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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, Lyably 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 mor tals on the earth is, obviously, only what might naturally he expected. In order to do this. they have to encounter tremendous obstacles: and chief among these are the prejudice, bigot ry, skepticism and willful disbelief of mankind. They rap, they write, they speak, they act upor 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 Snirits 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 uninformed 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. Brittan, 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 one end, and plunged into a jar of pure oxygen, of "trained observers," scientists of eminence.

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 for ward, placed a hand on my head. A bright light sprang up behind us; it rose, attended by electrical sounds. Then I was klased 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 scated there." The temporary materialization of spirit flow-

ers 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 writ-ten on a card: "Flowers from our homein heav-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 permis man Abbott, says: "It is shown from the Scrip- sion. For a time the texture was strong, so that it tures that we are constantly subject to the in- might be pulled without coming apart. They both fluence of evil and good spirits, the latter prob- had time to examine it critically before it melted

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 spiritforms 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 spiritforce 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 princi-

ple 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

blood and bones" was extemporized in any | and it will burn with intense brilliancy, and | who exhausted the resources of their scientific | 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 priorl 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 beat; 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 solld 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 A Gappe ently 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 tcy 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 com- dressed in black, had entered it. lustrations of the phenomenon. I consider the ence of the medium. terialized 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 equipose between knowledge and ignorance, and the ability to reason and judge. A presumptuous, conceited person. who goes to a materializing scance 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 imposition 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-manifestation, 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

intelligence and skill in this investigation, and came to the conclusion that spirits are some times visibly present among us in this mortal

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 sev eral 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 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 seances. 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 parafline 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 out being destroyed.

ployed, consistently with the phenomena as pre-

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. 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 the best fruit, and without inharmony 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 immedi-

3. I have passed into the cabinet with a tall 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.

complete disappearance of the other figure. 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 out side 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 ong experience in this matter, and I contend that in them is contained sufficient proof to establish the fact that, in the instances referred 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 selves visible to our physical senses. This

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 for the philosophical principles on which it debends.) is not known. That there is, from the neculiar 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 reasufficiently cool, withdrawing them by de-I sons to believe. This is sometimes called magmaterialization - obviously the only way in 1 netic, and is said to be of a negative character. which the molds could have been vacated with- | while the emanations of positive magnetism | gathered from the sitters are also used to per-But before leaving this point, let me speak a feet the "psychic form" some of the spirits little of my own experience in the observation | call it a box) which the spirit-chemists make, of this interesting phenomenon, as I have given | and into which the spirits who come to present to it a long and patient investigation, and gen- | themselves in visible, materialized forms enter. erally under circumstances that were favorable giving to it such expression as, by means of for eliciting the truth-in my own house and their conception and will, they have the power the private houses of friends, where there could to impart. Thus the collected mass of magbe no suspicion of collusion or the existence of netic and other elements produced by the confederates, could any have been possibly emorphisms between possibly emorphisms and is caught up by such spirits operating band is eaught up by such spirits as are brought by the spiritual condition of the medium and the circle. Hence, the spirituality But let me say here, that, while I have always or want of spirituality of the medium is an imendeavored to free my mind from unjust sus- portant factor in the manifestations presented picion of the medium, I have not based my be-, at a materializing scance. When the medium hef at all upon any faith in his or her integrity. is a person who ordinarily lives on a low mate-That has never been an element in the matter; rialistic plane, with a spiritual nature uncultivated and unprogressed, 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 cirthat, in the long run, that method will produce cle. 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 ately (within a second or two) after the medium, attempt except when the conditions permit it to be done legitimately and truthfully. Such petent and reliable observers, not to establish | 2, 1 have been led into the cabinet by the persons are always at the mercy of the spiritthe reality of spirit-materialization, but as il- spirit-form, and seen it disappear in the pres- influences brought by the people with whom they sit, and for two reasons: (L) Their own spirit-controls, however honest and well-intenmale figure-recognized as a well-known friend, tioned, are never spiritually strong, owing to the unprogressed 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 5. I have seen, quite recently, and several of mediums would always give them the power times at the scances of Mrs. Reynolds-the to test the circle before the manifestations great "exposed"-a female form elaborately commenced. They could then accept or reject, dressed in white robes present berself at the as they might find requisite; or, in case they opening of the curtain, and another form of found the circle hostile or treacherous, could different costume, stature, face, and appear- refuse to give any sitting. I have seen a meance of every kind, dart forward before the dium turn away a circle of sitters, refusing from them quite a large fee, and then sit down And this has taken place after the medium had and give a scance 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 band see 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

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 to, there was no personation by the medium. I the slightest refinement, or appreciation of may add, I have stood in close proximity to spiritual things; and I have often been shocked while present at these promisenous 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 prolitable, except as showing that there are such beings, and that they can make them-

lie mind, and discouraging its best advocates. "Did it ever occur to you," said a control of 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 manifestaany, considering the delicate nature of the conin the investigation of them."

