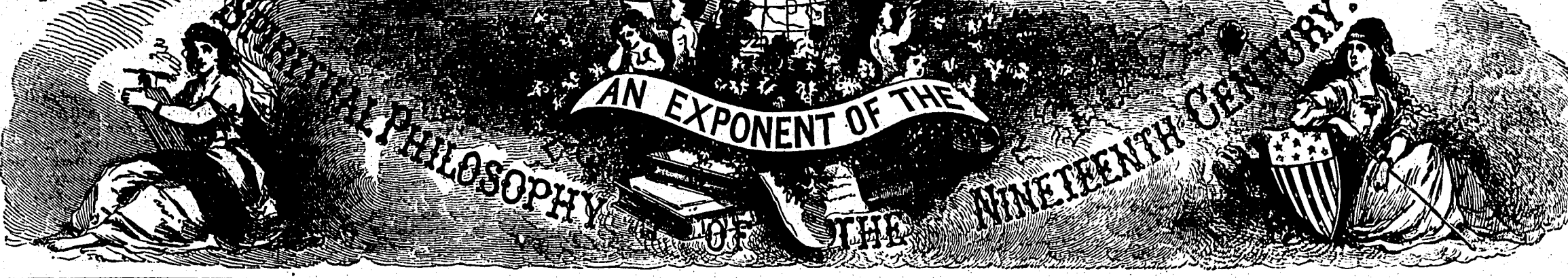


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## The Spiritual Rostrum.

### Spirits Visibly Among Us.

A Lecture delivered before the Brooklyn (N. Y.) Spiritual Fraternity, Friday Evening, March 24th, 1882, by  
**PROF. HENRY KIDDLE,**  
of New York City.

(Reported for the Banner of Light.)

That we are continually surrounded on all sides by the spirits of the so-called dead, is a fact admitted by all Spiritualists, as well as by some who probably would not acknowledge any sympathy with Spiritualism. Thus, in the *Christian Union* for March 2d, the editor, Lyman Abbott, says: "It is shown from the Scriptures that we are constantly subject to the influence of evil and good spirits, the latter probably some of our departed friends gone before, but not far removed, and still watching over us, and endeavoring to counsel us." Such being the case, that these spirits should have a strong desire to make their presence known to mortals on the earth is, obviously, only what might naturally be expected. In order to do this, they have to encounter tremendous obstacles; and chief among these are the prejudice, bigotry, skepticism and willful disbelief of mankind. They rap, they write, they speak, they act upon material objects, producing effects attributable to no known physical agencies—they do all they can under the conditions by which they are limited, to show what they are and who they are. They even present themselves, when the conditions render it possible, in visible form among us; but all this, in many cases, is in vain. They "come to their own, and their own receive them not." They are repulsed, ignored, contradicted, derided even, by those whose minds are so densely enveloped in materiality that the spiritual can find no entrance there.

Spirits have been visibly present to mortals from the dawn of history, as extant records show. The accounts of their coming and appearance form one of the most interesting chapters of human history; but I cannot go into it this evening, as my remarks are to be confined to the present phenomenon of *Spirits Visibly Among Us*, especially in temporary material forms, through the process known as materialization.

In the early years of the movement called Modern Spiritualism this term was not used; for, while the power to take on temporary corporeal forms was displayed in various ways, cabinet séances were not held, neither did the spirits appear with a seeming reproduction of their material bodies and earthly characteristics, as they have within the past few years; and some of the older Spiritualists, apparently unformed or inexperienced in this comparatively recent and more striking phenomenon of spirit-presence, seem inclined to disbelieve in its possibility, and to look upon it as an illusion. This it certainly is not, as I am prepared to testify, with a detailed narration of circumstances and facts required to prove it. Let me ask this class of Spiritualist skeptics, "Does not the power to materialize a hand imply the power, under heightened conditions, to materialize a full form?" Twenty-six years ago a discussion was held in New York on this subject, in which our venerated Spiritualist brother, Dr. Britton, participated, stating that, on a certain occasion, "a hand purporting to be that of a deceased sister was many times laid on his face, hands and other parts of his person." This manifestation Dr. B. accounted for at that time on the theory that "the spirit aggregates around its own proper hand, by the action of its will or otherwise, such an envelope, formed of humid or other elements floating in the atmosphere, as becomes perceptible by the external organs of sight." That is to say, he did not believe that "an organic form of flesh and

blood and bones" was extemporized in any case. Well, we do not any of us understand the philosophy of the process; and it does not become any one, however long his experience or profound his research, to dogmatize on the subject. Let us settle the facts, and we may then get some insight into the philosophy.

Almost from the commencement of Modern Spiritualism, these materialized forms have been, more or less perfectly, presented; for it seems to give a spirit great satisfaction and joy to be once more visibly present among mortals, even among strangers. In the remarkable experiences of Mr. Livermore through the mediumship of Miss Kate Fox, commencing in the year 1861, and continued to 1866, during three hundred and eighty-eight sittings, there were frequent presentations of human figures coming in visible, and sometimes tangible forms. That these forms were, partly at least, material, is obvious from the descriptions given of the phenomena. Of these I will cite a few:

"A rustling succeeded, and a form stood beside me, its sphere permeating every fibre of my organization. Then there was rapping on the back of my chair, afterward on my shoulders; and the figure, bending forward, placed a hand on my head. A bright light sprang up behind us; it rose, attended by electrical sounds. Then I was kneed on the head, and a light but distinctly felt substance passed over me." "The figure must have been visible to us, during this sitting, for an hour and a half."

That there was virtually a materialization in these manifestations is obvious from the following facts:

"At one time her long white robes, sweeping over the table, brushed from it pencils, paper, and other light objects, which fell on the floor." "So vivid was the light and so palpable the form before us, that its shadow was thrown upon the wall, precisely as if it had been a mortal seated there."

The temporary materialization of spirit flowers was a remarkable feature of these most interesting and instructive manifestations. On one occasion was produced "a red rose, with green leaves and forget-me-nots, very beautiful, and apparently real." Above them was written on a card: "Flowers from our home in heaven." These flowers were dematerialized before the eyes of the spectators. Mr. Livermore says: "They gradually diminished in size as we gazed, till they became mere specks; and then they disappeared before our eyes." Moreover, it is said that these temporarily materialized flowers often exhaled the most exquisite perfume. In regard to the materialization of drapery, the following is also suggestive:

"During one of the sittings there was a message to the effect that a piece of the spirit's garment might be cut off with scissors and examined. Both Dr. Gray and Mr. Livermore availed themselves of this permission. For a time the texture was strong, so that it might be pulled without coming apart. They both had time to examine it critically before it melted away."

These manifestations took place under circumstances that did not admit of the possibility of imposture or illusion. There were several witnesses present, with one of whom I have conversed on the subject. All were gentlemen of education and of social and professional distinction. The sittings were strictly private, with the doors not only closed but sealed. Not only were the manifestations wonderfully phenomenal throughout this protracted series of sittings, but they were accompanied also with intelligent messages of endearment and friendship, and many strong evidences of personal identity. Whether these visible, palpable spirit-forms came with materialized bones, muscles, blood and nerves, it is of little importance to inquire. They came with forms that could touch and be touched, could see and be seen; could express intelligence and understand intelligent questions and requests. The flowers they presented had all the appearance and characteristics of flowers—indeed, for the time being they were flowers.

All this, to the unthinking mind, or to the mind whose thoughts are bounded by its own narrow experience and the experience of minds like itself, seems absolutely miraculous, or contrary to the laws of nature; but to the logical mind this is far from being the case. Contemplate the ordinary natural power of materialization possessed by the plant—the hickory, the oak, or the black walnut, for example. That mass of solid ligneous substance which forms the gigantic trunk and branches of the organism, as well as the numberless leaves that rustle in the passing wind, was nearly all materialized from the air—the visible and substantial from the invisible and apparently unsubstantial. It is true, it took many years to perfect that wonderful materialization, under ordinary conditions, and with the amount of *spirit-force* possessed by the seminal principle of the plant; but change the conditions, intensify or augment the spirit-power brought into play, and instead of requiring fifty years for the oak to materialize its body, it might be accomplished in fifty minutes or seconds. The effect of electricity in accelerating vegetation is well known; but what I here suggest as conceivable is actually accomplished, it is said, through certain influences controlled by the Hindu conjurers. However this may be, the rapid materialization of flowers and fruit has been often effected through modern mediumship.

Let me borrow an illustration of this principle from chemical science. You all know that combustion is merely the rapid union of oxygen with other substances, with some of which it unites, under ordinary conditions, readily and rapidly; with others slowly. Iron exposed to the air will rust; that is, burn slowly, requiring perhaps years to be entirely consumed, because the oxygen in the air is diluted with a large proportion of the negative element, nitrogen. Now let the iron be heated to redness at one end, and plunged into a jar of pure oxygen,

and it will burn with intense brilliancy, and will be consumed in a few minutes. And, reasoning from analogy, the same thing occurs in spirit-form materialization. What the spirit in the body, under the ordinary operation of the life-principle, may require many years to produce—a mature human body, for example, may, under other conditions, and with the greater power possessed by advanced spirit intelligences, be temporarily effected in a few minutes. I say *may be*, because I am reasoning from the standpoint of *a priori* possibility; but as a matter of fact, ascertained by experiment and observation, I may say emphatically *it is*.

To what extent the materialization is carried in the phenomena as now presented so frequently—whether, I mean, it extends to all the organs of the body, or not; that is, whether there is a temporary production of the osseous, muscular, circulatory, and nervous systems, or not, I do not know. I presume all these are not always materialized, but all that are needed at the time are. The power to materialize one implies the power to materialize all. I have seen these spirit-forms walk as naturally and gracefully as in earthly life; I have heard them talk in full, sonorous tones; I have felt or grasped their hands, and found them firm and solid, sometimes unnaturally so; for on one occasion an ardent spirit friend shook my hand so earnestly that I had a decided impression of his grip for several hours, the medium at that time being a woman, the pressure of whose hand was soft and gentle; I have felt the spirit-hand laid on my forehead, at first cold as marble, and then warm as with natural heat; at other times I have felt it when it appeared like wax, but in other respects was quite natural. In this particular experience varies, as might be expected, since conditions are so variable. Prof. Crookes, whose experiments in this matter of spirit materialization are deserving of scientific interest, makes the following suggestive statements:

"The hands and arms do not always appear to me to be solid and lifelike. Sometimes, indeed, they present more the appearance of a nebulous cloud partly condensed into the form of a hand." "Sometimes the hand appears perfectly lifelike and graceful, the fingers moving and the palm entirely as human as that of any in the room. At the wrist or arm it becomes hazy, and fades off into a luminous cloud." "To the touch the hand sometimes appears ley cold and dead; at other times warm and lifelike, grasping my own with the firm pressure of an old friend. I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it seemed gradually to resolve itself into vapor, and faded in that manner from my grasp."

I refer to these incidents, testified to by competent and reliable observers, not to establish the reality of spirit-materialization, but as illustrations of the phenomenon. I consider the fact that spirits can and do take on these materialized forms to be just as firmly established as any fact in science can be. It rests on the reliable testimony of thousands of witnesses, and can be verified by any one who will take the pains and incur the expense of investigating it. But to do this requires patience, care, vigilance, a mind in equipoise between knowledge and ignorance, and the ability to reason and judge. A presumptuous, conceited person, who goes to a materializing séance a skeptic, will probably come from it a total disbeliever, supposing that, in the strength of his superior discernment and wise incredulity, he has sounded the depth of the mystery, and that his sounding-machine has brought up fraud.

Prof. Crookes made the phenomenon of materialization a subject of the most careful scientific investigation in his own house, and under conditions that absolutely excluded the possibility of imposture or illusion. Let me refer simply to what this learned scientist calls his *experimentum crucis*. Turning the gas out, he entered the room used as a cabinet, bearing a phosphorus lamp. He found the medium crouching on the floor. Kneeling down he let air into the lamp, and by its light saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance senseless. Then, raising the lamp, he looked around and saw the spirit-form standing close behind the medium, robed in flowing white; and, to be perfectly sure, he held one of the medium's hands, while he passed the lamp up and down so as to illuminate the entire figure of the spirit. Here it was ascertained by a scientist of unusual ability—a man not committed to the theory of spirit-materialization, that the visible form was not the medium. I will here refer, also, to the crucial test of another distinguished scientist, Mr. Varley, the electrician of the Atlantic cable. He conceived the idea of passing a weak electrical current through the body of the medium all the time the manifestations were going on. This was done "by means of a galvanic battery and cable-testing apparatus, which was so delicate that any movement whatever on the part of the medium would be instantly indicated. Yet under these conditions the spirit-form did appear as usual, exhibited its arms, spoke, wrote, and touched several persons."

And, let it be borne in mind, this happened in the house of a private gentleman at the west end of the city of London.

Of course there are many in this audience who do not need this specific testimony to convince them of the truth of materialization, for they have had, in their own experience, as I also have had, abundant tests equally sound and satisfactory. But the skeptical scientist will say to us: You are not trained observers. You were imposed upon, made the victims of jugglery or psychological influence. Your testimony cannot be received, because it is not scientific. Well, then, I present the testimony of "trained observers," scientists of eminence,

who exhausted the resources of their scientific intelligence and skill in this investigation, and came to the conclusion that spirits are sometimes visibly present among us in this mortal life.

Most valuable evidence of the reality of this phenomenon is presented by the well-known researches and experiments of Count Bullet, a wealthy nobleman of Paris, who devoted several years to the investigation of this subject, with results that established the reality of solid materialization by permanent scientific evidence, an interesting portion of which I have seen in the possession of my friend, the Hon. J. L. O'Sullivan, who was one of the very few admitted to the Count's séances. This evidence consists of photographs of the forms taken with the Count's own apparatus and appliances, and of the busts of these forms, produced from paraffine molds, which the spirits made by repeatedly dipping the upper portion of their bodies—head, neck, etc.—into a large tank of the melted substance, and after it was sufficiently cool, withdrawing them by dematerialization—obviously the only way in which the molds could have been vacated without being destroyed.

But before leaving this point, let me speak a little of my own experience in the observation of this interesting phenomenon, as I have given to it a long and patient investigation, and generally under circumstances that were favorable for eliciting the truth—in my own house and the private houses of friends, where there could be no suspicion of collusion or the existence of confederates, could any have been possibly employed, consistently with the phenomena as presented.

But let me say here, that, while I have always endeavored to free my mind from unjust suspicion of the medium, I have not based my belief at all upon any faith in his or her integrity. That has never been an element in the matter; and I contend that the true spiritual investigator, who realizes at all the subtle laws and delicate influences that control these manifestations will rarely, if ever, make it an element by treating the medium as unworthy of trust. I have been accustomed to leave the spirits to present their own tests, and reserved the privilege to myself to accept or reject the proofs they might be able or willing to offer. I believe that, in the long run, that method will produce the best fruit, and without inharmonious and disagreeable conflicts. Let me mention a few of such proofs, by way of illustration:

1. I have repeatedly seen an elaborately draped form in white emerge from the cabinet immediately (within a second or two) after the medium, dressed in black, had entered it.

2. I have been led into the cabinet by the spirit-form, and seen it disappear in the presence of the medium.

3. I have passed into the cabinet with a tall male figure—recognized as a well-known friend, both by his peculiar demeanor and appearance—and after finding the medium sitting in his chair, have passed out, and been instantly followed by a short female figure clothed in elaborate white drapery, and wearing a tasteful head-dress of flowers.

4. I have seen a form emerge from the cabinet while the medium was standing entranced outside, and only a few seconds after I had passed from the cabinet.

5. I have seen, quite recently, and several times at the séances of Mrs. Reynolds—the great "exposed"—a female form elaborately dressed in white robes present herself at the opening of the curtain, and another form of different costume, stature, face, and appearance of every kind, dart forward before the complete disappearance of the other figure. And this has taken place after the medium had been thoroughly searched previous to entering the cabinet.

6. I have several times seen two forms present themselves, both moving and acting independently, and giving unmistakable proof that each was, for the time at least, a living personality; and this took place under conditions that did not admit the suspicion of a confederate.

7. I have quite often seen figures form outside the cabinet, by rising apparently out of the floor, and disappear in a similar manner by sinking apparently into the floor, this occurring in a private parlor. And in connection with this I have seen the spirit form expand or weave, as it were, her drapery to a most astonishing extent, so that, as she extended her arms, her copious drapery hanging from them appeared like large and graceful angel wings.

8. I have also seen forms present themselves without a cabinet, in the room in which the medium was sitting, one of the circle being seated near him and holding his hands.

In connection with these items of personal experience, I may also say most positively that I have recognized the faces, forms and general demeanor of relatives and friends well known to me but entirely unknown to others present.

These are but a few of the salient points of a long experience in this matter, and I contend that in them is contained sufficient proof to establish the fact that, in the instances referred to, there was no personation by the medium. I may add, I have stood in close proximity to these forms. They have placed their hands upon me, they have put their faces within a few inches of mine in order that I might scrutinize their features; and shown all possible willingness, and earnestness even, to convince me of their reality and identity.