Although I have attended so many materialiring seances, I could count on the tingers of gard to sitters even approximated to what I on wive they should have been to have insured the best handfestations the spirits could have stesented through the medium. There were, milast, no proper "test conditions" at all; and, on saying this, I have no reference to the medianing but to the chille. This is what needs to be testid in he, yes far more than the medium. As far as the latter 4s converted, the phenomely required; indeed no other is seen. But where persons sit in a circle, not to see spiritual manifestations, but to detect fraud, they bring to the experiment an inducace, which, notwithstanding all their devices to tie, cage, lock, bolt, and otherwise confine the medium, will inevitably bring about what they are bent upon find- what less than a thousand years, it is also The appliances of what has been aptly. called the wrattrap school of investigation will never be of any avail as a substitute for eareful observation, neutrate reasoning thereon, and more especially a pure, elevated, lionest and passive spirit in the observer.

When an entranced medium enters a cabinet, the circle. The best mediums are liable to be affected disastrously by the influence of sitters whose minds are inharmonious, or tilled with ors. Let me quote the words of W. H. Harrison: arrogance, Stspicion, or willful and contemptuous disbelief. How much more disastrous mental conditions at seances has infinitely more power must be the result, when they have actually in bringing about manifestations than any such 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 witnessed in the light which cannot be obtained with to a full blaze, and the curtains thrown back, equal power under other conditions. Those who wish then is exhibited the work of the spirit-gang, but of course not the gang themselves. They have vanished from view; but their deeds of darkness become apparent in the disrobed medium, and in the masks and toggery 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 righteons shrewdness, and their zeal in the cause of homest 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 vells 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 a telligent Spiritualists to overlook-and that is, medimnistic 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, oy means of physical mediumship, to bring into closed rooms material substances-sometimes objects of great size and weight? The accounts of scances are literally loverflowing with incidents of this kind, and every body's experience, if at all extensive, confirms this fact. It was port 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 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. Olcott, among his Chittenden experiences, says: "I have seen among other things a large stone, weighing some sixty pounds, a cart-wheel, two large mother ofpearl 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 car- connection. riers." At one of the experimental scances 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 brok-

 In view of these facts, how absurd it is to contend that the presence of masks and toggery, under such circumstances as characterized the recent exposure case of Mrs. Reynolds in Brooklyn, constitute final and undenlable 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 instigation 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.

trol to which I have hastily referred, that sat- time being, its earthly form, and places itself isfactory and safe materializing séances can visibly and palrably among you." As every only be held when both mediums and sitters part of that form, every nerve, muscle, bloodare in the right spiritual condition; and this is vesse! and organ has its spiritual counterpart, true, indeed, of all seances-of every kind of it can, if the conditions do not prevent, matespirit-intercourse. Without the strict observ- rialize every one of these, and assume, for the ance of these laws, the establishment of spirit- time being, a perfect living, breathing material identity is an impossibility; for many of the organism, with all its natural functions fully

would, indeed, be a desideratum, were it not fective conditions, you give them power; since materializations are more or less imperfect. for the constant danger of an "exposure," set- everything that strengthens the lower and ting back the cause of true Spiritualism many darker influences weakens the hold of the high- acumen, speaking through Mrs. Richmond, degrees, and for a considerable time, implant- er and purer, so fully are we held in this life said: "The materialized form apparently has THE PLACE OF PHYSICAL PHENOMing ineradicable prejudices against it in the pub- between the evil and the good. Some persons all vital functions-breathes, moves, speaks, seem to crave that the spirits should at all expresses joy or sorrow; and to touch and times be visibly present among them. It is a sight and every physical and mental sensation Mrs. Richmond, "that the most delicate pro- fortunate circumstance that this is not the appears as real as the material forms which cess in the universe must be that process which, case; for many of them would often shudder you occupy to-day." 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 materialized form than in the mortal form. tions that are satisfactory, but that there are their side, and not such as would "make their own spirits quail"; but it will only be when a circle, their conditions of mind, are all reflected ditions required, and the rude, uncouth, and far greater degree of spirituality prevails than ctude manner in which human beings proceed at this period of the earth's history. The pres- by impatience and doubt, render it almost iment prevailing earth-conditions constitute a possible for him to perfect the work he has bebarrier against perfect materialization by the advanced spirits who would otherwise gladly one hand those at which the conditions in re- manifest themselves in this manner; but they cannot, except with the greatest pain, clothe how do you know they were spirits, or the 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 not mortal men and women; that is obvious. years, if need be, until their earthly work is. They were the spirits of the departed; (1) becompleted; and when they no longer dwell in cause they have uniformly represented thema physical form which confines them to earth selves as such (this is presumptive proof); (2) na in most cases present their own tests of gen-they will have power over matter to materialize uineness; and, in my of inion, no other is usual- and dematerialize at will. Thus in their imsize, appearance, dress, gestures, and other mortality they will be able, whenever they personal peculiarities necessary to establish 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, trance-speaking they have confirmed the fact when people are represented as living someical sight, there is far greater need of our cul- gress overcome. she puts herself often entirely at the mercy of tivating our own inner, higher nature, than of such spirits as are brought by those sitting in the invention of material appliances to catch the mediums in fraud.

In this I am sustained by the best investigat-"I have discovered that the supply of the right

physical modifications as these. In a circle with thoroughly affectionate and truthful people, where such a proceeding as that of tying the medium or holding each other would be thought degrading to the character of everybody present, manifestations are 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

Mysterious even in open day Nature retains her vell, despite our clamors; at which she doth not willingly display Cannot be wrenched 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 ie. 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 as pounds; but upon her second appearance, a few minutes afterwards, her weight was found to be only 58 pounds; and on two other appearances, 58 pounds and 65 pounds respectively; while the medium weighed 179 pounds. These facts are attested by the affidavit of Mr. Pritchard, who did the weighing. similar experiment was made at Havana, Y., with Mrs. Compton, the spirit weighing, one of the items of testimony in the famous re- at three appearances, respectively 77 pounds, pounds, and 52 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 transfigu-Guldenstubbe's house the flowers that were ration? 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

> 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 mate: ialization, it is your business to adapt yourself to the laws connected with them: not to dictate the terms, not to decide how it cught 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 revealment. 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 im-It is obvious from the principles of spirit-con- plies that the spirit takes upon itself, for the lower spirits are very cunning and will person-ate every one whom you crave to see, if, by de-offered, this is of rare occurrence; and the

A spirit intelligence, of great philosophical

The spirit teacher also says: "The spirit is more sensitive to surrounding conditions in the The influences of the persons composing the upon the spirit; and when they are darkened

But the disbeliever will defiantly ask: Admitting that these forms actually appeared, 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 because they presented the characteristics of their identity; and 3 because, by independent mediumship-impressional or automatic writing, independent writing, table-tipping and of their identity and actual spirit-presence.

In conclusion, let me say that while to the recorded that angels frequently visited them in full believer in the truths of Spiritualism the visible form. It is only in a coarse, material- outward phenomena are of secondary value, to isticage, that "angels' visits are few and far be- the general progress of the movement they tween." To make it otherwise-to attract the probably constitute its most essential phase. angels to us, and give them the necessary con- since it is only through them that converts can ditions to make themselves visible to our phys- be made, and the opposition to spiritual pro-

If we look back upon the history of this subject, we shall find that the eminent jurists, scientists, theologians and others who have joined entists, theologians and others who have joined the ranks of Sphitualism, have, in the first blace, been won over by seeing and investigat-ing some startling and inexplicable phenome-non. Of course, they did not stop at the phenon. 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 curio, its contraction of the second contraction of the second contraction of the second contraction. gratification of curiosity, or the exercise of the faculty of wonder, but to bring us a solid, imfaculty of wonder, but to bring us a solid, immovable conviction of immortality—a realizing sense of the future life and its responsibilities, and to teach mankind how best to enjoy the blessings and avoid the evils of our present state of being, so that they may the sooner ad-vance to high celestial conditions in the here-

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 usually, comes from those who do not know now 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 me-dium 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 rower 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 gainsay is the demanding of impossible the proof which is demanded by those who are ignorant of the principles concerned. And I also gain-ay 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 flat should be obeyed as to all matters pertaining to the conditions. 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

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 notions, and strong differences 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 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 nothing."

nothing,"
As long as mankind crave external manifestations and "signs," instead of reading the spiritual truths indelibly engraven upon the tablets of their own souls—as long as sense perception supersedes intuition, or spirit perception, these materialized images of spirit-friends and guardians will, under every possible condition, be presented to external sense; but they will never wholly satisfy the inner longings of the soul to come into perfect communion with those whom love pursues into the mysterious those whom love pursues into the mysterious realms of spirit-life. Spirit alone can be truly perceptive of spirit; and true spirit communion 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 sensuous 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 tion 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 when this own soul instead of pictured images and shadows that have no reality of life! When will man seek for the sign, not at the outer door, but within the temple of his own spirit, asking not 2s a proof of Deity the handwriting upon the wall, but rather the conviction of the mind!"

When that time comes we shall not ask the pure spirits to realethe thomselves in the dage.

pure spirits to reclothe themselves in the dense garments of flesh, so that they may be risibly present among us; but we shall be satisfied to which we may be enabled to cognize, not their which we may be enabled to cognize, not their external, earthly characteristics, long since cast aside and disowned, but those inward features of purification by virtue of which they are enabled to mingle with the bright and blessed in immortal spheres. From those blissful abodes of eternal serenity and peace, methinks I can hear them saying to us, in the words of the spirit root.

words of the spirit-poet: Not with sound of many thunders. Not with sound of many inuners,
Not with miracles and wonders.
Would we herald forth our coming
From the peaceful spirit-shore;
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.