Through the mediumship of Mrs. Hull, at one of those most beautiful and spiritual séances held at the residence of Mr. Hatch, at Astoria, my spirit daughter appeared in angelic materialized form, and greeted her mother and sister and myself, with fond embraces and emotional kisses. She also cut off a lock of her hair

and presented it to her mother; and a comparison of it with some of her hair while in life showed no difference either in quality or color. The color of this, hair was light flaxen, while that of the medium's is jet black.

Passing from the citation of facts and experiences designed to show that the materialization of spirit-forms is a reality, I shall now take up the consideration of a few points of practical importance in connection with it, particularly as to the conditions under which this interesting phenomenon occurs, and by which it is controlled or modified.

First, as to the medium. The precise relation of the medium to these materialized forms (or the philosophical principles on which it depends) is not known. That there is, from the peculiar physical constitution of the persons called mediums, a certain element—atmosphere or aura—emanating from them, or in part, at least, drawn from the sitters, which the spirits use to produce these forms, we are told by the spirits themselves, and have many other reasons to believe. This is sometimes called magnetic, and is said to be of a negative character, while the emanations of positive magnetism gathered from the sitters are also used to perfect the "psychic form" (some of the spirits call it a box) which the spirit-chemists make, and into which the spirits who come to present themselves in visible, materialized forms enter, giving to it such expression as, by means of their conception and will, they have the power to impart. Thus the collected mass of magnetic and other elements produced by the operating band is caught up by such spirits as are brought by the spiritual condition of the medium and the circle. Hence, the spirituality or want of spirituality of the medium is an important factor in the manifestations presented at a materializing séance. When the medium is a person who ordinarily lives on a low materialistic plane, with a spiritual nature uncultivated and unexpressed, making merchandise of this spiritual gift, and appreciating it as having no other value than as a means to "make money," although the power possessed may be very great, and many satisfactory tests of spirit power and presence may be given, it is useless to expect the higher or even truthful manifestations, except perhaps in the presence of an exceptionally harmonious spiritual circle. Even in that case, the unconscious medium will often be used for personation by a class of spirits who care nothing for truth, but rejoice in showing themselves in a kind of masquerade; and in doing in a false, dishonest manner, what the higher spirits will never attempt except when the conditions permit it to be done legitimately and truthfully. Such persons are always at the mercy of the spirit-influences brought by the people with whom they sit, and for two reasons: (1.) Their own spirit-controls, however honest and well-intentioned, are never spiritually strong, owing to the unexpressed spiritual condition of the medium, and consequently are always liable to be driven off by the accumulated power of darker spirits brought by special conditions. (2.) The medium being deficient in true inward spirituality, is not able to determine the character of the circle before which the manifestations are to be given, and hence cannot prevent the disastrous consequences that often ensue. A higher condition of spirituality on the part of mediums would always give them the power to test the circle before the manifestations commenced. They could then accept or reject, as they might find requisite; or, in case they found the circle hostile or treacherous, could refuse to give any sitting. I have seen a medium turn away a circle of sitters, refusing from them quite a large fee, and then sit down and give a séance to a few persons from whom no money at all was expected. Very often, however, the medium is so anxious for the money that, though the controlling hand sees the danger ahead, they can make no admonitory impression in opposition to the demon of selfishness and greed that possesses the medium's mind. Hence result those vexatious and disheartening occurrences known as "exposures."

If our mediums were all spiritual mediums, and not, as is usually the case, merely spirit mediums, these things would not take place; because, while the mediums would often be confronted by ignorant, skeptical unspiritual people, they would be sufficiently enlightened not to attempt any manifestations in their presence.

And this brings me to the second point to be considered in a review of the conditions controlling these singular manifestations; and that is the character of the circle, or the persons in whose presence the spirits are to appear. This, as you will have already seen, is most vital; and yet, as far as my experience goes, it is usually in a great measure overlooked. A crowd of people rush into the séance-room, pay their fee, and think that all they have to do is to look on, with an occasional laugh or chat with their neighbors, acting pretty much as they would at a circus, or a low comic theatre. Their jokes at the spirits, and at the incidents of the show, are often revolting to any one who possesses the slightest refinement, or appreciation of spiritual things; and I have often been shocked while present at these promiscuous assemblages, at the awful extent to which the things usually most sacred to the human mind may be cheapened and degraded by these familiar spectacles. There is an uncouthness, a coarseness, a want of reverence, sometimes a low mockery, and occasionally something that borders upon profanity and even sensuality, that must, by the law of affinity, bring a class of spirits whose presence can neither be instructive nor profitable, except as showing that there are such beings, and that they can make themselves visible to our physical senses. This



would, indeed, be a desideratum, were it not for the constant danger of an "exposure," setting back the cause of true Spiritualism many degrees, and for a considerable time, implanting ineradicable prejudices against it in the public mind, and discouraging its best advocates. "Did it ever occur to you," said a control of Mrs. Richmond, "that the most delicate process in the universe must be that process which, through occult forces, evolves a palpable image to the sight of men? And the only wonder is, not that there are so few of these manifestations that are satisfactory, but that there are any, considering the delicate nature of the conditions required, and the rude, unsmooth, and crude manner in which human beings proceed in the investigation of them."

Although I have attended so many materializing seances, I could count on the fingers of one hand those at which the conditions in regard to sitters even approximated to what I conceive they should have been to have insured the most satisfactory results. There were, in fact, not more than "test sitters" at all, and, in many cases, I have not been able to find out, but to be told, that this is what needs to be done. As far as the latter is concerned, the phenomena in a seance present their own tests of genuineness, and, in my opinion, no other is usually required, indeed no other is *needed*. But where persons sit in a circle, not to see spiritual manifestations, but to *deceive* fraud, they bring to the seance an influence, which, notwithstanding all their devices to tie, cage, lock, bolt, and otherwise confine the medium, will inevitably bring about what they are bent upon finding. The appliances of what has been aptly called the "rat-trap school of investigation" will never be of any avail as a substitute for careful observation, accurate reasoning, and, more especially a pure, elevated, honest and passive spirit in the observer.

When an entranced medium enters a cabinet, she puts herself often entirely at the mercy of such spirits as are brought by those sitting in the circle. The best mediums are liable to be affected disastrously by the influence of sitters whose minds are inharmonious, or filled with arrogance, suspicion, or willful and contemptuous disbelief. How much more disastrous must be the result, when they have actually arranged what may justly be called a plot against the medium to "expose" what has already received their condemnation. When the plot is consummated, by the giving of the preconcerted signal, the light being suddenly turned to a full blaze, and the curtains thrown back, then is exhibited the work of the spirit-world, but of course not the *zang* themselves. They have vanished from view; but their deeds of darkness become apparent in the disordered medium, and in the masks and torgery lying around; and, doubtless, the exultations of the the unseen demons, though inaudible, are far greater than those of the deluded "exposers" in the circle, who innocently plume themselves upon their righteous shrewdness, and their zeal in the cause of honest Spiritualism. I do not condemn them; they know not what they do.

But, it will be said, wire masks, silk skirts, white robes and illusion veils have been found either upon the medium, or in her possession, on some of these occasions; and the capture and exhibition of these have proved the unmistakable imposition of the medium. Yes, I admit that if we were dealing with merely earthly matters the case would have so bad a showing that an ordinary jury would make but short work with it; but there is an element in the case which an ordinary jury could not be expected to take into consideration, but which it is a crime for one consisting of intelligent Spiritualists to overlook; and that is, *no financial or spirit-control*. Is there a Spiritualist sitting within the sound of my voice who is not aware that there is no known limit to the power of spirits, by means of physical mediums, to bring into closed rooms material substances—sometimes objects of great size and weight? The accounts of a *zang* are literally overloading with incidents of this kind, and everybody's experience, if at all extensive, confirms this fact. It was one of the items of testimony in the famous report of the London Dialectical Society. Fruits of various kinds, once a quantity estimated to weigh thirty or forty pounds, were brought into the room under test conditions, through Mrs. Marshall's mediumship. Signor Damiani testified before the committee that at Baron Guldenslabbe's house the flowers that were brought in by the spirits would have filled a large basket. The same, as I have been assured by Col. Kase and his wife, of Philadelphia, occurred at their house through the mediumship of Mrs. Thayer; and twice a ham weighing ten or twelve pounds was thrown violently upon the table in a dark seance. Col. Olett, among his Chittenden experiences, says: "I have seen among other things a large wheel, weighing some sixty pounds, a cart-wheel, two large mother-of-pearl shells, an ear of Egyptian corn, a specimen of a rare mineral, a gold vest-chain, a heavy gold ring, two small spotted shells, etc., that were said to have been brought by invisible carriers." At one of the experimental seances of the Spiritual Society of Florence, through Mrs. Guppy's mediumship, the following incident occurred, as related in the report of the Dialectical Society: "First came a shower of fresh flowers which fell all about the table, while the medium's hands were held. The light was put out again, and in ten minutes an awful crash was heard on the table, as if the chandelier had fallen down. On lighting the candle we found a large lump of ice, about a foot in length and one and a half inches thick, which had fallen on the table with such force that it was broken."

In view of these facts, how absurd it is to contend that the presence of masks and torgery, under such circumstances as characterized the recent exposure case of Mrs. Reynolds in Brooklyn, constitute final and undeniable evidence of her guilt. When such articles are found secreted on the person of the medium, before entering the cabinet, in such a way as to show that he or she must have been cognizant of their existence, the case is different; and though the old legal phrase, "by insitigation of the devil," might often be justly applied to the act, the guilt of the medium is not removed because the "seducing spirit" can only act in harmony with the mind of the seduced.

It is obvious from the principles of spirit-control to which I have hastily referred, that satisfactory and safe materializing seances can only be held when both mediums and sitters are in the right spiritual condition; and this is true, indeed, of all seances—of every kind of spirit-intercourse. Without the strict observance of these laws, the establishment of spirit-identity is an impossibility; for many of the lower spirits are very cunning and will personate every one whom you crave to see, if, by de-

fective conditions, you give them power; since everything that strengthens the lower and darker influences weakens the hold of the higher and purer, so fully are we held in this life between the evil and the good. Some persons seem to crave that the spirits should at all times be visibly present among them. It is a fortunate circumstance that this is not the case; for many of them would often shudder to behold their spirit-companions. The time may come when the people of this planet may be blessed with the vision of spirits walking at their side, and not such as would "make their own spirits quail"; but it will only be when a far greater degree of spirituality prevails than at this period of the earth's history. The present prevailing earth-conditions constitute a barrier against perfect materialization by the advanced spirits who would otherwise gladly manifest themselves in this manner; but they cannot, except with the greatest pain, clothe themselves with the rank material elements usually available for the purpose. Some time ago Mr. Colville said, in one of his inspirational lectures: "In the most perfect state of affairs on earth persons will live a thousand years, if need be, until their earthly work is completed; and when they no longer dwell in a physical form which confines them to earth they will have power over matter to *materialize* and *dematerialize* at will. Thus in their immortality they will be able, whenever they please, to manifest in a material form upon any earth which they desire to visit."

This may seem extravagant; but it will be remembered that, in the antediluvian age, when people are represented as living somewhat less than a thousand years, it is also recorded that angels frequently visited them in visible form. It is only in a coarse, materialistic age, that "angels' visits are few and far between." To make it otherwise—to attract the angels to us, and give them the necessary conditions to make themselves visible to our physical sight, there is far greater need of our cultivating our own inner, higher nature, than of the invention of material appliances to catch the mediums in fraud.

In this I am sustained by the best investigators. Let me quote the words of W. H. Harrison: "I have discovered that the supply of the right mental conditions at seances has infinitely more power in bringing about manifestations than any such physical modifications as these. In a circle with thoroughly affectionate and truthful people, where such a proceeding as that of tying the medium or the holding of each other would be thought degrading to the character of everybody present, manifestations are witnessed in the light which cannot be obtained with equal power under other conditions. Those who wish to make headway in the investigation of the nature of spirit-life and spirit-power should begin by reforming their own hearts and their own lives, instead of playing with lamps and ammonio-sulphate of copper."

Appropriate to this is the sage remark of Faust:

"Mysterious even in open day,  
Nature retains her veil, despite our clamors;  
That which she doth not willingly display  
Cannot be wrrenched from her with levers, screws,  
and hammers."

It would be possible, under the improved conditions to which I have referred, for the spirits to assume a materialized form with much less expense to the medium and less discomfort to themselves. Instead of entering an extemporized body weighing perhaps from 100 to 150 pounds, they would probably be able to employ one of from 25 to 50 pounds, or even much less. This consideration of *weight* is an important one. You are, doubtless, familiar with the experiments so often made of weighing the materialized spirit-form, and the interesting results that attended them. At Chittenden this was frequently done in the case of the spirit Honto, whose weight, when she first appeared, was ascertained to be 38 pounds; but upon her second appearance, a few minutes afterwards, her weight was found to be only 28 pounds; and on two other appearances, 55 pounds and 65 pounds respectively; while the medium weighed 120 pounds. These facts are attested by the affidavit of Mr. Pritchard, who did the weighing. A similar experiment was made at Havana, N. Y., with Mrs. Compton, the spirit weighing, at three appearances, respectively 77 pounds, 39 pounds, and 32 pounds. How, I would ask, could the medium, in either case, have so reduced her weight? Could this phenomenon of change of weight have taken place in the curious process with which most investigators have been confronted, and known as *transfiguration*? If the figure and face of a medium may be made to take on different forms and expressions—if the body of a medium can be elongated to the extent of eleven inches, as was attested by Lord Lindsay before the London Dialectical Society, and as occurred in the case of the medium Home, in the presence of Mr. Harrison, of the *Spiritualist*, Mrs. Varley, and others, what modifications of the medium's physical form, through spirit power, may be deemed impossible? The wonderful transformations not only of the medium's form, but of her clothing, which characterized Mrs. Compton's manifestations should be studied in this connection.

But transfiguration is to be distinguished from *personation*, both that which is enforced upon the medium in unconscious trance, and that which is perpetrated designedly and consciously by the medium. The latter seems to be the awful bugbear of many investigators, who in fear of it act sometimes like the ignorant savage, who smashed the watch with a large stone in order to discover the hidden mystery of its moving wheels and ticking voice. Our spirit teachers wisely say in this connection: "If the spirits are to materialize themselves, and you are to witness the best results of that materialization, it is your business to adapt yourself to the laws connected with them: not to dictate the terms, not to decide how it ought to be, but simply to strive to know how it is. If there be jugglery, it will be exposed; if there be trickery, it certainly will be unveiled. There is always a sufficient number of self-appointed detectives in the world to ferret out any crime; and if there were not one, the crime would find itself out. There is that weakness in deception, that it sooner or later weaves a mesh for its own revelation. There is that strength in truth, that, in spite of numerous so-called exposures, it always comes out triumphant."

The fact is, as the spirits themselves have declared, "spirit materialization simply implies that the spirit takes upon itself, for the time being, its earthly form, and places itself visibly and palpably among you." As every part of that form, every nerve, muscle, blood-vessel and organ has its spiritual counterpart, it can, if the conditions do not prevent, materialize every one of these, and assume, for the time being, a perfect living, breathing material organism, with all its natural functions fully restored; but, under the imperfect conditions offered, this is of rare occurrence; and the

materializations are more or less imperfect. A spirit intelligence, of great philosophical acumen, speaking through Mrs. Richmond, said: "The materialized form apparently has all vital functions—breathes, moves, speaks, expresses joy or sorrow; and to touch and sight and every physical and mental sensation appears as real as the material forms which you occupy to-day."

The spirit teacher also says: "The spirit is more sensitive to surrounding conditions in the materialized form than in the mortal form. The influences of the persons composing the circle, their conditions of mind, are all reflected upon the spirit; and when they are darkened by impatience and doubt, render it almost impossible for him to perfect the work he has before him."

But the disbeliever will defiantly ask: "Admitting that these forms actually appeared, how do you know they were spirits, or the spirits of those whom they resembled, or who they purported to be?"

Well, let me ask, reasoning indirectly, if they were not spirits, what were they? They were not mortal men and women; that is obvious. They were the spirits of the departed; (1) because they have uniformly represented themselves as such (this is presumptive proof); (2) because they presented the characteristics of size, appearance, dress, gestures, and other personal peculiarities necessary to establish their identity; and (3) because, by independent mediumship—impressionist or automatic writing, independent writing, table-tipping and trance-speaking, they have confirmed the fact of their identity and actual spirit-presence.

In conclusion, let me say that while to the full believer in the truths of Spiritualism the outward phenomena are of secondary value, to the general progress of the movement they probably constitute its most essential phase, since it is only through them that converts can be made, and the opposition to spiritual progress overcome.

If we look back upon the history of this subject, we shall find that the eminent jurists, scientists, theologians and others who have joined the ranks of Spiritualism, have, in the first place, been won over by seeing and investigating some startling and inexplicable phenomenon. Of course, they did not stop at the phenomena, but passed on to the study of the moral and spiritual philosophy, which forms the highest development of the movement; and so should all do who would derive the greatest practical good from this glorious source of truth. Let it be ever remembered that Spiritualism has not come in these days for the mere gratification of curiosity, or the exercise of the faculty of wonder, but to bring us a solid, irrevocable conviction of immortality—a realizing sense of the future life and its responsibilities, and to lead us to the enjoyment of the blessings and avoid the evils of our present state of being, so that they may the sooner advance to high celestial conditions in the hereafter.