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 phenomenon 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 oftener 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 ofttimes, 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. Profs. 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-imor improper conditions, and the refusal to wait them, opportunity given for the heart's love to for or accept the proof which is offered by the intelligences who produce the phenomena, because those intelligences do not see fit to afford the proof which is demanded by those who are 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 counterfeit dol-

lar. 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

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 séances 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.

JOHN L. MOORE. Yours fraternally, Artemesia, Ont., Canada, March 16th, 1882.

The Reviewer.

EVENINGS AT HOME IN SPIRITUAL SEANCES, Prefaced and Welded Together by a Species of Autobiography. By Miss Houghton. First Series, 12mo, cloth, pp. 352. London: Trübner & Co., Ludgate Hill.

There is a sphere of truth and sincerity about his 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 rreater 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 regord 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 scance 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 gages, a pile of dried currants pressions and spiritual influx. There is also, by 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 and in supplying this demand through spirit- 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 séance 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 felt 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 scance 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 séance 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 séance, 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. Byand-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 everlastings 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 séances

held by them at private residences. Materialized hands were seen by her, and permission being given for her to grasp one of them, she did so, and it dematerialized while she held it. In describing it she says: "It is difficult to explain the sensation of that goneness. People sometimes say melted, or dissolved, but those words seem to imply a something left, moisture of some kind or other; but there was literally nothing. I had grasped what was a living hand, and without unclasping my hand the one within it was gone! It was a wondrously new sensation, and never to be forgotten." The correctness of this description will be confirmed by all who have had a similar experience at materializing séances.

In this connection we cannot forbear quoting the author's worthily bestowed tribute to the memory of those remarkable mediums in whose presence the above manifestation occurred. 'Poor, fragile, hardly-used young men!" she writes. "One is gone to reap the fruits of a sacrificed life, given for the world's benefit, and treated by the world's scorn, or at least that portion of it who look upon themselves as so completely the essence of wisdom, that they only are competent to dictate as to the manner in which new truths are to be presented."

Throughout these "Evenings" the presence of Bible personages is frequently adverted to. The shadow of the church-spire rests on nearly every page, and one is tempted to smile, though respectfully, at the extreme degree of confidence the writer reposes in all unseen intelligences that come to her, claiming to be, no matter who, from Adam and Eve to the latest apotheosized saint, so long as they manifest a kindly disposition, and dispense pious thoughts and words of holy writ. But, notwithstanding all this, we can overlook it, since there is so much to commend in Miss Houghton's honesty of purpose, charity for others, and faithfulness to what she deems to be truth. Besides, these idiosyncrasies of thought are but will-o'-thewisps flitting about among the stupendous facts the hundreds of incidents she records tend to confirm, and which are so many that we have not space to do more than make this brief allusion to them. A second volume is promised, the appearance of which all who have read this will look forward to with interest.

Samuel Bowles, and the Orthodox Minister.

A Kindly Criticism of the Misrepresentations of the Rev. W. T. Eustis, of the Memorial Church, Springfield, Mass., on the Subject of Spiritualism, given in a Sermon September 18th, 1881, Mr. Bowles Holds up a Gospel Mirror for the Reverend Gentleman to View Himself. Extract from Rev. Dr. Eustis's sermon, as reported

Extract from Rev. Dr. Eustis's sermon, as reported in the Springfield (Mass.) Republican, Sept. 19th, 1881:
"During his sermon at the Memorial church yesterday morning, Rev. Dr. Eustis discussed Spiritualism in this way: Nor agestin modern necromancy, misnamed Spiritualism, with its mediums, trances, pretense of revelations, can I divest myself of the impression that there is something akin to the delusions of demons which Christ dispelled when restoring the man to a proper seithood. This communing with the dead may be considered an idle sport, but I should tremble to have a child or friend of mine become the victim of this unboly dealing with spirits as a trance medium, since the unnatural nervous condition wreeks and jangles the spiritual harmony, and opens the door for the possession of Satan. Whoever carefully watches the countenances of the performers during these incantations will perceive that they bear the marks of being either gross impostors or deluded fanatics, or miserable victims, tools, if not agents, of the great adversary of souls. Whoever permits the mind to be deluded by idle fancies, by foolish dreams, by wild fictions, or by lewd imaginations, endangers the proper poise and equilibrium of the spirit and is liable to that loss of balance which robs of self-control, even though we discern not the mastery of ftends, the possession of demons, which belonged to the day when Satan was allowed liberty for a season."

MR. BOWLES'S REPLY. in the Springfield (Mass.) Republican, Sept. 19th, 1881:

MR. BOWLES'S REPLY. A few days ago, in company with others, I was re-

viewing, instead of interviewing, the clergymen of our city (Springfield, Mass.,) and I chanced to go into one study, where, wrestling with doubts as to the justness of his act, was a man of God, preparing a sermon for the Memorial church, the following day. (Love of place-love of home associations is ever strong in our hearts, and it would be a great height we would have to reach where we would forget our earth homes, and all associated with them.) I perceived, among other subjects, his mind intent on Spiritualism. But not until the Sabbath did I realize, in all its fullness, the stigma he would place upon a belief that'is fast becoming are, when you strive to give the lie to the only tangible proof you can have of immortality. In whatever school this worthy divine had learned his lessons on Spirit ualism, what class of mediums he had visited, he evidently felt like telling his congregation," I have been there, but it is wicked for you to go." "There's something in it, but it's the devil." He has in his surreptitious seekings for this light been so unfortunate as to visit a class of media not yet developed for this work and therefore not fitted to give those truths that such minds as his seek for. We of the spirit-world, who think any means of reaching our loved ones valuable, can hardly understand how a true seeker for light will call those mentioned in the Bible, as receivers of 'spiritual gifts," "performers," and the manner in which thoughts are given, "incantations." These descriptive epithets ill accord with the charity of the one who said, " And greater works than these shall others do" who come after me. Neither did he ston to think of the voice from heaven that said, "This is my beloved Son in whom I am well pleased." Would the reverend brother throw discredit on the same God who ruled eighteen hundred years ago, and in the history which is left shows how nearly connected are heaven and earth? With the spirit of Christ for a guide, how dare he say, "They are either gross impostors or deluded fanatics, or miserable victims, tools, if not agents, of the great adversary of souls "? Did not the Christ say "Judge not, that ye be not judged"? and how does he know they are the incarnation of all evil? The Christ spirit is far from you, I fear, when you seek to sway immortal souls by assertions that cannot be backed up. And if Christ did walk with his disciples, if a third person did appear on the Mount, if through the Medium of Endor Samuel was raised up or materialized, if a materialized hand appeared and wrote a lesson on the wall before Belshazzar's eyes, how are you'to act, my brother? tell your people that the Bible is all true. save that which treats of Spiritualism? I fear you will have trouble. For were there not "discerners of spirits," "divers kinds of tongues," "interpretations of tongues," "gifts of healing," and many other gifts promised in this Bible?

Take Spiritualism out of your Bible and you have but a dull outline of facts that have only an historical value, together with moral precepts that are duplicated in much older books of other nations. But give to this book the spirit, and fight not against its teach ings, and you have a book that will do a great work with human hearts. "I would tremble to have a child or friend of mine become a victim of this unholy dealing with spirits, as a trance-medium," says the brother. We may tell his reason for shrinking from it if it be a truth, but were I to say to our brother that he did not reverence or love his mother, father, sister or brother, who is in spirit-life, he would declare it an untruth. But surely he can have little confidence in them if he would not trust those he loved in their hands, since it is only natural that a guide from spiritlife is chosen from those who loved you in earth-life. and would no sooner work evil with you than a tender mother would work evil to her child. Brother, you are fighting against your best friend when you try to thrust the facts of spirit-return and communion from your flock. You place a bridgeless guif between you and your loved ones. You make God a terrible avenger instead of a loving father, and show that while you try to walk by faith you will not walk by sight. How lame is the philosophy that says, " Souls are immortal, but no one knows it." Should you preach as J. feel you believe, you could in one sermon sow seed for a rich harvest. You need not weaken faith in God,

but show how much better he is than your people even think. And when they have only dreamed of the 'green pastures and still waters," show them that eternal love has made the way so plain that the "gates are wide open," and that, insignificant as humans are, they can add to the joys of heavenly friends by living

pure lives and being true to God-like principles. Come to the front, brother, and be a man; stand by all your creed can give you that is beautiful; but remember that simple lessons which teach of effects following causes will be better understood and do more to protect your flock from the errors of the present era than striving (while you yourself do not even guess) to teach them how three Gods can make one God!

This is written in a kindly spirit-accept it in the same way. SAMUEL BOWLES. Sept. 27th, 1881.

-[Extract from " Contrasts in Spirit-Life," by Sam uel, Bowles, a new book for sale by Colby & Rich.]

LONGFELLOW'S LAST POEM.

One of the latest and probably the last poem ever written by this distinguished author, so recently deceased, appeared in the February number of The Century, and is entitled "HERMES TRISMEGISTUS." The following preface is given in connection with it: "As Seleucus narrates. Hermes described the principles that rank as wholes in two myriads of books; or, as we are informed by Manetho, he perfectly anfolded these principles in three myriads, 6525 volumes. . . Our ancestors dedicated the inventions of their wisdom to this delty, inscribing all their own writings with the name of Hermes."—(Iamblicus.

Still through Egypt's desert places
Flows the lordly Nile,
From its banks the great stone faces
Gaze with patient smile;
Still the pyramids imperious
Pierce the cloudless skies,
And the Sobley stage with payers skies And the Sphinx stares with mysterious, Solemn, stony eyes.