In these phenomenal phases of Spiritualism, there is often fraud. There is sometimes imposture on the part of mediums, and deception on the part of the controlling spirits. Everything good and valuable in this world is counterfeited; but we do not reject it on that account, but study how to make a true discrimination. The charge of fraud, very often, if not usually, comes from those who do not know how to discriminate. When the minds of the investigators are inharmonious, or as I have already said, are filled with suspicion, or willful disbelief, no reliable results can be obtained. The conditions are sometimes changed so greatly by this influence, that deception intervenes by the very suspicion of deception that pervades the sitters; and against such deception there are no physical test conditions that will secure the medium or the circle. Nothing will avail in these investigations but harmonious spiritual feeling, an earnest desire for the truth, passivity of the mind in the reception of it, joined with keenness of observation and power of reasoning and generalization.

Let me be distinctly understood: I by no means advocate the acceptance of anything as true without complete logical evidence; but what I *gain* say is the demanding of impossible or improper conditions, and the refusal to wait for the proof which is offered by the intelligence, and the medium, to the contrary, because those intelligences do not see fit to afford the proof which is demanded by those who are ignorant of the principles concerned. And I also gain say the consideration of the medium as an active agent in the production of the phenomena; while, in fact, according to every known spiritual principle, the spirits are the active agents, and their *aid* should be obeyed, and not their *will* be permitted to control. To this I add: Have nothing to do with a medium in whom you have no confidence.

Spiritualism has suffered both from credulity and from skepticism; and its adherents cannot be too careful, or too calm in their conduct as well as in their judgment. In the beginning of every great movement, there are always crude and unimproved conditions of opinion, leading often to violent dissensions; but as truth matures, greater harmony prevails. That this will be the case with Spiritualism we can only hope; but it is the duty of all to hasten the time of peace and fraternity by the exercise of moderation and forbearance, and still more of that charity without which, "whether we speak with the tongues of men or of angels, we are not heard."

As long as mankind craves external manifestations and "signs," instead of reading the spiritual truths indelibly engraved upon the tablets of their own souls—as long as sense perception supercedes intuition, or spirit perception, these materialized images of spirit-friends and guardians will, under every possible condition, be presented to external senses; but they will never induce the *inner* joining of the soul to come into perfect communion with those whom love pursues into the mysterious realms of spirit-life. Spirit alone can be truly perceptive of spirit; and true spirit communion is not the gazing upon the imperfect forms which the "loved ones" assume, for a few moments, to satisfy your materialistic desires that they should renew their relations to you, as they were when they existed in the sensual life; but the cultivation of that spiritual harmony which will bring them to you, soul to soul, give you a spiritual conviction of their presence with you, and make you feel not alone your kinship with them, through earthly affection and sympathy, but your common destiny as immortal spirits, and your common relationship with the great central Fount of all power, wisdom, purity and love.

In saying this I but repeat the admonitory exclamation of an angel of this Dispensation: "Oh! when will man, uplifted by loftier sensibilities, and controlled by higher aspirations, seek the spiritual fountain and the image of God in his own soul instead of pictured images and shadows which he has created in the sensual life? But in God's own love descending, With your aspirations blending, We would teach you of the future, That you watch and weep no more."

## Free Thought.

### THE PLACE OF PHYSICAL PHENOMENA.

BY CAPT. H. H. BROWN.

To the Editor of the Banner of Light:

The first result of the phenomena of Spiritualism is to arouse thought and to thus cause a questioning in the minds of those who witness them, in regard to the evidences of a future life, upon which they have heretofore relied in hope and faith. If they accept the phenomena as of spirit-origin, gradually will the hope and faith of the past ripen into knowledge of a life beyond the grave. In the minds of those who reject at first the spiritual hypothesis, there must arise doubts, be they believers, for they are brought squarely to face the question of the supposed evidences, of doubtful traditions, reports and theological assertions, which lack, to the reasoner, the great desideratum of being provable, and thus are of no rational value. The result must be, unless they meet with that phenomena that shall convince them of the fact of spirit-return, that they swell the ever-growing army of skeptics, and thus the direct result of our phenomena is to make Spiritualists, and the indirect result to increase the ranks of the Materialists.

But the spiritually developed will never become materialists. They cannot; for to them will come those intuitive proofs that are stronger than reason. Such an one, hearing for the first time the Harmonial Philosophy, will receive it readily, as the rational interpreter of what he or she has so long felt. These are the religious ones, who, like the Beloved John, lean lovingly on the Infinite Love and know intuitively that in the person of his angels he is near to bless them. It is not for these our physical phenomena are needed, and often it is not for these that our lectures are given. They are often found, though they have outgrown creeds, where they still have spiritual food, in the midst of the beautiful and the social—in the liberal churches or in the home circle.

But for the Thomases, those who reason from effects, who must touch the spear-wound and see the nail-prints before they believe, those who must *see something*, is this class of phenomena necessary. It is on the field of science that this phenomenon pitches its tent and asks to be interviewed. And coolly does the scientist, the intellectualist examine it. While to them it ultimately proves another life than that of earth, to many a sensitive their investigation is as though sacred things were profanely handled; as though the precincts of holiest love were invaded by crucible, scalpel, and microscope. Science is not religious, and its methods are not warm and glowing, as are those of the true evangelist. Thus there arises a division in our ranks oftentimes, when there should be harmony. On all sides must humanity be met and taught of its future life. The trouble lies in trying to convince the religious man by scientific methods, and scientific man by religious methods. In either case there will be failure.

Understanding this, we should study the nature of every investigator, and try, as friends of Spiritualism and of the race, to introduce each one to those manifestations adapted to him. And here is the place of physical phenomena. Prof. Zöllner, Crookes, and others like them, must work with these, and physical phenomena will at last compel science to turn its telescope toward Summer-Land.

Physical phenomena are, however, only indirectly a means of spiritual growth. By removing doubts and furnishing the proofs of a future life, the mind is thus made more passive and receptive, and receives more readily spirit-impressions and spiritual influx. There is also, by them, opportunity given for the heart's love to be heard in its demand for "loved ones gone," and in supplying this demand through spirit-communion, they who thus commune are in a degree spiritualized.

But this class of phenomena is not, as many a secular journal seems to think, *the all* of Spiritualism. It is only its primary school, the kindergarten toys, preparing the pupils for the higher schools, where principles are discovered, and spirituality developed.

But there are very many who need physical manifestations to convince them of spirit-life and spirit return. It is, then, the duty of Spiritualists to encourage physical mediums for the good of the investigating public, and to warn that public against charlatans, who take the sacred name of medium. A "fraudulent medium" is a misnomer, as much so as a counterfeited dollar. There are none but genuine dollars, but counterfeit coins. There are none but genuine mediums, but fraudulent men and women. Fraud is no part of Spiritualism. And it should be also understood that physical phenomena are only an introduction to the most profound science and most devout religion the world ever knew—Spiritualism. It is as the fossil and the mineral in the geologist's cabinet; as skull and vertebra in that of the anatomist; as fish or insect to the student of Natural History. Without them, these sciences could not be; with them, the sciences are not, till by study they yield their laws and methods. So all phenomena, mental and physical, are of no value, save as the mind of man compels them to yield those laws and principles that may be applied to daily life, and thus help to perfect the race. Physical phenomena, however valuable, are only the sound of saw and hammer in the building of that spiritual temple, which is the knowledge of Law and the living of a better life.

### Testimony to the Reliability of Chas. E. Watkins.

To the Editor of the Banner of Light:

I noticed in the *Banner of Light* of March 11th an editorial in relation to Mr. Chas. E. Watkins, which reminded me of my experience with that remarkable medium, which experience I will give to you.

I left my home in Ontario for the express purpose of seeing Mr. Watkins, and testing the slate-writing phase of Spiritualism. The round trip was about four hundred miles, and I consider that I was well paid for my trouble and expense.

I wrote five names on as many slips of paper (no one being in the room at the time but myself), then rolled each separately into a pellet shape, and mixed them up so that I could not tell one from the other; the medium then came into the room and told the name that was in each pellet; one name, that of *Thomas Mulcaster*, being an unusual one.

I had the direct slate-writing from my father, mother, sister, and Francis J. Smith. The medium broke off with his teeth a small piece of slate pencil, which was put on one slate, and then covered with another slate; he took hold of one corner of the slate, I took hold of the other corner. I held my ear to the slates

and distinctly heard the piece of pencil scratching on the slate; and in far less time than any mortal could have done it, one side of the slate was completely covered with a communication. I have had the slates covered with glass, so as to preserve the writing, and to show to those who take an interest in spiritual affairs.

While in Erie County I had the pleasure of making the acquaintance and was the recipient of the hospitality of Mr. Geo. W. Taylor, wife and family, Mrs. Watkins, and Mr. and Mrs. Crampton, at whose house the seances took place, and whom I will always keep in pleasant remembrance.

Your action in regard to mediums is kind and considerate, and I hope you will live long to defend them. The *Banner* is ever welcome, and its contents a spiritual treat.

Yours fraternally, JOHN L. MOORE.

Artemesia, Ont., Canada, March 16th, 1882.

## The Reviewer.

EVENINGS AT HOME IN SPIRITUAL SEANCES. Prefaced and Edited Together by a Species of Autobiography. By Miss Houghton. First Series, 12mo, cloth, pp. 32. London: Trübner & Co., Ludgate Hill.

There is a sphere of truth and sincerity about this volume that will commend it at sight to the good graces of every one who may take it in hand. The author's attention was first called to Spiritualism in 1859, at a private circle where the communicating intelligence disclosed two facts in her experience that convinced her that she could hold intercourse with those of her friends whom she had been accustomed to call dead. From that moment her faith never wavered, and though some thought she was too easily converted to a belief in Spiritualism, she felt that if anything was in her mind a *fact*, it was useless to doubt, and worse than vain to seek for obstacles to place in the way of its acceptance.

Assured that the subject was true, and believing that, by perseverance in a prescribed course, the gift of mediumship, possessed in a greater or lesser degree by all individuals, might be developed in her, she, with others entered upon that course, and was gratified in a short time in being able to receive communications through the slow processes in vogue at that early day of the history of Spiritualism. This volume is a record of her experiences from that date until 1870. The special form of her mediumship was drawing and painting, and its manifestations were unlimited in variety, and in many instances claimed to be produced by individual spirits, which it will severely tax the credulity of many Spiritualists even to admit to have been possible.

As might be expected, the author's long experience and her love of and devotion to the subject enabled her to witness many marvelous phenomena, and many things she records are as wonderful as any that have been made known to us. The simplest of these, she remarks, is "quite unexplainable, according to our present knowledge of physical science, and sufficient to expunge the word *impossible* from the repertory of a student of spiritual phenomena."

In October, 1868, a seance was held, at which eighteen persons were present, Miss Nicholl being the chief medium. Each of the sitters was asked to wish for fruit, the wish being in nearly every instance granted. The following were brought and dropped on the table around which the company sat: A banana, two oranges, a bunch of white grapes, bunch of black grapes, a cluster of filberts, three walnuts, a dozen damsons, a slice of candied pine apple, three figs, two apples, some almonds, four large grapes, three dates, two pears, a pomegranate, two crystallized green grapes, a pile of dried currants, a lemon, a large bunch of raisins, which, as well as the figs and dates, were quite plump, as if they had never been packed, but brought direct from the drying ground. While the wishing was in progress a lady said, "Why does not some one wish for vegetables, such as a potato or an onion?" and even while she was speaking a potato and an onion fell into her lap. A few days subsequent to this another seance was held, of which Miss Houghton says: "We felt leaves and flowers coming on to the table, which by degrees was completely covered with very large fern leaves; they were also slipped into our hands, so that none of the table was afterwards visible. Upon it then fell showers of rosebuds in every stage of opening beauty, fragrant and wet with dew. It was the most curious sound to hear the crisp buds falling like a little tinkling shower; some fell them fall on their hands, and some were slipped within the fingers without the hands being at any time raised from the table." Fruit also was brought, but not in such quantity or variety as before.

At one seance a dove was brought, said to be from Jerusalem. This the author kept eight years, when it died. During its life many instances of healing the sick were said to have been effected by a feather from its body. At another seance the ubiquitous "John King" was present, and chatted with her for some time. "He then took away my handkerchief," she says, "and afterwards brought it to me knotted up, telling me to untie it at home; and in it I found a pearl considerably larger than the one he had given me before." At a subsequent seance, about a dozen being present, among them John M. Spear and wife, all were directed to place their handkerchiefs on the table, which they did, and shortly after each handkerchief was thrown into the lap of its owner with some grapes tied up in each of them.

An interesting manifestation took place at a seance held by Mr. and Mrs. Guppy, which is described as follows: "There were a good many flowers brought, and in my hand was placed a most beautiful spray of scarlet Martagon lilies, with seven lovely Turk's-cap blossoms. By-and-by Mrs. Guppy exclaimed that there were creeping creatures about, and begged to be allowed to light the candle; and upon its being granted, there were a quantity of butterflies traveling about among us and the flowers, some of which were caught and put in a box; altogether we reckoned that there were about forty of them. Two settled on my spray of Martagons, and remained there quietly all the rest of the evening, although I expected they would fly off when I got into the open air, so I thought no more about them. However, when I reached home there was still one clinging to the blossom, and I was going to shake it off, when Ann suggested that would be a pity; so she brought me a tumbler to cover it with; but in the morning it was dead, and, to my surprise, with its wings open, as if just alighting on a flower; for butterflies generally die with their wings flat together. So I gave it a place on my wreath of everlasting as a symbol of the enfranchised spirit reveling among blossoms that fade not."

When, in 1868, the Davenport Brothers were in England, Miss Houghton attended seances



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form of education adapted to primary instruction.



The Rev. E. D. Towle, in his farewell sermon to a Methodist congregation in New Bedford, made an assault on Orthodoxy. One of his points was that, according to sound Methodist belief, Garfield had gone to hell because he did not believe in the Trinity, while Gultean would go to heaven if he repented of his crime.



## BRIEF PARAGRAPHS.

For additional editorial matter see Tenth page.

The woman-suffragists come up smiling with a brand-new bill, notwithstanding their recent defeat. Waiving all minor questions, they now ask to be allowed to vote for presidential electors, and a Committee reported a bill to the Massachusetts Legislature to that effect, on the 30th March.

**DEATH FROM POISONOUS VACCINATION.**—L. H. Ballinger, of Galveston, Texas, a prominent merchant, died March 30th, from the effects of poisonous vaccination, and Mr. Redmond, Superintendent of the Texas Compress Company, is lying at the point of death from the same cause.

The net gain to the Post Office Department during the eight years that postal cards have been in use (said to be thirteen millions) is a strong argument in favor of reducing the postage on letters to a uniform rate of two cents.

Beware of lemon-squeezers sheathed with zinc, unless you want to risk absorption of arsenic.

The warm weather on Monday thawed out the Italian nobleman, who appeared upon the street with his hand organ, and played "Spring, Gentle Spring," until an infuriated plumber came along and chased him up a back alley with a rusty soldering iron.—*Matt.*

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unraveled.

The late Professor Draper took the full photograph of the moon, as well as the first of a human face. Draper took the moon when it was full, just after it had spent its last quarter, and must have taken it for nothing.

Three separate bills are before Congress providing for a change in the postage rates, one of which reduces the rate to two cents for all half-ounce domestic letters.

Clergymen in Chicago want the cries of the newsboys on Sunday mornings suppressed. They want to make all the noise on that day themselves.—*Syracuse Herald.*

Why is a pig the most provident of animals? Because he always carries a spare rib or two about him.

A German astronomer has found a new planet. Anybody who misses any of his planets should make a note of this.—*Texas Siftings.*

**Important.** If true—Boston women have begun thanking gentlemen who give up their seats in the street cars.

Banza Mautiko is on the Congo River, in Africa. The missionaries who have labored there are much discouraged by the steadfast refusal of the natives to accept any other religion than that to which they have been accustomed. When these natives are reproved or reasoned with, they tell the missionaries, "You one kind of men, we another; what he had for you, good for us." The great difference between their theology and that of the missionaries is that they reject the doctrine of human depravity. They think they are as good as need be, and that the missionaries cannot make them any better.

The statement may seem paradoxical, but there are persons who can't sing and yet they do.

The whale to be exhibited here is sixty feet long, more or less. If stood on its head, the highest building in the city would require a special fish story for the accommodation of the whale's tail.—*N. O. Playgum.*

The reason that there are so many one-eyed women keeping boarding-houses is accounted for by the peculiar trick that so many people have of sticking darned-needles through keyholes.

**AT THE MATINEE.**  
A lovely woman thinks she's done it.  
When bleaches she her flowing tresses,  
And wears a white Guinean hood bonnet,  
And cloak on which much cats' fur hangs.—*Old City Herald.*

Mr. Robbins being a Spiritualist, and one of the directors of the Onset Day Association, did not prevent the citizens of Fitchburg, Mass., from electing him as their Mayor. A mark of progress in public sentiment—surely.

A lady went into a store the other day and wanted a pound of oblong tea. This is on the square.

The poet Whitier has written for *Wide Awake* a tender and exquisite poem commemorative of the children's love for Longfellow, and of Longfellow's death. It will appear in the May number, together with a fine frontispiece portrait of Longfellow, engraved by Closson.

In an early number of the *Wide Awake* will appear a very full illustrated paper concerning the Zuni Indians, from the pen of Fred A. Ober, the well-known Mexican traveler.

Jamaica ginger has been declared contraband by a Maine sheriff. All the traders within his jurisdiction have been notified that they must not sell the horrid stuff, as it contains more alcohol than the law allows. Catnip tea will come next.—*Eastern Argus.*

It is as unreasonable to expect good to come out of evil as it would be to take a hole to a cooper and ask him to make a bucket round it.

It is torch and go with the lamplighter.

"Victor Hugo does not," says a correspondent, "look forward to witnessing another birthday. He feels the shadow of the tomb gathering round him, but is not troubled by it. His instinct tells him, he says, that when he passes through the black tunnel called Death he will open his eyes to a higher and brighter existence, and that God will at once receive him as a *maitre companion*. Why should he not, he argues, believe in his instinct? Instinct is one of the rare things that never lie. Victor Hugo is happy in feeling that he has taught the world to reverence childhood, because the infant is a sacred being."

Henry Ward Beecher ("Orthodox") remarked recently: "That there is an eternity of conscious torment where all hope of rescue is gone, I do not believe. And God do so to me, and more too, if I ever preach that, or if I ever affirm it. For God's own sake, or for humanity's sake, I would clear God's skirts from every such aspersions."

The Comstock Societies are very anxious to control the Post Office, so that it may deny privileges to Liberal papers which are allowed to others. "These societies," says Mr. Wakeman, "are theological mobs, and their laws are theological mob laws.... All laws giving officials power to discriminate against any paper should be revised."—*The Boston Investigator.*

The Omaha Indians recently paid an eloquent tribute to the late Mr. Delano A. Goddard, who aided them to get a legal title to their lands. According to Indian custom, his name was suppressed from mention, but he was described by his deeds, which were thus held to be sufficient to identify him. Rarely are more sincere funeral eulogies pronounced than those of the Indians, and rarely are such tributes paid by Indians to white men.

An English lad of 14, an inmate of the Birkdale Reformatory, died the other day of tobacco poison. The use of tobacco being forbidden in the institution, he swallowed some which he had obtained in order to escape detection, and became very sick. He vomited two pieces of the weed, but died soon after.

It is said that the "Weeks rocket torpedo" is a dreadful invention, as it is so terrible and so sure when exploded that it will destroy the most powerful man-of-war afloat.

Women are not cruel by nature. We never heard of one thoughtless enough to step on a mouse.—*Illinois State Register.*

Ladies will do well to inspect the admirably selected stock of gloves, laces, velvets, ribbons, flowers, millinery goods, hats, busiers, small wares and fancy goods generally, offered by William S. Butler & Co., 90 Tremont street, Boston, at their grand openings. This firm has won an enviable reputation for the excellence of its goods, its courteous attendance and the moderation of its prices, and by a recent departure offers the very choicest goods in many lines to be found in the country.

## Berkeley Hall Meetings.

The transition of Longfellow was the leading subject of the morning services of April 2d. Mr. Colville's guides paid glowing tributes to the memory of the arisen poet. In the afternoon the exercises were in recognition of the Thirtieth Anniversary of the Advent of Modern Spiritualism, to which reference will be made next week.

At 7:45 P. M. a fine sacred and miscellaneous concert was given under the supervision of the proprietors, Mr. and Mrs. Marshall.

The concert given under W. J. Colville's auspices, on the previous Thursday, March 30th, was equally successful.

On Sunday next, April 9th, Easter services will be held, at 10:30 A. M. and 7:30 P. M. There will be no meeting in the afternoon. The subject of the discourse at 10:30 A. M. will be, "The Natural versus the Theological Easter," and at 7:30 P. M., "How are the Dead Raised up, and with what Bodies do they Come?" For the evening the following soloists are engaged: Mons. E. N. Lafrieh (cornet virtuoso); Prof. J. M. (violinist); Madame Bishop (soprano); Miss Georgia Latham (contralto); Signor Dominica Maggi (tenor); Mrs. Hopkins (organist). No efforts have been spared to ensure all who attend a rich musical treat. Seat-holders will be admitted as usual, but all strangers occupying a seat on the ground-floor will be charged ten cents. Gallery seats free to all. The money taken for seats will pay the musicians. The Easter offerings collected during each service will be equally divided between "The Bethesda" and the deserving poor.

A dedication service will be held at the Bethesda, 36 Hanson street, Monday, April 10th. W. J. Colville will hold no reception at 30 Worcester Square that evening. The Ladies' Benevolent Union will meet on Thursdays at 30 Worcester Square, at 2 P. M., for work. Public entertainment at 7:30 P. M. Admission ten cents for the purchase of materials for ladies' work. The Fair takes place in Berkeley Hall April 17th, 18th, and 19th.

Mr. Colville lectured in North Dana, Mass., March 28th and 29th, under the auspices of Mr. H. W. Smith (of Greenfield). He is open for engagements on week-day evenings within reasonable distance of Boston. Address him at 30 Worcester Square.

## Movements of Lecturers and Mediums.

(Matter for this Department should reach our office Tuesday morning to insure insertion the same week.)

Bishop A. Deas will extend his engagement in St. Louis, Mo., and speak for the Society there during April.

Frank T. Ripley, lecturer and platform test medium, can hereafter be addressed permanently at Horicon, Wis., care of W. H. Thompson.

Charles E. Watkins was to leave Lawton Station for Fredonia, N. Y., on the 20th ult. From thence he will go to Ashabula, O., Erie, Pa., Newark, O., Detroit, Mich., and Mason, Mich. An interest in Spiritualism is speedily awakened in all places he visits by the remarkable and convincing evidences of its truth invariably given at his sances.

Mr. J. Frank Baxter will lecture for Brooklyn, N. Y., Fraternity Sunday, April 9th, in Brooklyn Institute, at 3 and 7:45 P. M., and will at the close of his evening lecture give evidences that our spirit-friends are visibly among us.

Jennie B. Hagan spoke at Laona, N. Y., March 26th; in Mayville, N. Y., March 27th; in Music Hall, Boston, March 31st. She will be in Massachusetts till May 1st. Address her South Royalton, Vt.

Dr. J. Rodes Buchanan will speak in Conservatory Hall, Aborn street, Providence, R. I., Sunday, April 9th. J. Frank Baxter will lecture in Providence during May.

## A. F. Ackerley's Mediumship.

At the conclusion of a test-session given by Mr. A. F. Ackerley, in the parlors of Dr. J. W. Dennis, at No. 310 W. Fourth street, Cincinnati, Ohio, on the evening of Feb. 15th, 1882, witnessed by the parties whose names are hereto attached, the following Preamble and Resolutions were unanimously adopted:

*Whereas*, The genuineness of the mediumship of Mr. A. F. Ackerley for physical manifestations in the light has been called in question; and

*Whereas*, He has been denounced in Cincinnati, by certain parties unfriendly to Spiritualism, as an impostor and fraud; therefore,

*Resolved*, That having witnessed the physical manifestations in the light, in the presence of A. F. Ackerley as the medium, under the most efficient test conditions, it affords us pleasure, in the interest of the truth and in vindication of an unjustly assailed medium, to be enabled to express our deliberate judgment and earnest conviction that Mr. Ackerley is not only a perfectly genuine, but, in his phase, a most wonderful spiritual medium, and as such is entitled to the favorable consideration of Spiritualists and investigators of spiritual phenomena everywhere. It is due and proper to that Mr. Ackerley freely and without hesitation afforded us every facility in determining the verity of the spiritual phenomena evolved on the occasion above stated.

*Resolved*, That a copy of the above and foregoing be furnished the *Banner of Light* and *Mind and Matter* for publication, with the respectful request that other spiritual papers copy.

J. W. DENNIS, MARY A. STEPHENS,  
MRS. CLARA E. DENNIS, GEORGE E. GREEN,  
MISS RACHEL KUHN, E. HOWARD GREEN,  
E. S. WALKER, M. D., LIZZIE S. GREEN,  
GEO. W. RITTER, CORA BELLE GREEN,  
G. E. KIRBY, MARIE ALFORD,  
KATE KIRBY, MRS. M. E. JAMESON,  
EDWIN STEPHENS, HUGH A. JAMESON.

The *Indian Mirror*, a native newspaper, says: "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India. When educated Hindus meet, they talk English; and when they write to each other, they show a preference for English."

**STINGING** irritation, inflammation, all Kidney Complaints, cured by "Buchu-paiba." \$1 per bottle.

## SECULAR PRESS BUREAU.

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AMERICAN SPIRITUALIST ALLIANCE.

No. 41 Irving Place.

NEW YORK CITY.

S. B. BRITTON, Chairman Bureau Com.; HENRY J. NEWTON, Treasurer; NELSON CROSS, Secretary;

HENRY KIDBLE, Cor. Secretary.

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

The friends of an enterprise everywhere—all who wish well of the SECULAR PRESS BUREAU—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the success 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.

Until further notice all literary communications, excerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 194 Broadway, New York City.

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

AMOUNTS PAID IN FOR 1882.

Col. Moses Hunt (Charlestown Dist.), Boston, Mass.	\$25.00
Glad Norton, Bristol, Conn.	2.00
Chester Miller, Brecksville, Ohio.	2.00
Cash, Boston, Mass.	5.00
Mrs. H. J. Severance, Fairbridge, Vt.	2.00
C. Snyder, Baltimore, Md.	1.00
H. B. Maynard, Concord, N. H.	1.00
Mrs. Lila 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
John Martin, Ricketts, Oregon.	3.00
E. P. Goodwin, New York City	2.00
Orin Greeley, Stephentown, Wis.	2.00
W. C. Rossom, Mansfield, Mass.	2.00
H. H. Hatch, Easton, Mass.	2.00
Geo. H. Woods, Worcester, Mass.	2.00
C. W. Cotton, Portsmouth, Ohio.	2.00

## Funds Received in Aid of Charles H. Foster.

Amounts previously acknowledged.	\$27.40
A. R.	1.00
Friend.	5.00

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

For "Business Cards," see tenth page.

## Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 34th street, at 10 A. M. and 7 P. M. Henry C. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum meets at 24 P. M. William Hunt, Assistant Conductor; J. M. A. Newton, Lecturer on "Apostolic Healing," and addresses are delivered by other speakers at "Science Hall," 141 East 8th street, every Wednesday, at 7 P. M. After each meeting, music publicly and freely lends the sick poor from the platform.

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

## RATES OF ADVERTISING.

Each line in *Agate type* (twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.

Special Notices forty cents per line. Minion, each insertion.

Business Cards thirty cents per line. *Agate*, each insertion.

Notices in the editorial columns, large type, loaded matter, thirty cents per line.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon 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. A. P.

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

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. A. P.

## ADVERTISEMENTS.

ORIENTAL POTTERY.—JONES, McHUFFEE & STRATTON offer late importations of

CHINESE, JAPANESE and INDIA Porcelain, and best and modern, some beautiful cabinet specimens.

BY STEAMER "CANTALONIA," from Liverpool, we have landed 50 packages of attractive Staffordshire novelties.

COPLAND'S DINNER SERVICES, from the printed and glazed in the more costly enamelled specimens.

WEDGWOOD'S new "Fire of Clock Tea Set" of China, hand-painted, and attached to ebony tables (very salable now in the London market).

UMBRELLA RECEIVERS, or VASES, new forms and decorations, costing from \$5 to \$75 each.

DUPLEX LAMPS. Over 200 specimens, with the Hinks burner, costing from \$6 to \$125 each. Never so much in demand as now. (Every lamp sold by us is warranted).

CAMPHOR WOOD TRUNKS, just landed from Hong Kong; desirable for storing furs, woodens, &c.

CUSPADORS, Japanese, India and English; over 75 specimens, &c., &c., &c. Wholesale and retail.

JONES, McHUFFEE & STRATTON, successors to OLLIS, NORRIS & Co., 51 to 53 Federal, 120 Franklin Street, Boston.

## CEPHALINE.

No Discovery of the Age equals it.

Physicians indorse it.

The Public extols it.

It relieves Sick and Nervous Headaches at once, and prevents their recurrence. It is invaluable for Liver Troubles, Chronic Indigestion, Nervous Dyspepsia, and Constipation. It feeds the Brain and Nerves, cures Excess and Convulsions, prevents Insanity and Paralysis; always destroys for opium and stimulants; removes obstructions of the brain, insures sleep to the wakeful, strength to the feeble, and health to all Nervous Sufferers. Send stamp at once for pamphlets containing full proofs.

Buy of your druggist, if possible; if not, we will mail it, postpaid, on receipt of price, 50 cts. per box; 6 boxes \$2.50.

Address: H. F. THAYER & CO., 13 Temple Place, Boston, Mass. (2nd floor)—Jan. 11.

Mention this paper.

## NOTICE.

IN "BANNER OF LIGHT" of April 1st, 1882, was printed our full Circular, setting forth the purpose of publishing the *Engraving*—"SPIRIT DAUGHTER"—to which Circular we would especially call the attention of all interested, also to the following Circular of our AGENT.

Atoria, La. N. Y., April 3d, 1882.

NEW YORK, MARCH 1882.

THE UNDERSIGNED, being in full accord with the purpose of the *Engraving*, cheerfully consents to act as Agent for the distribution of the *Engraving* at cost, to all Societies and individuals desiring to cause of Spiritualism, at following rates:

When ordered in packages of TWENTY Engravings, with Certificates, and up to 100, as follows:

The *Engraving* of the Plain Engraving, with Certificate, and the fixed selling price, 35 cents.

India Proof, as above, each, 75 cents.

And the fixed selling price, \$1.50.

Single Copies, when sent by mail, will be charged at selling prices, viz.: PLAIN, 75 cents, and INDIA PROOF, \$1.50.

All orders must be accompanied with draft on New York City, or Post-Office Order, payable to my order.

A DEMONSTRATION, BROADWAY, NEW YORK CITY.

P. S.—Each Set Engraving of the "SPIRIT DAUGHTER" will be accompanied by an Engraving of a Certificate containing TWENTY-seven signatures of persons from various parts of the country, who testify to what they have seen at Astoria.

## THE PROGRESSIVE AGE.

DEVOTED to the Science and Ethics of a class of subjects which, above all others, are most intimately connected with the Organization, Development and Destiny of Man, together with the most recent Facts in every Department of what is known as Spiritualism.

Published monthly at Astoria, Georgia, U. S. A. Terms—Single numbers, 25 cts.; yearly subscription, \$2.50. Address: "The Progressive Age," Astoria, Georgia, April 8.

## Developing Seance.

MR. F. M. COULIN continues his *Advances for Developing Seances*, given to individuals by *Psychic Force*, which he makes a specialty, every Wednesday evening, at 8 o'clock precisely, at W. J. COLVILLE'S, 30 Worcester Square, Boston. Will make engagements for private sances. Address care *Banner of Light*, Boston.

April 8.—1st

## MRS. L. F. THAYER.

TEST, Business and Healing Medium, 45 Indiana Place, Boston.

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, \$2. 303 Stockton street. Address letters, Box 1997, San Francisco, Cal. June 4.—1st

DR. CARPENTER gives Magnetic Treatments at 219 Tremont street, Boston, Mass. Patients at a distance sending \$1 for lock of hair or photograph. I will give diagnosis free. Send lock of hair, age and sex.

April 8.—1st

## MRS. C. H. LOOMIS, Franco Test Medium

and Magnetic Physician, 501, One Night, Hotel Van Rensselaer, Tremont St., Boston, Hours 9 A. M. to 9 P. M. Diagnosis of disease from lock of hair, \$1.00.

April 8.—1st

## MISS KNOX, Test and Medical Medium, 24

Dover street, Boston. 2nd—April 8.

Wm. S. Butler & Co., 90 & 92 TREMONT STREET, BOSTON.

GRAND OPENINGS! EVERY DAY.

We have just received a Magnificent Line of

SPRING GOODS,

Embracing all the Latest Novelties in

Sash and Bonnet RIBBONS and MILLINERY PIECE GOODS.

Such as: Fancy Effects, Gauge Effects, Brocade Effects, Ottoman, Fallating, &c.

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Everything the Newest and Most Desirable. Our Assortment of

FLOWERS and FEATHERS

Will exceed any Display ever before seen in Boston, and in itself worth a Critical Examination.

STRAW GOODS.

In all Latest Spring Styles of

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An Immense Stock of the Best Goods.

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The ladies of Boston and vicinity can inspect the largest assortment in this city, among which are many most exquisite patterns, at prices the lowest ever known.

PARASOLS.

Having taken great pains in procuring the latest designs, including all that is most tasteful, serviceable or novel, we can suit all, from the cheapest to the best, in price and quality.

HOSIERY.

For ladies, misses and children. Our assortment is exceedingly fine, and cannot be matched elsewhere.

CORSETS.

The best line in New England. We have achieved the reputation of selling the best goods, at the lowest prices, and prompt to return it. Ladies only need to examine to be convinced.

GLOVES.

In these we make a specialty. We have the lowest prices, and highest quality goods, in choice makes and latest styles, an inspection and comparison of prices for which is earnestly solicited.

SMALL-WARE DEP'T.

Customers will find that this stock is complete in every particular.

JEWELRY.



Written for the Banner of Light.  
**MEETING IN SPIRIT:**  
 To Lizzie.

BY S. B. BRITTAN.