But where are the old Egyptian Demi-gods and kings? Nothing left but an inscription Graven on stones and rings. Where are Helius and Hephoestus, Gods of eldest eld? Where is Hermes Trismegistus, Who their secrets held?

Where are now the many hundred Thousand books he wrote? By the Tham, attrigists plundered, Lost in lands remote; In oblivion sunk forever, As when o'er the land Blows a storm wind, in the river Sinks the scattered sand.

Something unsubstantial, ghostly, sometaing unstostantiat, gnosti Seems this Theurgist, In deep meditation mostly Wrapped, as in a mist. Vague, phantasmal and unreal, To our thought he seems, Walking in a world ideal, In a land of dreams.

Was he one, or many, merging
Name and fame in one,
Ikke a stream, to which, converging
Many streamlets run?
Till, with gathered power proceeding,
Ampler sweep it takes,
Downward the sweet waters leading
From unnumbered lakes.

By the Nile I see him wandering, Pausing now and then,
On the mystic union pondering
Between gods and men;
Half-believing, wholly feeling,
With supreme delight,
How the gods, themselves concealing,
Lift men to their height,

Or in Thebes, the hundred-gated, Breathing, as it consecrated, A diviner air; And amid discordant noises, In the Jostling throng, Hearing far, celestial voices Of Olympian song.

Who shall call his dreams fallacious?

Who has searched or sought
All the unexplored and spacious
Universe of thought?
Who, in his own skill confiding
Shall with rule and line
Mark the border-land dividing
Human and divine?

Trismegistus ! three times greatest ! How thy name sublime
Has descended to this latest
Progeny of time!
Happy, they whose written pages
Perish with their lives,
If amid the crumbling ages
Still their name survives!

Thine, oh priest of Egypt, lately Found I in the vast, Weed-encumbered, sombre, stately Weed-encumbered, sombre, state Graveyard of the Past; And a presence moved before me On that gloomy shore, As a watt of wind, that o'er me Breathed, and was no more.

Convention in East Granville, Vt.

To the Editor of the Banner of Light: In response to a call from Bro. Daniel Tarbell a large assemblage of Spiritualists and, we have reason to believe, an equal if not larger number of spirits convened in his hall on Sunday, the 12th of March, to enjoy a mutual communion and to report the progress of our glorious cause in the different sections of our

grand old Green Mountain State. The day was quite a pleasant one and a single wave of discord disturbed the harmony of one of the best Conventions ever held in the State. The speakers who favored us with their presence were Mr. Joseph D. Stiles, of Boston, the celebrated inspirational poet and test-medium, and Mr. Austen E. Simmons, of Woodstock, Vt., one of the ploneers of the cause, than whom no better or grander speaker is in the ranks of the spiritual army. Among those who participated in the conference meetings were Dr. Grice, of St. Albans, Dr. S. N. Gould, of West Randolph, Mr. Perham and Mr. C. B. Comings. The meeting was opened with a song by Miss Carpenter, who frequently, during the Convention, charmed us with her delightful music, followed by Mr. Daniel Tarbell, who interested the audience with a recital of his experiences in the inciplency of the spiritual movement, of his martyrdom by the churches for his advocacy of the divine principles of Spiritualism, and of the ostracism he suffered for his unflinching devotion to a cause he felt to be true-a cause that he has lived to see triumph over the maledictions of its enemies and the most unflagging opposition of churchly might and power. He was entertaining throughout, and showed to all, veterans and new recruits, what could be accomplished by per. severance and a persistent adherence to principle.

Mr. Stiles then gave an address on, "Some of the Evidences we have Received of Immortalitity," tracing life through every department of creation, and claiming that "If indestructibility can be affirmed of matter, how much more can it be of mind." It was an unique address, full of spiritual force, and bright with the eloquence of truth. Upon its conclusion a poem of welcome was extemporized by Mr. Stiles.

An able address was then given by Austen E. Simmons. To attempt to depict its exceeding beauty would prove futile; it was logical, terse and convincing, and was highly appreciated by all who had the good fortune to hear it. The morning session closed

with another song from Miss Minnie Carpenter. The afternoon session opened with singing by Miss Minnie Carpenter, followed by a conference, in which Mr. Tarbell, Mr. Grice, Mr. Perham and Mr. Wilmot, of Northfield, participated. An address by Mr. Simmons was next in order, and fully equalled his forenoon effort in argument and beauty of illustration. A brief address by J. D. Stiles, a song by Miss Carpenter, then came one of those marvelous scances of Mr. Stiles, at which some fifty tests were given, all of which were recognized by friends in the hall. Another song by Miss Carpenter concluded the afternoon session.

The evening session met at five, and was mostly devoted to conference, in which Dr. S. N. Gould participated, delivering an able address, and Mr. Tarbell interested the audience with a continuation of his remarkable experiences. Messrs. Wilmot and Comings also favored us with their illuminations of thought. An address by Mr. Simmons informed us of the manner he was inducted into the faith and religion of Spiritualism. His remarks were edifying and fre-

quently mirth-provoking. Mr. Stiles read a poem dedicated to the veteran, ton, have it on sale.