Keeping the trust, Love, at the mystic hour  
 I breathe thy name upon the silent air.  
 Above the scenes so fair;  
 While yet I wait for the power,  
 That comes in answer to my voiceless prayer  
 For thy dear presence there.

I pray in spirit for the inward light,  
 And wait not for the better life to come,  
 Where oracles are dumb;  
 The dark clouds roll away. To my clear sight  
 Comes the sweet presence that inspires my soul—  
 From the immortal goal.

I wait the glancing of the coming night,  
 To watch the light above an Angel's shrine—  
 And feel that thou art mine;  
 And morning glories, blooming in the light,  
 Suggest to me the glory of a day  
 That shall not pass away.

I see that image in the land of dreams—  
 A presence fair—within an open door  
 Where we have met before;  
 Over all the light of life forever streams;  
 And lo! we meet on the celestial shore,  
 Where parting comes no more.

New York, N. Y., March 20th, 1882.

## Berkeley Hall.

### The Sermon on the Mount, and its Ethical Teaching.

PART I.

An Inspirational Discourse Delivered by  
**W. J. COLVILLE,**  
 In Berkeley Hall, Boston, Sunday, March  
 12th, 1882.

It is good to be in the land of the living.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." *Math. v. 3.*

The Sermon on the Mount has long been considered the most important and influential sermon ever preached by a mortal man, and has been and still is looked upon as a final standard of ethical perfection by all Christians, and by many Unitarian Christians. Not only is it so widely admired in the Christian world; it compels the respect and admiration, though by no means in all cases the unqualified approbation, of the most intelligent critics of all shades of opinion throughout the world who have ever read and studied it. So broad is its catholicity, so diverse its influences, so all embracing its practical directions, that no one can possibly rise from a careful perusal of it without feeling that he has been in the presence of one of the world's greatest literary and moral masterpieces.

Looking at Jesus and the Bible from the point of view of the Free-thinker rather than from that of the Christian, it must be expected of us that we criticize rather than blindly accept the words of our text. To us, a text is a kind of suggestive motto; it affords a convenient and appropriate heading to a discourse, and, in our opinion, certainly need not always be taken from the Bible. Many of the finest sermons preached have been delivered from Shakespearean, Confucian and other texts outside of the Old and New Testaments. No doubt the time is near at hand when a Sacred Anthology will replace the Bible in the Sunday and day school, in the child's library, and also in the desk of the most liberal churches in this and other lands; but the compilation of an Anthology is a very difficult and expensive task, requiring vast research, much leisure and a vast expenditure of money, before it can be placed at a low price in the hands of the public at large.

So many million copies of the Bible have been sold that its cost is merely nominal, and it contains so many good teachings that the people will not readily let it go, though the most serious and intelligent among those whose duty it is to take charge of the young at the present day, consider that the Bible as a whole is by no means a suitable book to place in the hands of children. Much of it they ought never to see until they arrive at adult age. Much of it is to them wholly incomprehensible, and therefore entirely valueless, while more still is of a nature that gives bulk to a volume without either instructing or entertaining youthful readers. The publication of such works as Moncreu Conway's "Sacred Anthology" and Giles B. Stebbins' "Chapters from the Bibles of the Ages" does much good, as it places side by side the finest passages selected from various scriptures; but the price of these volumes is altogether too high to render them universally available, and their contents are not sufficiently diversified and satisfying to the great body of liberal thinkers all over the world, to give them such an extended sale as would place them in the market at a very low figure. If a Bible is necessary in the public schools, the kind of Bible needed is one that shall fairly represent all the greatest teachers of the ages, and so cosmopolitan and strictly moral rather than doctrinal in its nature, that it shall give no offence to any one, unless it be to those sectarians who will find fault with its omissions; while neither the Pope of Rome, Col. Ingersoll, nor any man in any position between the representatives of two opposite extremes of thought, can object to it on moral grounds.

The conclusion arrived at by most of the most advanced among religious liberals to-day is, that doctrines should be opposed rather than account of their immoral tendencies than on account of their incomprehensibility. There is so much in nature that not even the wisest can ever hope to fully understand in this life, that it is simply ridiculous for persons to denounce as false everything they fail to comprehend. Many questions must be left open, as without much greater light than we at present possess it is impossible for us to close them. We shall be confronted with the mysterious and inexplicable, so long as there is in us any room for the admission of added truth and the development of hitherto unawakened powers of research and comprehension.

In our crusade against those doctrines which we feel inclined to stigmatize as the pernicious heresies of the age, we attack only those trees that bear such fruit as assists in poisoning the moral constitution of the community; pronouncing no dogmatic opinion whatever in regard to purely speculative points of doctrine which have no direct bearing upon the conduct of life. For instance, we most persistently attack the doctrine of Biblical infallibility; not because we deem it impossible for God to write a book with his own hand, and deliver it complete into the hands of men as a sure and certain guide to everlasting happiness, but because the book for which certain men claim divine and direct inspiration is of such a na-

ture that the acceptance of every portion of it can have no other tendency than a demoralizing one. Had the Bible no words in it other than such as appeal directly to man's highest moral sense; did it advocate no course of action other than a course which, if followed out completely, would lead to the highest conceivable results, however skeptical we might be as individuals with respect to its miraculous authorship, we should not feel that if men obeyed it implicitly, they were in danger of falling into injurious modes of life; but as it is, the tendency of very much Biblical teaching is downward rather than upward; blind faith in it as a divine message will lead to a multitude of positively injurious practices. On this account, and on this account only, do we vigorously in-veigh against the theories of those who claim for it an untainted sanctity and complete divinity.

Even the teachings of Jesus are not of such a nature that they can be indiscriminately followed without deleterious effects upon society. As a whole they are super-excellent; but most decidedly are they not without some important blemishes. Whether these blemishes are due to the great Galilean teacher or to his successors, it is almost impossible for any scholarly critic to decide; as it is painfully evident that we can learn from history so very little about that great and good man, Jesus of Nazareth, that all attempts to pronounce with certainty upon the subject of his personal teachings are futile.

When speaking early last summer of the New Testament and its revision, we reminded you that no manuscripts now extant date back further than to the fourth and fifth centuries. Originals themselves are nowhere to be found; every so-called original is three or four hundred years younger than a real original would be. How excessively foolish, then, for ministers to tell their congregations that in all difficult matters they are to turn to the Bible, and let Jesus settle their difficulties for them. We may entirely mistake the meaning of Jesus. As his words have come down to us in garbled form in their English dress, they may appear quite different from what they were in original Semitic or Syro-phenician; it being most improbable that Greek was the language in which Jesus clothed his ideas, and in which his early followers clothed theirs, as it was a tongue almost as unintelligible to an ancient Jewish as it is to a modern English audience. Hebrew is the language of all others least suited by the Jews and employed by them today, in synagogues and temple services; and thus it stands to reason that many of the books of the Old Testament, of Hebrew origin, are entitled to rank as original documents, or at least direct copies of originals, the Israelites having always been most careful in their preservation of every letter and of the law.

But for the New Testament, no such claim can with any degree of plausibility be made, as the teachings ascribed to Jesus are almost identical with those of earlier Essenians, the Essenians being a recognized sect among the Jews at least 150 B. C. The Sermon on the Mount is peculiarly an exposition of the views of the Essenians, as contradistinguished from those of the Pharisees and Sadducees, who were their constant and bitter opponents. The Pharisees were the Ritualists or High Church party among the Jews; their representatives in the Christian world are to be found principally among those who keep a great number of festival and fast days; who pray in stereotyped language at regular and frequent intervals; who like to see the altars of churches adorned with flowers and lighted candles, who attach great importance to sacraments and priestly vestments; who, in a word, value ecclesiastical pomp more highly than anything else. It does not appear that Jesus directly rebuked them for their simple love of ceremony, as a cultivation of art can never do harm in and of itself. What he attacked was their dastardly hypocrisy, the moralities they hoped to atone for by the use of long prayers, which, proceeding from no real desire to do good, were characterized by the great teacher as "vain repetitions." When teaching in parable, as was his wont, when speaking to all save a few initiated ones, Jesus satirizes and condemns the self-righteous Pharisee who goes into the temple to tell God how good he has been, as though the Infinite needed to be reminded of the virtues of his children; while, without approving necessarily of the conduct of the publicans (the tax-gatherers), who were often extortionate and unmerciful, he says that a poor publican who is conscious of wrong-doing and feels his need of mercy is on the road to amendment and in a far more justifiable frame of mind than the ceremonialist who attaches infinite importance to religious forms and cares little or nothing for inward purity and good will toward his neighbors. The Sadducees were the secularists or skeptics among the Jews; they denied the resurrection and questioned there being any conscious future for man after the death of the body.

These two contending sects, both powerful and lovers of money, were constantly at war with each other, the Pharisees representing ecclesiastical tyranny, and the Sadducees the aggressive force of a worldly and selfish materialism; while the Essenians were the spiritualistic party, attaching supreme importance to the soul, and almost utterly disregarding the wants of the body. They were like separations in the ray of light into three primary colors, divided and antagonistic the one to the other. They were like men who would declare in favor of blue being the only color of light, while their opponents maintained on the one hand that all light was red, and on the other that it was all yellow. Theological disputants are like men who limit existence within the compass of their knowledge of it. They have each and all got hold of some truth, established some fact, but their ray of truth is only a fragment of the entire beam, while they mistake it for the centre of the universe around which every planet and soul must revolve. There is a residue of truth in every conception of life and duty. No theories are pure fiction, but the reflection of realities in their true form and size is due to a perfectly pure and untroubled condition in the reflecting medium. Human imagination and fancy are too often like troubled streams; like blurred mirrors; like darkly-painted or ill-washed windows; hence the facts of nature are distorted, and but very partially beheld when they reach human vision.

The Pharisees were proud-spirited; they had a high idea of their own importance, and carried ceremony to a ridiculous excess; their errors and weaknesses were legion; and yet, if we will carefully investigate the groundworks of their faith and conduct, we shall find much in their system to admire; its perversions and exaggerations alone need to be shunned. Their high estimate of themselves was only an evil when abused and carried to an extreme. "Blessed are the poor in spirit" can be so in-

terpreted as to make of the beatitude a veritable curse. The Essenians without doubt obeyed it often too literally, and carried the practice of self-disregard to an unwarrantable extreme. Self-respect is the one thing above all others a boy or girl needs to maintain when he or she leaves home to mingle with the busy throng in the outer world. "Never forget the respect you owe to yourself," is the parting monition of the wise parent to the departing child. Loss of self-respect is the loss of that which alone buoy up many a sorely-tried and grievously-tempted man or woman. Never do anything of which your own conscience is ashamed. Never commit the worst of all sins, the sin against your own sense of right. It is possible to outrage the laws and customs of society, and yet not to degrade oneself in one's own estimation. No matter how grotesque, erroneous or injurious certain of your acts and words may be, if you feel that you are doing right you may be in the abstract ever so wrong, but relatively you are right because you are doing what you believe to be right. Ignorant you certainly are, needing the discipline of unpleasant consequences following upon your misguided actions to extricate you from your present slough of ignorance, and lift you into realms of higher knowledge, but criminal you are not. Fanatical and insane you may be, but criminality is the condition of violating one's own sense of justice.

Anything but poverty of spirit is needed to stem the tide of ignorance and wrong flowing so swiftly and powerfully in the society of to-day. Positive, strong-willed, noble-minded, high-spirited men and women are needed to cope with life's manifold difficulties and dangers. Those who are by nature psychologists or mesmeric operators are in duty bound to exert their positive will-force in the elevation of society. We have no right to refuse to use our power to rule, as if we do not exert our force for good, others will be sure to appear who will not hesitate one moment before they exert theirs for evil. Have you ability to sway others? Can you readily use your power to influence your weaker brethren? Hold not back one instant from the exercise of these wonderful and occult powers with which you are by nature, and also, no doubt, by culture, endowed. The just use of psychologic power is its exercise, as a strong arm thrown around the weak and unwary, to save them from falling into the trap set for them by the vicious and selfish. Exert your strength, use your influence on the side of right. The mesmeric control of a sensitive by a powerful operator will often rescue from the tyranny of the wicked many a tender and susceptible person who would otherwise fall, body and mind, into the clutches of the destroyer. Have you a friend who is easily influenced to take strong drink, who is readily led to frequent haunts of dissipation? Do you see that other wiles are leading him downward into an abyss of woe? and shall you, idly and irresolutely, stand by and see the wrong consummated, and your friend disgraced? Certainly not; such conduct would be perfidious at your hands. Your brother's soul will some day be required of you; exert your force to enable him to withstand the powers of evil.

The very same psychologic sway exerted by the strong over the weak which leads to moral, mental and physical degradation, which underlies obsession and insanity, is the sole cure for the evil which its misuse has caused. Are there any among your friends who are afflicted by reason of their subjection to the wills of others in or out of the flesh? They can only be dispossessed of these torturing controls as they fall into the hands of beings on a higher plane of spiritual development, whose higher life will come in as the stronger man, to drive the strong usurper out of the castle of the poor victim's organism. Will-power in medicine is to supersede every agent lower than the direct force of soul itself. In surgical operations it is to be un-failing, and always a healthful and invigorating substitute for every kind of anæsthetic. In government, in the State, the school, the home, it is to supplant every species of brutality, and is, in a word, to be the one great lever, lifting mankind into a realm of being where mind and not matter is the acknowledged deity and master. Poverty of spirit, then, if it signifies irresolution, cowardice, or the absence of sufficient moral courage and confidence in one's abilities to insure success in a righteous cause, is decidedly reprehensible, and by no means consistent with the general tenor and actions of the great man whom the evangelist says pronounced it blessed.

Let us look a little more deeply into the matter; pride, arrogance, haughtiness of spirit, were the great vices of the age. One extreme always leads to another. Irrational atheism is to-day the reaction from unreasonable superstition. Everywhere one extreme needs to be counteracted by its opposite; and thus, before the forces of nature can attain to equilibrium in the human body or mind, it is often necessary that they should show signs of being in an extreme state directly opposed to the extreme from which they are being rescued. Many things are valuable as medicines which are injurious as foods and beverages. Tobacco is an instance of this. Unlike alcohol, it is not manufactured through a perversion of natural products, having each a known and legitimate use; it grows, and is, as the Mormons assert, a remedy for diseases of the horse. It has also curative properties applicable to other creatures, man included. The general consumption of it as habitual among Americans, Englishmen and others is, however, a fearful curse to many a nation. Everything that grows has its work to do; its work, however, is often terribly misunderstood, and sometimes willfully; as the temptation to pander to morbid appetites is in most cases immensely strong. The emasculatory practices of the Brahmans, the disrespect shown to the body by many philosophers of Greece, and notably by the Essenians, the utter lack of importance attached by many religious fanatics to all material means of thought, these things are in themselves abnormal states of feeling and action. If they became prevalent among all classes of society their effect would be disastrous to the progress of the world. To take a vow of chastity, to live a purely celibate life, may be quite the correct thing for a few people to do; but if Essenan and Shaker modes of life became universal the human race would soon die a natural death.

All extremes are injurious except in the sense of correcting their opposites, and giving the pendulum of human thought a reactionary swing. A great deal of New Testament teaching is simply reactionary; it was a corrective of the vices of the times, a strong purgative, a powerful medicine; its letter killeth in many instances, but its spirit giveth life. And what is its spirit? Not its words, but its motives. A clergyman said to us the other day, "If you were in a difficult position, not knowing how to

act for the best, would you not go to the Bible and seek information from its pages concerning the action of Jesus in a similar situation, and if you could find any text advising a course of action by proclaiming it his, would you not feel it your duty to act in the way there recommended?" Our answer to him was: "We should not find it necessary to act as you propose, as the probabilities are that the evangelists have omitted many of the most important actions and sayings of Jesus, owing to the inability of a lesser mind to do justice to a greater. No doubt their hero was greatly their superior, and it needs an equal to faithfully portray any character. Again, we must remind you of the doubtful authenticity of the oft-translated text; and thirdly, we must express our decided conviction that it is not our duty to follow any man blindly, but to seek individual light through the mediumship of our own consciences. However, we gladly and thoroughly make this concession, after having somewhat strongly assailed your position: we are willing to do exactly as we believe Jesus would have done, and would wish us to do under the circumstances, and that is, to call no man master, to follow no one's lead, but to act according to the dictates of conscience in all things; thus we can follow Jesus, and indeed every great teacher, in the true sense, by obeying his injunctions in the spirit, even though our opinions, actions and convictions may be widely divergent at times from his." Our clerical friend said no more, but seemed tacitly to consent to our position.

To apply this view of duty to our text this morning, we find ourselves compelled to stand on new ground, ground never set foot upon by distinctively Christian exponents of the Sermon on the Mount, compelling us to ask a question entirely foreign to that asked by the churches of Christendom, viz.: Is poverty of spirit advantageous or detrimental to the best interests of modern society? not, did Jesus pronounce it blessed or otherwise? If, as a tree judged by its fruit, it stands the test, and approves itself to our highest judgment, then let us enlorge and cultivate it. If its fruits are not conducive to the highest welfare of mankind, even though Jesus did recommend it, we are bound to spurn it, and in so doing are closely conforming to the course of action pursued by this same illustrious reformer who repealed Mosaic commands, even though claiming to fulfill the law. The law of God is not written on tables of stone, or on parchment scrolls. Human nature is God's Bible, every child being a new edition of the sacred volume, constantly emanating from the divine press. If poverty of spirit, irresolution, a too mean value set upon one's talents and influence be an evil, docility of spirit, humility, tenderness of heart, compassionateness, and above all, purity of spirit, is the great unfailing source of good to the world. And this is what Jesus and all really great teachers have recommended and practiced, except in moments of bitterness and wrath when they have, unfortunately, set aside their own counsels and shown anything but loveliness of spirit, displaying beyond righteous indignation against wrong, earth-born impetuosity and the ordinary weaknesses of humankind. Jesus was at times, as he is represented to us, the reverse of that which he tells his followers to be. His conduct often was anything but gentle and forgiving; clearly showing how hard it is for any man, however great, to live up at all times to his loftiest conceptions. His ideal was so high that he frequently failed to reach it. His faults were very natural, but to imitate them because they were his would be the height of folly. We have very little reason to complain of Christians for carrying out the law of non-resistance too far, as a more bloody history has never been written than the history of Christianity. If Jesus did tell people to resent no injuries, he really went too far, as the amount of resentment shown toward all who oppose them is the crying sin of this people, and indeed of all others.

To judge correctly of the teachings of any man or school of thinkers, we must judge of a teacher not by his exceptional so much as by his general utterances. A little further on, in Matthew, fifth chapter, we find the beatitude, "Blessed are the pure in heart, for they shall see God." Purity seems ever to have been the one great feature in the life of the Nazarene. Intellectually, scientifically, philosophically, he may be open to criticism, but his pure morality of life and teaching seems beyond cavil. He was virtually and thoroughly a moralist, and while a correct translation of an old Greek word in a comparatively ancient manuscript may not justify our substitution of the word pure for poor in the first beatitude, we shall decidedly take the liberty of telling you that the universal testimony of the ages is in favor of its substitution in a permanent beatitude. In addition to this all-expressive adjective we might add many others, humble, loving, kind, without conveying any dubious meaning.

Experience has ever, and will ever, testify to the great need of purity and kindness if we are ever to reform the world effectually. Belligerence has had its day, having been weighed in the balances and found wanting. Civilized man is everywhere endeavoring to banish warfare and rule by love rather than by fear. The resistance of injuries in a spirit of harsh resentment is the one awful blight which destroys the progress of civilization everywhere. Any titer can fight with tooth and claw, and if only physically more powerful than his adversary, can easily slay him. Wars have cost the nations so dear that the experience humanity has had in fighting has led to the expression of a general desire for the abolition of the sword, by the really great men and women who represent the highest moral and intellectual strata of civilized society. To fight with the body and with cruel weapons, is to go back to the darkness of savage nations, to employ the only methods possible among barbarians. The resentment of wrong in the spirit of spite and retaliation, is to add fresh fuel to an already fierce and destructive fire. To fight an adversary is to place yourself on a level with him, not above his plane. We do not tell you that outwardly in this life all virtue is rewarded, and vice punished; we do not hold out to you the possession of the earth as the reward of your meekness, but we do proclaim that an approving conscience, that inward satisfaction, and that certain bliss and even glory in the hereafter, is the inevitable result of a cultivation of true charity. If you abstain from animal and savage methods of defense, if you do but encourage the soul and mind to give you their aid in all extremities, cool-headed, kind-hearted, superior to your adversaries in every mental and moral sense, you will put to shame and eventually triumph over a whole race of pugilists. Maintain your self-respect, defend the right, but defend it as an intelligent creature, possessing spirit and intellect, should. Leave pugilism to your moral

inferiors; and as you seek only to control evil, as you overpower it with love, will you find, growing within you here, a true kingdom of heaven, which will live and grow within you in all future spheres.

It is quite common for Materialists and others to decry New Testament ethics without even putting the teachings of the hero of the Gospels to the test. Our course of argument is ever to point out the unwisdom and futility of an opposition founded upon simple bias, or the exhibition of party spirit. We cannot agree with the Christian, because he takes everything for granted, and advocates a course of action solely because his Bible, his Christ or his minister advises it. Equally radical exception must be taken to the action of those critics who belligerently denounce what others affirm, simply in the spirit of blind antagonism. The Bible is shamefully abused by two classes of people—the one its sworn friends, who foolishly defend it, and the other its spiteful adversaries, who condemn it without reason. Nothing can be more frightful than the conduct of the Christian church, in the days of its undisputed power, toward all who differed from it; but nothing can be more inconsistent with the Sermon on the Mount than this same reprehensible behavior. In this hostility toward every innovator, in this intolerance manifested to every reformer, the Church has not followed its reputed head, but has, on the contrary, imitated those who persecuted him and finally put him to death.

If there is anything puerile and fanatical in the command to turn the other cheek to the smiter when one is smitten already by his cruel blow; if it is mere fanaticism to travel two miles without object when coerced into traveling one by an enemy, the sin of the times and the peculiar vice of the Christian church has certainly not been due to a following of any such precepts; for it has resented real and even fancied injuries, to the extent of burning heretics at the stake because they refused to yield to it; it has lowered itself in the eyes of all humanitarians, and formed its own coffin. If we were to live up to the ethical teachings of the Christ, we should have to do exactly what his reputed followers as a body have never even tried to do, and we should be imitating in some way those whom all true men and women are unanimous in lauding as highest examples of yet attained human perfection. Gautama Buddha, the saintly hero of Edwin Arnold's "Light of Asia," was a remarkable type of utter self-abnegation, and we may even add, without irreverence, fanaticism. By fanaticism, as here applied, we mean a following out of one idea somewhat too exclusively. His conduct to his father and beautiful young wife whom he had married but a short while before, to whom he was devotedly attached, and who loved him passionately in return, was not conduct we could invite any young husband and dutiful son to imitate. His leaving the palace by night, causing the direst grief to his family, was certainly an action which, with our light, we cannot possibly approve; and yet, who can fail to behold in the great renunciation anything short of the intensest agony of a loving heart to relieve human woes by sharing them and taking upon itself, as far as possible, the burdensome weight under which others were breaking. The example is not to be found in every word and act of a man, however great, but in the consistent purity of motive which lent a charm to deeds which, issuing from another fount, could only have been looked upon with unequivocal detestation. We must learn to admire real greatness in heroes, and leave off foolishly looking up to fallible men as perfect patterns after whom we are to copy in all things.

It is reported of this same Buddha that in one of his lives preceding his last incarnation, when on his travels, he met a starving tigress surrounded by a brood of famishing cubs. Her breasts were dry, her bones had almost pierced her skin; he could have escaped with his life and let her and her little ones perish, but his love, even for a beast, was so great that he let her devour him, and thus, according to belief of those who believe in the transmigration of souls, prepared himself for a higher existence when next he appeared on earth. The example set by such a legend is not one we could advise anybody to follow, as, if there is ever a tie between human and animal life, surely the lower should be sacrificed in preference to the higher. If a burglar invades a man's house in the dead of night, when his wife and children are securely sleeping, and the only way to protect them as well as himself is for him to shoot the marauder, the act can scarcely be called a murderous deed, as it is a deed performed to save several lives from destruction.

We should not ourselves advocate such utter disregard of the instinct of self-preservation as that manifested by some who would allow others to ride over them without offering any resistance; but save in extreme cases we most emphatically express our sincere and ineradicable conviction that to the loving, the gentle, the docile, the unresisting, belong the victor's crown and palm. Let us try to be humble, gentle, and above all, pure in spirit, and then will our conduct to friend and foe alike be a living exposition of that divine love, the lack of which in modern society makes everybody afraid of his neighbor, and causes the expenditure of money, time and strength in the erection and support of jails and penitentiaries—forces which, in the coming kingdom of heaven on earth, will be utilized practically in inducing and maintaining a social state in which crime will not exist, as men obey gladly the laws they have learned to love.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Those whose spirits are pure and loving, destitute of pride, those who love truth supremely, and their neighbors as themselves, have here and now established and entered into a kingdom of heaven, and for them the death of the body, whenever it occurs, will mean nothing more dreadful than freedom to enjoy a well-merited kingdom.

[From the Cleveland (O.) Leader, March 20th.]

### In Memoriam Will F. Hunt, of New York.

On motion of Mr. Thos. Lees, the following resolutions were passed at yesterday's session of the Children's Progressive Lyceum, which meets every Sunday in Weisgerber's Hall:

Resolved, That we send to the *Banner of Light* our co-worker, Will F. Hunt, Assistant Conductor of the New York Lyceum, in obsequies to natural law, passed to spirit-life February 14th, 1882, while yet in early manhood; be it therefore

Resolved, That we recognize the loss of a staunch worker in our ranks, tender our sincere condolence to his bereaved parents, whose loss he was, and mingle our united sympathies with the officers, leaders and scholars of the New York Lyceum, fully realizing the loss they have sustained in his removal from their midst, he having been long an active co-worker with them, a genial companion and a beloved associate.

Resolved, That these resolutions be published in the *Leader* and *Herald* of this city, and the *Banner of Light* of Boston, and that copies be sent to the surviving parents and to the Lyceum he loved so well in earth-life.

WILLIAM S. HATCHER, Conductor.

CHARLES WATSON, Secretary.



## Pearls.

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

## THE BRIGHTER DAY.

We will come to you in sadness,  
Whispering of life's morning gladness.

There is not a moment without some duty.—Cicero.

## AGE OF MANHOOD.

Why grieve that time has brought so soon  
The sober age of manhood on?  
As idly should I weep at noon  
To see the blush of morning gone.—Bryant.

Those who think that money will do anything, may  
be suspected of doing anything for money.

## ANGEL FORMS.

In the shadow and the stillness  
Angel-forms may come and go,  
While their gentle, silent footsteps  
Fall as soft as flakes of snow.  
Pure in heart and pure in spirit,  
They inherit Heaven above,  
Yet they come in boundless kindness  
To enfold our lives with love.  
—Miss M. T. Shelhamer.

Few spirits are made better by the pain and languor  
of sickness, as few great pilgrims become eminent  
salts.—Thomas à Kempis.

## "EMIGRANT."

"Dead he is not, but departed—for the artist never  
dies."

Like a traveler he has passed  
To the dreamland of land and sea,  
Wondrous poet; now thou hast  
Met the mighty of the past,  
Learned the future's secret vast,  
Proved the truths thy songs forecast.

Thou art gone—thy songs remain;  
When we hear their sweet refrain,  
Listening to familiar strain,  
Thou wilt dwell with us again;  
Thy renown shall time retain,  
Fame is like white wings wane.

On the earth our saintly seer  
Gave his thoughts to brighter sphere;  
Now that heavenly things are clear  
To his thoughts are with us here.  
Poet! words thy name reverse—  
Nations mourn around thy bier.  
—Charles I. Duncan in Transcript.

A word that has been said may be unsaid; it is but  
air. But when a deed is done, it cannot be undone,  
nor can our thoughts reach out to all the mischiefs  
that may follow.—Longfellow.

## COLLOQUIAL NOTES.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

The stranger, speaking of Spiritualism, said:  
"It is rather dying out, is it not?" I replied  
negatively, and with emphasis; but before I  
write out the substance of it, I will briefly give  
the circumstances that led to this colloquy: On  
a late Sunday afternoon I met by appointment  
two men from the South; one was an old friend  
that I had not seen for some years, the other  
was a stranger. We attended to the business  
that had brought us together, and that being  
over, we had a few hours to spend socially be-  
fore the cars would leave, when they would re-  
turn home; and the social period was intro-  
duced by my old friend saying, "Are you still  
a Spiritualist, Mr. Wetherbee?" I said  
yes, adding that I still believed, also, that it  
took a hundred cents to make a dollar; this  
was a pointed way of saying that once a fact  
was a fact forever. The stranger, noticing my  
reply, said he had heard but very little of Spir-  
itualism of late years, and then asked the ques-  
tion that I have mentioned, "It is rather dying  
out, is it not?" I replied that it was never  
more alive or extended, or numbered so many  
who took an interest in it as to-day; it is  
everywhere—in the church and in the world,  
either expressed or understood. Scratch the  
community most anywhere, and below the skin  
you will find it spiritual. I speak of its religious  
thought; and the expressed belief is enormous-  
ly large, also—never larger than at the present  
time. "It surprises me, Mr. W., to hear you  
say so; I saw a great deal of it," said he, "a  
dozen or more years ago; I think the whole  
family of which I was a member was interest-  
ed. We used to sit at the table and get the  
manifestations, sometimes every evening in the  
week; we used to enjoy it, and it was for quite  
a while one of our regular evening amuse-  
ments; but it seemed to amount to nothing,  
and we gradually got tired of following it up,  
and in time it passed out of mind and out of  
the minds of the other people that were once  
as interested as we were. I hardly ever hear  
anything about it now. To be sure," said he, "I  
have been very much absorbed in my busi-  
ness—have thought of but little else." I told  
him I was not at all surprised. I had known  
of several such instances, and their withdrawal  
as factors for their amusement, under the cir-  
cumstances as he had stated them, had a very  
human look. There is something besides amuse-  
ment in this world; and when sensible spirits  
manifest, and the fact amuses but does not in-  
struct nor make the proper connection that  
the fact suggests, a provision of man's future  
state, they do as you and I would do—retire  
and wait for death or some affliction, and then  
appear and find, perhaps, a more rational hospi-  
tality. My experience warrants me in say-  
ing that the spirits, in a very marked degree,  
act on the principle of the Scripture proverb,  
"Cast not your pearls before swine, nor give  
that which is holy to the dogs."

My friend and the stranger both got very in-  
terested, and had there been time enough and  
the conditions right, we could have gone to-  
gether and have seen a little of what was going  
on in this good city under the head of Spiritu-  
alism; as it was I gave them a running sketch,  
and now, in writing it out, I must curtail that,  
to make the colloquy readable. It was rather  
a surprise to this "know nothing" gentleman  
to learn of the many meetings of Spiritualists  
every Sunday in this good city. Conspicuous  
among them was Mr. Colville's, at Berkeley  
Hall, with his auxiliary meetings during the  
week, who, by the way, is one of the most re-  
markable mediums we have. Mr. Colville the  
man and Mr. Colville the trance-speaker, con-  
trolled by learned dignitaries "over the river,"  
are two very different characters, and that fact  
alone makes him something of a phenomenon.  
He seems to have come to the front as if for  
the purpose of convincing skeptics that there is  
a royal road to wisdom that puts colleges and di-  
vinity schools quite in the shade. At Eagle  
Hall also are packed meetings three times every  
Sunday, conducted by Eben Cobb, and the over-  
flow is often as large as the gathering that  
listens to the various speakers and the medi-

ums with their platform tests. The "Ladies'  
Aid Society" also has very interesting Sunday  
meetings of a similar character to those at  
Eagle Hall. There are also other well attend-  
ed but smaller meetings. Then there are the  
two Children's Lyceums, which, besides being  
attractive Sunday schools, do their duty as Sun-  
day meetings, also, for they both have an adult  
congregation interested in the institution, and  
generally there are speakers present about  
every Sunday, to take part and thus give variety  
to the general services. It is very evident to  
an intelligent looker-on in this Venice that the  
spiritual movement shows no signs of fading  
out, but that, on the contrary, it has come to  
stay and probably to reproduce the foreworld  
again in religious matters, and our stranger, I  
feel very sure, began to think so, too, for he had  
been well recommended to me, and I to him, as  
a reliable man, and though honest in supposing  
it to have been one of the "lost arts," he began  
to feel that he must have fallen into the shadow  
himself, though the sun of spiritual thought  
was elsewhere shining all the time.

It was my pleasure, besides informing him of  
the more public expressions or manifestations  
of our thought, to give him some idea of what  
was going on in the more quiet way in private  
life and home circles, but as I am only now re-  
producing enough of this colloquy to make a  
readable article I will not go into such details.  
I had had some experiences, and they, for good  
reasons, interested both of these individuals  
very much by their unmistakable spiritual  
source, as well as adding to the general testi-  
mony that I had made no weak assertion in be-  
half of the cause. As experiences interest the  
general reader, at least quite a number have  
autographically told me so, I will not per-  
haps be out of order to mention some of them  
here. As my old friend was no stranger in  
Philadelphia, and I having made a connection  
with some of my spirit-friends through Mrs.  
Katy B. Robinson, of that city, in a very ac-  
cidental manner, I rather extended my experi-  
ence out of Boston, and from the circumstances  
strengthened my testimony with the man I was  
talking with, as well as the special line of  
thought between the spirits referred to and my-  
self.

The fact that I refer to I can make perhaps  
more intelligible by simply stating it, without  
attempting the colloquial form. Our veteran  
friend Hazard, in a late letter from Philadel-  
phia which was printed in the *Banner*, spoke of  
a sitting he had with the medium, Mrs. Robin-  
son, where a spirit who declined to give his  
name sent a message to John Wetherbee, brief-  
ly stating it. I understood it perfectly well—  
better probably than those present did. It was  
in substance the same message that the spirits  
had given me through Mr. Emerson, a Man-  
chester medium; probably the same spirits,  
and at about the same time, or week, making  
it look as if they wished to be impressive as  
well as prophetic, and so took that indirect way  
of endorsing themselves. At about that time,  
also, the same spirits, through Miss Shelhamer,  
at the *Banner* circle, sent me the same mes-  
sage, in a manner clinching the three as  
identical in source; and the three mediums  
knowing nothing of the fact. I wrote out to  
Mrs. R., whom I had not seen for over a year,  
for particulars referring to Hazard's letter in  
the *Banner*, and I got a reply, also a message  
from "White Feather," one of her controls,  
which was a most excellent test; this and the  
message referred to a business matter—so it  
would not be in good taste to go into details  
in this article; only to say it is another con-  
vincing proof to me of the interest in and  
knowledge that spirits have of our mundane  
matters.