Bro. Daniel Tarbell, which elicited applause from the audience. A scance was then held by Mr. Stiles, dur-ing which eighty-five recognized tests were given. It was one of the best that has been held in the State by him, and was convincing and strengthening, not only to believers but to those who are standing on the threshold and just ready to enter the sacred temple of Spiritualism.

In the course of the evening a tribute of grateful appreclation was presented to Mr. Simmons from the employees of Mr. Tarbell, Mr. Comings making the presentation speech, expressive of thankfulness for the generous hospitality of the host, Bro. Daniel Tarbell. with a hope that he may live many years to battle error wherever it is entrenched. Thanks were also tendered to the Central Vermont Railroad for granting free passes, after which the audience dispersed to their several homes, taking with them pleasant memories of the occasion-memories that will grow brighter and more beautiful with the vanishing of the years.

MRS. L. G. BARTLETT. East Granville, Vt., March 15th, 1882.

The Pious Ravens.

Certain Pious Ravens flew about the country preaching, and wherever they went the Doves flocked to hear them in great numbers and admired them vastly and fed them with dainties. But one morning when a fine large Dove asked if she might preach a sermon the Rayens were work dealer.

much shocked.

They gathered together and croaked gravely over the question for a long time, and one Raven said, "If we let her preach no one will admire us." And another said, "If we let her preach she will get all the dainties." And affother said, "We can pretend the Good Book says, she must not preach." They all thought this a wise remark, until one old Raven said that when they held meetings where there were only Doves, and when there was nothing to cat, it might be convenient to let a Dove to cat, it might be convenient to let a Dove talk. Now, this pleased all the Ravens, be-cause most of them did not care for such meetings. So they passed a soleon resolution "that it was quite right for a Dove to preach in the Evening, and all wrong for her to preach in the

Moral.—Vanity of vanities, all is vanity. [Fables of Mrs. L. D. Blake.].

(* In the above, the singular action of the Methodist Church, and some others, in refusing the pulpit to women preachers, while they are willing the kely speakers shall bear the burden of the entire race and prayer meetings, is neatly shown up. – ED, B, OF L.)

Harmony Requisite.

To the Editor of the Banner of Light:

I attended a private materializing séance at Mr. H. J. Newton's residence a few evenings since, and there did not a single manifestation of any kind occur, which I am very much inclined to attribute to the single circumstance of a certain person whose presence was obnoxious to the controlling spirits, who have warned us repeatedly that it is very injurious to the materializing medium to have the light suddenly sprung upon them, and especially by any one who may go about like a wolf, pouncing upon their prey, without knowing whether they are frauds or not. This is no way to detect fraudulent mediums, and I would advise such persons to be careful, for fear that they may injure ALBERT A. WOOD, the innocent.

4 Carmine street, New York City.

The Banner of Light, Boston, Mass, is a true exponent of the principles it entertains—spiritual science—and has some of the ablest writers of the age as contributors to its col-umns; for instance, Prof. Brittan, Dr. Buchan-an, Thomas R. Hazard and others. Besides bean, Thomas R. Hazard and others. Besides being one of the handsomest papers typographically, it presents many subjects for the reflective mind to consider, and if any of our subscribers are desirous of securing such reading matter we assure them that they will get the worth of their money, even if they do not coincide with it in opinions expressed. — Raton Guard, New Mexico.

The Prospectus of the Banner will be found in our columns to-day.—The Ohio (New Philadelphia) Democrat.

Take Hop Bitters three times a day and you will have no Doctor bills to pay.

In Memoriam.

"Although ripened for the harvest, we can but sorrow that our mortal eyes can no more behold the manly form and ever cheerful face of Nathan Lamb, of Bridgewater, Vermont, who so recently and suddenly passed from his body. A man of strong and carnest nature, true to his convictions. of right, although the persecutions of enemies to his relig-ion fell like showers of rain upon his head; an ever daring advocate of our sacred gospet of angel ministration, seeking to carry its light into many a darkened home. The poor of his town will miss him; the sick and afflicted will miss him. And when he fell from his carriage and expired, he was on an errand of mercy, having been after a girl to work for one of his sick neighbors. Beautiful record in the book of life! His last act one of mercy! He has been a business man all his days, making bimself acquainted with the various branches, and has had the ups and downs of business expehis days, making bimself acquainted with the various branches, and has had the ups and downs of business experience. At one time, several years ago, a map of the town, with residences and names and avocations of prominent citizens, was published, and while the surveyor was ascertaining in regard to avocations be called at Mr. Launity loose and inquired of his whie what his was. She said side could not tell, but he would meet Mr. L. in a few moments and could ask him. Accordingly, he passed atong in the village and soon met him, asked the question and awaited the reply. After a moment's reflection, Mr. L. said. "Progressive Spiritualist." Andso it went on the map. Fattiful to this avocation, he has carried a cheerful and smilling presence into all his associations.