I interested these people very much with  
some of my experiences with the spirits through  
Miss Shelhamer. I have spoken of them at  
length in the *Banner of Light* at the time, so I  
need not refer to them now; but this triangular  
connection of which I have spoken gives me the  
opportunity of saying again that she is a very  
remarkable medium, and very few equal her;  
and I consider the Message Department of the  
*Banner* an important adjunct to that valuable  
and well-conducted spiritual paper; and if the  
spirits are ever factors "in shaping the ends"  
of our worldly affairs, I have no doubt they are  
more or less "the power behind the throne" of  
this same *Banner of Light*. I had almost forgot-  
ten to say that the message by Miss Shelhamer  
was from her control, Loteta, who described my  
grandmother with exactness, giving her name  
and spoke for her, mentioning others that I  
knew, and the facts that the same spirits through  
Mrs. Robinson gave, of which I have spoken,  
and I am very sure, first, that the medium  
did not know my grandmother, or the facts  
referred to, and under the triangular cir-  
cumstances I have no hesitancy in considering it  
what it claims to be, a message from my de-  
parted friends.

I had had one or two sittings lately with me-  
diums, and the details of those experiences in-  
terested my two friends very much, and they  
were both fresh and impressive. I don't attend  
so many as I once did, I am too busy, and I  
need none to convince me of our having an in-  
telligent spiritual environment; and then again,  
I am getting to feel more and more that we are  
all mediums more or less, and the impressions  
that bolt into our minds seemingly as part of  
our mental make-up, are as likely to be the sil-  
ent voices of the departed as to be self-organi-  
zed. In the coming years we will understand  
this better than we do now. At this point of  
our colloquy, my remark called out a state-  
ment from the man I have spoken of as the  
stranger, which was proof positive that he had  
impressions that were supermundane, and my  
faith and my experience, and the philosophy I  
suggested, cleared up some things in his mind  
that had been mysterious, and I have given him  
the charm or cypher that will unravel some of  
his mental snarls, and when he gives the proper  
attention he will find himself mediumistic, and  
that probably a dozen years ago, when these  
things were an amusement, he with his family  
had mediumistic power, that for good reasons  
grew faint and faded out, and he thought the  
whole subject had faded, when it was only his  
closing the blinds, making it night to him,  
when it was day to that part of the world that  
let the light shine into their clay tenements.

One of these experiences was with Mrs. Jen-  
nie Potter. It so interested these friends that  
they were almost tempted to stay over and see  
this lady. On the occasion that I have referred  
to, I called, and told the person who came to  
the door that I wanted to see Mrs. Potter. She  
said she was the person. I did not know her,  
nor she me. I proved that beyond a peradven-  
ture during my sitting. I had one of the most  
satisfactory sittings I ever had. My daughter  
and sister came; my brother also; with their  
full names and circumstances; my father, also,  
as well as two old gentlemen that so often  
everywhere come to me, that their unseen pres-

ence can hardly be tests, but are so closely con-  
nected with me that no spirit can assume to be  
them without detection. My daughter, also,  
would hardly be a test without collateral evi-  
dence, as some of my surroundings are pre-  
sumably, but not necessarily, known, and I  
think were not in this case; but this daughter  
spoke of her Aunt—and her Cousin Fanny;  
and that the latter came with her grandfather,  
naming him; which not only established the  
genuineness of the communications, but en-  
dorsed the daughter and sister also, when there  
was a possibility that the latter two might have  
been known in my connection; but even then  
that would be straining knowledge, and I only  
mention the fact for the reader to understand  
that I do not lose sight of the possible, even  
when I think I am dealing with the departed.  
The spirits, through this lady, also seemed to  
understand my business as well as I did my-  
self, and substantially conforming to what I  
have spoken of as the triangular test. I wish I  
could feel it to be as proper to go into the de-  
tails as it did for me to enlarge upon it in this  
colloquy; but a writer has to be discreet, or the  
details might look like a job; and besides, de-  
tails of a personal nature, though pleasant in  
conversation, are rather dry in reading.

I had been at Mrs. A. L. Pennell's, also; she  
seems to be a new medium in this city; this was  
at a reception or third anniversary of her me-  
diumship, where some mediums and friends  
were gathered. There, also, I got well paid for  
my attendance by the communications I re-  
ceived, as well as other matters of interest that  
made up this somewhat festive occasion. I used  
it in this colloquy as one of a multitude of sim-  
ilar gatherings; seems to me a week never  
passes over without one or more of the kind tak-  
ing place, and, in that small and social way, is  
a very large straw that shows the tendency to  
vituality and interest in the cause that, two  
years earlier, or at the beginning of this collo-  
quy, the intelligent stranger thought was rather  
dying out, but now as the hour was ap-  
proaching for him and his and my friend to de-  
part southward, he had altogether a new view  
of the subject. I don't claim to have any great  
psychological power, but I am sure I wholly  
changed this stranger's opinion; but that, to  
some extent, was due not particularly to the  
facts of my experience, but because some of  
my facts fitted his own experiences, or that it re-  
quired my known quantity, speaking in the  
language of algebra, to find the value of his x,  
or unknown quantity.

It is astonishing what an illuminator Modern  
Spiritualism is, not only in its prevision of the  
future life, but it is the skeleton key that un-  
locks more of the mysteries of mind and matter  
than all the schools in Christendom can with-  
out it. I may not be a choice specimen of ore  
from the vein of Modern Spiritualism, but, such  
as I am, I can say, what Blair said of friend-  
ship: Spiritualism, I owe thee much.

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BOSTON, SATURDAY, APRIL 8, 1882.

IN RE MRS. CRINDLE-REYNOLDS.

To the Editor of the Banner of Light:

As great difference of opinion exists among Spiritualists equally intelligent, honest and truth-loving regarding the phenomena occurring in the presence of Mrs. Reynolds, who is alleged to have been repeatedly exposed while in the act of perpetrating fraud; and as I have put myself on record, both before a public meeting held in Brooklyn and in the columns of the journal *The Two Worlds* formerly edited by me, as conceding her probable complicity in imposture, will you permit me to make through your paper a frank statement of some observations since made by me in her case, together with some of the conclusions to which these observations seem to point?

On the evening of February 20th, ten days after the late "exposure," Mrs. Newton and myself were invited by Judge Nelson Cross, of New York, to attend a séance given by Mrs. R. at 555 Sixth Avenue, in that city. We found assembled fourteen or fifteen ladies and gentlemen, of whom only Judge Cross and Mr. Pratt were known to us. At the outset, Mrs. Reynolds insisted on being thoroughly examined by a committee of ladies before entering the cabinet, declaring that, for her own protection, she would not again sit for phenomena unless this was done. Mrs. Newton was asked to be one of this committee, and consented. While the examination was going on, I, with others, made a thorough inspection of the corner of the room before which a curtain was hung to serve as a cabinet. It is needless to say that no paraphernalia, nor place of possible concealment for any, was found; there was no passage into another room, nor trap-door through the floor; and the ladies reported that they had made most thorough work in their investigation, with a like result. Of course Mrs. R. was carefully watched until she went behind the curtain to prevent her obtaining anything from confederates. Mrs. R.'s outside dress was of dark maroon color.

As usual, in a few seconds after she passed into the cabinet at one side, a form in white, with bare arms, appeared at the front of opening, holding the curtains apart for a moment. Next, the curtain at the left side, near which Mrs. N. sat, was drawn slightly aside and a form draped in figured lace reached forth an arm to Mrs. N., throwing one end of the lace veil over her head, and taking her hand. She noticed that the hand and arm were more plump and round than those of Mrs. Reynolds, and gazing up at the face recognized what appeared to her the unmistakable features of an old and intimate friend of former years. She asked, "Is it?" when a quick affirmative response was made by raps, and the figure seemed greatly agitated by emotion. The hand then reached toward myself, and, on stepping near, it was laid gently on my head. But the agitation seemed to increase, as manifested by trembling and rapid breathing, and before I was able to obtain a clear view of the face, the figure disappeared. If this was Mrs. Reynolds, boldly trying to play a game on us, I can see no reason for the manifestation of such emotion; but if it was the dear departed friend whom it purported to be, the emotion was natural and to be expected. This, of course, had more significance to us than it could have to any one else.

But I do not propose to give all the details of the séance, many of which did not differ materially from what has been so often described. I will mention only such as seem most important to the suggestions I propose to offer. A large number of forms appeared, with some apparent differences of height, and a great variety of rich apparel, the presence of which was impossible to account for under the circumstances on any other theory than that it was brought in by superhuman means, or produced on the spot, as claimed. At one time, two figures stood side by side, for some moments, with distinctly seen features, which appeared natural and mobile, smiling upon those who addressed them, as masks cannot be supposed to do; they moved independently of each other, and finally, by request, slowly sank to the floor, one faster than the other, as if dematerializing from beneath.

At one point, a form draped in white was standing at the parting of the curtains, when suddenly a much larger and taller form appeared to spring forward, jostling aside the first, and presenting herself in clear view. She was instantly recognized by several present as Julia Dean Hayne, and acknowledged their salutations with smiles and most graceful gestures. She was richly and elaborately dressed—the now famous ornamented blue basque, said to have been captured at Clyde, being most conspicuous. She had stood but a few moments, when suddenly the form descended perpendicularly, as if a trap-door had opened beneath, and a slight crash was heard as of some hard substance striking on another. All present manifested great surprise, saying they had never seen anything like that before. But in a brief time than I can write it, the form reappeared at the parting of the curtains, draped solely in white, that is, minus the rich blue basque. Some one remarked that this strange movement must have been performed as a test. The form replied, in a loud whisper, "No: I lost my power, and was dematerialized." "Where is your basque?" was asked. "I lost it; it was dematerialized," was the reply. Directly, either she or the "Gruff" voice in the cabinet (I am not now certain which) added, "We will try to materialize it again." Retiring behind the curtain for a few moments, the tall and robust figure (quite different from that of Mrs. Reynolds) again appeared, with the blue basque looking richer than before.

She now asked to have the light reduced, and she would endeavor to come out in the room. This was done. Taking a chair at the right of the cabinet she sat a few moments, then drew up to a table near by, and, taking a pencil and paper lying there, appeared to write a few words. She then came across the room and handed the paper to me, and soon after retired to the cabinet. After the light was raised, I found the name "Julia Dean Hayne" written on the paper. It will be noticed that the last name is not spelled in the usual way (Hayne), but what significance this fact may have I do not know.

After her appeared another remarkable figure, dressed in what looked like a rich, glossy, white, shirred satin, with a jeweled tiara upon the head. In reply to a question, she distinctly said: "I am Lucille Western"; and several persons present claimed to recognize her features

from acquaintance in life. After showing herself satisfactorily to her friends, she asked that her favorite song might be sung by the company. A lady sitting by my side (who was attending a séance for the first time) claimed, from acquaintance with Miss Western, to know what that song was, and repeated the first line; but the company appeared unable to sing it. Then was heard from behind the curtain a voice wonderfully sweet and tender, rendering the words in a most exquisite manner. The voice, as it proceeded, seemed gradually to recede to a distance, until it required the utmost intensity of listening to catch the weird and attenuated notes. It was a most marvellous performance, whoever was the singer. The child-voice from the cabinet (said to be that of "Effie," which had been often heard addressing individuals of the company, and making amusing comments on the performances), now remarked, in a tone of surprise: "Why, she went away off in another room to sing. Isn't that funny?"

But I pass to what seemed the most singular and significant part of the séance. While everything was proceeding to the apparent satisfaction of all present, Judge Cross remarked that it would be a very convincing thing if now, under the strict test-conditions that existed (the medium and cabinet having been so thoroughly searched), the mischievous spirits should bring in some masks and paraphernalia such as had been found at the Brooklyn and Clyde exposures. This would demonstrate their power to do so. The child's voice from the cabinet responded to the effect that it would be a good thing. The Judge then asked "Effie" if she would not go and "bring in some of the bad spirits." She answered favorably, when instantly the "Gruff" voice interfered and said it must not be done—it would be dangerous. Nothing more was heard of the child for some time. At length a figure appeared at the opening, very heavily draped, so that I could see no face. Judge Cross said he could perceive the outlines of a dark face, and others remarked that they thought it was a negro. Suddenly the voice of Mrs. Reynolds was heard to exclaim, "Oh, my God!" when she instantly appeared at the opening, apparently pushing aside this veiled figure, and swinging her arms about her head as if fighting off a swarm of hornets. She was dressed as she had entered the cabinet, and appeared to have her eyes closed as if in a trance. The "Gruff" voice was heard to exclaim, "The devils are at their work!" In a moment or two Mrs. R. disappeared behind the curtains, when a lively scuffle was heard in the cabinet. The noise of feet shuffling on the floor and striking against a tin-trumpet which I had observed within the enclosure, were very plain, and continued for some moments. While we were wondering what all this could mean, a white object was seen to rise above the curtain (about ten feet high), and, pausing an instant at the top, fall over to the floor. On examination this proved to be a bundle of white tulle, about three yards in length. "Mr. Gruff" assured us that it had been brought in by the evil spirits, and he had gotten it away from them. "They had a mask, too," he added, "and I tried to get that, but they got away with it." "Did they materialize these things?" was asked.

"No: they brought them from outside. The cloth, as you can see, was not materialized; else it would dissolve in your hands."

I secured a portion of this fabric, which was apparently woven in a material loom, and from its new appearance may have been taken directly from some store.

Judge Cross then asked "Effie" if she had brought those bad spirits in? "No," she replied, in half-frightened tones, as if conscious that she had done mischief and was alarmed at the consequences: "I saw them standing round, and I just went and spoke to them, and they came right along. There was a man and a woman. I didn't bring them, they came themselves."

After the excitement attendant upon these occurrences had subsided, another figure appeared at the parting of the curtains—that of a stout woman, with a white kerchief about the neck, and a black apron on. Directly, the medium's form appeared standing beside her, so that both were seen together for a moment. Mrs. R. appeared to be still in a trance, and soon came out and took a seat near me, presenting the usual signs of a person slowly awakening from an unconscious state. She appeared to know nothing of what had taken place, and manifested surprise and mortification when shown the piece of fabric which had been thrown from the cabinet—protesting that she had nothing to do with bringing it there. This seemed altogether probable, from the thorough search made of her person and the premises at the outset.

## COMMENTS.

Without assuming to pronounce too hastily or positively on the significance of these occurrences, I will venture to say that in my judgment they point obviously to the theory of malicious or mischievous spirit-intervention. I regret that the hasty departure of Mrs. Reynolds for California did not allow me further opportunities for verifying the observations of that evening. But another séance with the same medium, attended, by me upwards of a year since, in Philadelphia (of which a partial account was given in the *Banner of Light* at the time), strongly corroborates this theory. More fully stated, the probability now seems to be this—that Mrs. R. is a medium for genuine materialization phenomena, but that under certain circumstances, mischievous or malevolent spirits have the power to intrude themselves, perhaps overpower her usual controllers, bring in masks or other paraphernalia of deception, use her as an unconscious instrument of personation or other false representations, and thus throw discredit on her mediumship and mystify investigators—all doubtless for the purpose of discrediting Spiritualism; and preventing the acceptance of the truth.

At all events, after what I have witnessed on the occasions referred to, I cannot wonder that many intelligent people have become firmly convinced of the reality of spirit-form-presentations through Mrs. R.'s mediumship. In fact, I now see no way to avoid this conviction, notwithstanding the ingenious attempts made to explain all as fraudulent. Nor, on the other hand, can I doubt the reality of the attempts at deception by fraudulent presentations in her presence, as repeatedly detected. And I fully accord with the indignant denunciations of such fraud, whatever its source. But, in my opinion, as enlightened by these recent observations, there is room for reasonable doubt as to whether Mrs. Reynolds herself is the active, conscious, and wholly responsible agent in such fraud. The indications are strong that it comes from a source beyond her—that is, from invisible beings who are hostile to the spread

of spiritual enlightenment, and are using infernal power and ingenuity to bring into discredit this latest, and in one sense crowning form of spirit-manifestation. I do not presume to deny that Mrs. R. may be capable, under stress of temptation, of purposely engaging in fraudulent performances. My acquaintance with her is not sufficient to justify an opinion on that point. I only say that in my judgment such intentional fraud has not yet been proved; and until it is, she, like any other credulous person, is entitled to be presumed innocent.

In my past experience with spirit-manifestations, extending over a period of nearly thirty years, I have met with occasional proofs that such hostility as is spoken of above exists among a certain class of spirits, though I am aware this is disputed by many intelligent Spiritualists, and also by some spirits. But personal evidences have forced upon me the unwilling conclusion, not only that such hostility to the light of spiritual truth exists, but that its forces are organized, powerful, alert and crafty, and ready to intrude themselves wherever they find a way open; and they may be expected to be most active in exercising their wiles and exhibiting their hostility wherever the most successful intruders are being made on the kingdom of darkness. More than once have my companion and myself encountered, in even a life-and-death struggle, these unseen antagonists of the truth; and to us it does not seem incredible that they should assail Mrs. Reynolds in the way alleged. Let us not, then, be too hasty in adjudging her to be the deliberate and guilty agent in perpetrating these frauds. She may, after all that has been said, be more-sinned against than sinning.

Yet it is doubtless true, as a general spiritual law, that malevolent spirits are able to approach and operate through mediums only when there is something in their moral or physical conditions which gives such beings a hold. They may, therefore, be indirectly responsible. It is alleged by those better acquainted than myself with Mrs. R., that she is strongly characterized by avarice; and this may not only have opened the door to evil influences, but also may have led her, for the sake of money, to consent to sit for materializations too frequently—that is, oftener than the requisite elements for genuine form-presentations can be generated in her organism. This would give rise to a temptation to supplement the genuine with the simulated. And this depleted physical state would also render her still more open to approaches from mischievous spirits, while it would weaken the power of her well-disposed guardians to protect her, and thus her own form might be made use of for deceptive presentations, unconsciously to herself.

But more than this, experienced investigators well know that the mental states of the company present always have more or less influence upon spirit manifestations of every kind. It is always to be expected that an audience largely composed of persons full of doubts, and of suspicions of fraud, will generate an atmosphere which is not only unfavorable for the best demonstrations, but which is specially favorable to the operations of invisible tricksters and materialists. It is evident, from the statements that have been published, that many of the persons present at the late *exposé* in Brooklyn were not only strongly suspicious of fraud, and doubtless as seemed to them with good reason, but several had actually preconceived an attempt at exposure of it. This state of things must have been known to the hostile invisibles, always on the alert, and no doubt furnished just the mental atmosphere in the séance-room necessary for their complete success in overpowering the spirit-guardians of the medium, and so managing things as to produce seemingly overwhelming evidence of imposture on her part. That there was fraud on that occasion there seems to be no question, and it cannot be too severely denounced. But that Mrs. Reynolds had any conscious participation in it remains to be proved; while it is plain that the active co-operators of it themselves furnished, unwittingly, through ignorance of spiritual laws, the very conditions necessary for its perpetration.

It is not for clarity or leniency toward an erring medium that I am now pleading, but for simple justice and truth. For myself, though I am aware that I shall offend many friends whose good opinion I value, I cannot afford to pass a snap-judgment in this case, founded on imperfect knowledge of facts—as it seems to me some Spiritualists have done in their well-meant zeal against fraud. I must be excused if I endeavor to get at the bottom facts in this and any similar case, and withhold my condemnation of individuals until these facts are ascertained, and I know where the condemnation justly belongs.

In the meantime it is greatly desirable that there should be, on the part of both Spiritualists and all investigators, a better understanding of spiritual laws, and action in conformity with them. These "exposures" may be expected to occur until we learn these laws and heed them. Mediums must learn the importance, above all things, of *spirituality*, which means purity, unselfishness, aspiration and supreme devotion to truth and human good. Without this they are never safe from the intrusions and machinations of the evil-disposed of the invisible world. And they should never resort to the practice of mediumship merely as a means of livelihood, but only from overmastering convictions of duty and love of truth, sufficient to raise them above the power of temptations to fraudulent practices.

Investigators, too, whether Spiritualists or non-Spiritualists, must learn to bring to mediums always an atmosphere of sincerity, purity, and earnest aspiration for truth, instead of distrust and suspicion. To this end it is important that mutual acquaintance and knowledge of antecedents, sufficient to ground confidence upon, and some acquaintance with spiritual laws and the action of subtle forces, should precede an introduction, especially to the higher phases of spiritual phenomena as exhibited in full-form presentations, or "materializations." Is it not a great mistake to offer these profound and most startling mysteries of Spiritualism to promiscuous crowds of unspiritual skeptics, totally unprepared by previous experience to understand the laws of their production, or to appreciate their significance? They are too extraordinary for general credence without gradual approach. Jesus, according to the record, when about to attend a séance for transfiguration and materialization, in the seclusion of a mountain, did not invite the Jerusalem mob to go along. Neither did he send invitations to the chief priests and members of the Sanhedrim. He did not even take with him the chosen twelve of his disciples; but he selected from them the three who were doubtless best prepared by spiritual growth to profit by the occasion—namely, Peter, James and John. And the sé-

ance appears to have been entirely successful and convincing.

The attempt to exhibit these advanced phenomena, requiring most delicate conditions, to promiscuous crowds, has opened a wide door for imposture and fraud, and thus tended naturally to throw discredit upon the whole thing in the popular mind. The time must come, as these things are better understood, when combined and organized measures will be taken by the friends of spiritual truth to provide, under competent and trusty management, suitable conditions for the orderly exercise of the various phases of mediumship, including that of form-presentation, employing only trustworthy instruments, and securing to these such material compensation as the case requires, without the necessity of their collecting pay of individual sitters, or feeling any anxiety about the supply of bread and butter. To the higher or more advanced phases, only those investigators should be admitted who give proof of honesty of purpose, and who have acquired some suitable preparation by acquaintance with the laws involved. In this way it may become possible to obtain such results as will command the confidence of intelligent truth-seekers, and satisfy the yearnings of sorrowing hearts by unmistakable interviews with their departed friends. The shows got up by individual and irresponsible persons, who exhibit merely for gain, would then cease to attract the attention of intelligent people, or to compromise the truth by the admixture of fraud. All honest investigators, should coöperate to secure these better conditions.

In conclusion, allow me a word in deprecation of the intense antagonism which seems to have sprung up among Spiritualists over this matter. Parties have taken sides, and are hurling at each other most unseemly epithets and harsh accusations. And chiefly, as I am constrained to believe, because of too hasty judgments respecting certain occult phenomena which have been as yet but imperfectly investigated! It is not to be expected that all will see or think alike, at once, on these matters. "Harmony," in the sense of entire agreement on all subjects, may be neither possible nor desirable. But harmony in the sense of mutual courtesy, toleration, and urbanity of manner, are possible, at least among all right-meaning people, and they are eminently desirable among seekers for spiritual truth. It is unreasonable to assume that any earnest Spiritualist can be an "abettor" of, or even indifferent to, fraud; and if he fails to find it where more superficial investigators (or those who do not investigate at all) surmise that it exists, his motives may be at least as worthy and his judgment as accurate as that of more hasty judges. Blackguardism and billingsgate are utterly out of place in advocates of a grand philosophy of life. "Let us have peace!" A. E. NEWTON.

## Can a Spiritualist Make a Will that Will Stand?

To the Editor of the Times:

I have noticed with much satisfaction that the court of last resort in our State has given a new trial in the case wherein the jury at Tolland set aside the will of Calvin Hall, of Somers. I had begun to think that a Spiritualist could not make a will that would stand before our juries, if a contest was made over it. I knew Mr. Calvin Hall during nearly all the time he was a Spiritualist; and though he was enthusiastic in his belief, he was no more insane than other Spiritualists, or I may just as well say as other religiousists of any name or kind. He was enthusiastic in whatever he undertook. He was an enthusiastic Universalist before he became a Spiritualist, and assisted their cause liberally with his money. He had no nearer relations than nephews and nieces, when he made his will twenty-three years before he died, and to those he gave more than half his property; then subsequently paid off these legatees, took receipts from them, and an agreement not to contest his will; then added a codicil releasing these facts, and revoking the will as to these legatees he had paid. The balance of his property was about \$7,000, the income of which he divided between the deserving poor of Somers, and the Spiritualist Society of the same town. Mr. Hall's great business shrewdness was seen in the provisions of his will, which I heard read at the trial at Tolland.

I have taken the pains to ascertain the names of the jurors who think that because a person is a Spiritualist he is insane, or unduly influenced by spirits, so that he cannot make a valid will. It was the universal expectation of nearly all who heard this trial that the will could not possibly be set aside with such an amount of overwhelming testimony presented at the trial. The case must have been prejudged by the jury, because of their prejudice to Spiritualism. This jury must now surely feel that their decision was wrong, since the supreme court has set the trial aside, probably with the expectation that if another trial is had quite a different conclusion will be reached. My opinion is that the prosecution had better save their money and let the matter rest where it is. I want to just say to these gentlemen, Whenever you attain the ability and become as honest as all testimony goes to show Calvin Hall to have been, your conclusions will be reached with more marked propriety than was exhibited in this somewhat celebrated will case. W. L. WILSON, Conn., March 18th, 1882.

## Meetings in Leominster, Mass.

Mr. Geo. A. Fuller, of Dover, Mass., gave two highly interesting lectures before the Spiritualist Society of Leominster, Mass., Sunday, April 2d. Good audiences were in attendance, and many expressed their satisfaction with the speaker's method of presenting the truths as revealed by Spiritualism. Quite a large delegation came from Fitchburg, and also quite a number from Princeton.

Mr. C. T. Wilder, of this place, who is possessed of very strong healing powers, should be brought more prominently before the people, as should also his wife, Mrs. Fannie Wilder, an excellent trance medium and medical clairvoyant.

Mr. Fuller will lecture next Sunday evening (April 9th) in Temple of Honor Hall, Chelsea, Mass.

By the CONRAD STEAMER CATALONIA, Jones, McDuffee & Stratton had eighty-five packages of attractive tins in pottery, dinner sets, toilet sets, lamps, umbrella receivers, etc.

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

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bed-bugs, yermies, 15 cts.

## Spiritualist Meetings in Boston.

New Era Hall, The Shawmut Spiritualist Lyceum meets in this hall, 178 Tremont street, every Sunday, 8 o'clock. J. R. Hatch, Conductor.

The Shawmut Spiritualist Lyceum, conducted by the ladies, meets every Sunday at 24 Dorset street, Wednesday afternoon of each alternate week, at 8 o'clock. Gentlemen friends are invited to the evening exercises. Mrs. C. I. Hatch, Secretary.

Palmer Memorial Hall, Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 475 Washington street, 10 o'clock. The public cordially invited. F. J. Union, Conductor.

Berkley Hall, 4 Berkeley street (Opp Fellows' Building).—Free Spiritualist Meetings every Sunday at 10:30 A. M. and 2 P. M., and every Wednesday at 7:30 P. M. Second Concert first Sunday in the month at 7:30 P. M. President and Treasurer, W. J. Colville (residence 30 Worcester square); Secretary, J. J. Colville, 100 High street, 3 Hancock street. The public cordially invited to all the services.

Eagle Hall, Spiritual Meetings are held at this hall, 60 Washington street, corner of Essex, every Sunday, at 8 A. M. and 2 P. M., and every Wednesday at 7:30 P. M. Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

Pythian Hall, 176 Tremont street.—Meeting every Sunday afternoon at 2 1/2 o'clock. Dr. N. P. Smith, inspirational speaker.

Science Hall, 712 Washington street.—Spiritual meetings every Sunday at 8 P. M. Dr. N. P. Smith, inspirational speaker. Questions under influence of his spirit guides.

Spiritual Bethesda, 30 Hanson street.—There will be held every Wednesday, at quarter past 8 P. M., at this place, a Free Social and Religious Conference, conducted by the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are cordially invited.

20 Worcester square.—W. J. Colville holds a public reception, to which everybody is cordially invited, every Monday, at 8 P. M., and lectures and answers questions on "Spiritual Mediumship" every Wednesday, at 8 P. M. The Ladies' Benevolent Union meets every Thursday at 2 P. M. for work. Public entertainment, spiritual, musical and literary, at 7:30 P. M.

Ladies' Aid Society, 718 Washington street.—The Spiritualist Ladies' Aid Society meet in their parlors every Friday afternoon and evening. Business Meeting 4 P. M. President, Mrs. A. C. Perkins; Secretary, Mrs. A. M. H. Tyler.

Mezzanine held every Sunday, at 12 o'clock. Test Circles by prominent mediums. Evening, at 7 1/2 o'clock. Sunday meetings, All mediums and speakers are most cordially invited. Miss Amanda Bailey, organist.

New Era Hall, 178 Tremont street.—Spiritual meetings for tests and speaking will be held in this hall every Sunday, at 2 1/2 and 7 1/2 P. M., by several of Boston's best and well-known mediums and speakers. Good singing provided. President, J. R. Hatch.

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

Chelsea.—The Spiritual Association holds meetings at 2 and 7 1/2 P. M. in Temple of Honor Hall, Old Fellows' Building, opposite the City Hall.

New Era Hall.—The Shawmut Lyceum opened on Sunday, April 2d, as usual, by singing and reading of the Silver Chain recitations, after which followed the March: then recitations by Emma Ware, Bessie Brown and Gracie Burroughs; reading by Mrs. Brown, and dialogue by Albert and George Kelton. Tests were given by Mrs. Little and readers by Mrs. M. Hatch. The physical exercises and Target March closed the session.

J. A. SHILLAMER, Secretary of Shawmut Spiritualist Lyceum, Office 85 Montgomery Place, Boston.

PAINE HALL.—The usual session of the Lyceum was held April 2d, a report of which, reaching us too late for this, will appear in our next issue.

Eagle Hall, 416 Washington Street.—Fine meetings were held on Sunday last in honor of the glorious Anniversary. Among our good speakers were Eben Cobb, Rev. Charles Lathrop, Mrs. Maggie Folsom, Dr. Moore, Mr. Street, Miss Jennie Rhind, Mrs. L. P. Ware, Mrs. Dr. Court and Mrs. Dexter—all of whom were earnest and eloquent in their discourses. Mrs. Hattie M. Mason, of Troy, N. Y., was with us during the day, and the music of her rich voice, as well as her inspirational remarks and tests, added much to the interest of the occasion. Mrs. Gates, of Michigan, was with us in the evening, and the different phases of spirit-power manifested through her entire life, as well as Mrs. Hattie Mason, to the great satisfaction and admiration of the audience.

CHARLESTOWN.—"Mystic Hall."—Meetings will be resumed in this place next Saturday, April 9th, in the afternoon, at the usual hour. Mr. David Brown, test medium, will occupy the platform. C. B. M.

## Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society—Mrs. F. O. Tyler, president, meets at 108 A. St. Seats free to all. Children's Progressive Lyceum, 100 High street, 3 Hancock street, every Sunday, at 10 o'clock. P. M. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

Brooklyn Spiritualist Fraternity.—Sunday services in large hall, Brooklyn, every Sunday, at 10 o'clock. Conductor, seven blocks from Fulton Ferry, at 3 and 7 1/2 P. M. Speakers engaged: April, J. Frank Baxter; May, Mrs. Hannah B. Morse; June, Mrs. J. C. Colville; July, Friday evening, in Lower Hall of Brooklyn Institute, April 7th, "A Search for Truth," Dr. M. Cole will give the evening address. A young man, who will speak Friday and Saturday evenings, at 8 o'clock. P. M. The spiritual papers for sale at all our meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composita Room, 4th street, corner Smith street, at 7 1/2 P. M. Charles R. Miller, President; W. H. Coffin, Secretary.

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

To the Editor of the Banner of Light: March 27th we were favored with a lecture by Dr. J. R. Buchanan. He spoke of the necessity of rallying to the support of the beneficent healing power given to mediums fitted to exert it, by celestial influences. He alluded to the diabolic powers which were sought to be placed in the hands of the mediums, and to the "legislative power," he continued, "is vested in the people, and they should see to it that their representatives do their duty to those who have placed them in their seats to frame the laws. The Bill before the Legislature is one of the worst ever conceived by the mind of man. Public welfare requires the admission of women to the medical profession, but the colleges persistently oppose such a privilege, and by cowardism and brutality have driven the sex from the hospitals and classes. Massachusetts is to-day far in advance of New York in her medical system, for she has hundreds of clairvoyants who heal the sick, and at a small cost to the patient. There are charitable institutions in Boston and New York in which the sick are healed without medicine. The passage of this Bill will abolish these charitable institutions. Owing to a distant and labor and scorn of industry, the colleges are filled with those who come to the Legislature to help them, in order that by exorbitant fees they may support themselves.

The Doctor read the clause of the Bill obnoxious to all who desire freedom, and further remarked: "It is astonishing that any body of educated men should be so bigotted that they cannot see the monstrous injustice of this Bill. It commits the whole code-bound and oath-bound medical associations to a boycotting conspiracy against the liberties of our people. A law which is wrong in principle cannot be right in practice. Every man has a right to say who he will have to do him service, whether it be to heal his disease, cook his meals or build his house. The people are amply protected by the ordinary laws of a common use. A popular error is that all valuable professional knowledge is garnered up in medical colleges; but the fact is, it would be infinitely better if those institutions were all annihilated. The physicians who follow nature are far superior to the graduates of Bellevue, to whom the art and science of diagnosis are almost unknown, and through ignorance many lives have been sacrificed. There are numerous clairvoyants who are more successful in diagnosis than the medical profession, and those who have that divine gift ought to be allowed to practice it without hindrance.

Mr. C. R. Miller said that he did not anticipate an easy victory in this case, for those interested in passing the bill would bring a secret influence to bear upon the Legislature. Dr. J. R. Buchanan upon his decided action in opposing the medical bill, and said that it was only those who lacked professional standing who advocated its passage.

Dr. Wm. H. Coffey, Sec. 204 South 8th street, Brooklyn, E. D. N. Y.