Your paper recorded the demise of his first wife, since which he married my father's sister; a good woman and fine medium, and their home has been the onsis for many a weary one whose instrumentality has been used by angel ones. She will miss so much his mortal presence, for he was a good husband; but though her medium powers will sho be comforted.

He had strong magnetic power, and many persons have been benefited by it. Nine years ago, when my beloved husband, Mr. Wood, lay helpless with congestive paralysis, Mr. Lamh was the only magnetizer who could after him. Night and day, storm or shine, heat or odd, would be appear in the sick room and biess the sufferer with his weigeness part of the wood by the first one they would appeal to oftentimes, and their appeals were not in vain. He gave libessings for cursings, and ever sought to overcome evil with good.

A good man of marked character has joined the loved ones gone before; and only four weeks before his decease, at the functal of Mrs. Kenyon, he repeated his request that dear Sister Wiley bo in readness to serve when he should be liberated, little of thicking, we presume, that so soon would she be called upon.

We mourn for tose left waiting.

I, little thinkness, et called upon.

We mourn for those left waiting.

On this cold and gloomy shore.

For he is free, and passed to life,

Where sorrows come no more.

M. S. TOWNSEND WOOD.

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

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Bos-

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would not serve humanity, could hurl this book into the Orthodox world and thus hwite its criticisms and reluces. But, in the hope of pointing the weary to "galde-posts" on their roads, the writer of this brave little book accepts the probable results of her convictions.

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THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

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Are held at the BANNER OF LIGHT OFFICE, corner of Province struct and Montgomery Place, every TURSDAY and FRIDAY AFTERSOOS. The that (which is used only for these séames) will be open at 20 clock, and services commence at 40 clock precisely, at which time the doors will be chosed, allowing no excess until the conclusion of the séamer, except in case of absolute necessity. The publicars continuity inverted.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their carte has spirits early with them the characteristics of their carteristics those who pass from the cartily sphere in an undervioused state, eventually, progress to a higher condition. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reacon. All express as much of truth as they perceive no more.

no more.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by informing us of the fact for publication.

As our angelvistant's desire to be hold natural flowers
upon our Circle-Resm table, we solicit donations of such
from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offer-

By We invite written questions for answer at these Miss shelhamer wishes it distinctly understood that she gives no private stitings at any time; neither does she re-ceive visitors on Tuesdays. Wednesdays or Fridays. ## hetters of majory in regard to this department of the Burner should not be at freesed to the medium in any case. LEWIS B. WILSON, Chateman.

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

> Public Scance, March'ad, 1882. Invocation.

Public Seance, March'id, 1882.

Invocation.

Once again, oh, our Father! are we permitted to approach thee in an attitude of think-sgiving and praise. Our souls are filled with songs of rejoicing because of that which life contains; and we feel the sweet melody flowing out toward thee and thy loved ones who dwell with the recognition of they love, of thy fenderness, and of the preventing care which thou hast bestowed upon all thy children. May we acknowledge thee in word and deed, in heart and spirit; may our minds become upolified toward thy land of love and light, where knowledge, truth, and wisdom are dispensed to every needy soul! Thou who art the Light of the Universe, whose laws are well-ordained, who art too kind teerr, whose wisdom is beyond all human comprehension, yet it may be seen and studied by man, we come to thee, oh, our Pather! bearing our words of praise; but do proon in our souls bearing those spicht, carnest asplications for more truth and goodness that will uplut lammarity to a higher plane of being, and we not forget those numberless souls who, like the unfolded hily resting beneath the mud and mire, in the darkness of the pond, are still undeveloped, resting within those crude crusts of weakness and selfishness which enfold them. We would stretch forth our hands to draw them porth, may we become as teachers and ministers of grace, seeking to assist and benefit those lowly ones, and the four too assist and benefit those lowly ones, and the four those such the north and the fresh atmosphere of thy putity and love, seeking for more beauty, fragmane and truth. On, our Father, bless all thy children wherever and love, seeking for more beauty, fragrance and truth. Oh, our Father, bless all thy children wherever they may be, and may our songs go forth in harmony and praise, blending in sweetest accord unto thee, art the Father, Friend, and Guide of All.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

OUES.—By Jos. S. Burr.—Can mediumship be acquired by study or taught and cultivation, as are other personal qualifications for imparting knowledge to others?

Ass.—Medial powers can be unfolded, enhanced by study; they cannot be taught, they must be within before they can be drawn out. Mediumship belongs to the human family, but mediums are born, not made. However, we are not of these who believe that mediums are best developed by remaining uncultured and ignorant, for we know that mediumship, combined with education, culture and refinement, come en rapport with exalted spirits, and also produce manifestations of spirit-power of a very high order.

Q.—By the same.) Abstractly considered is mediumship a human faculty, or is it a special gift of a superior intelligence or power. If the latter, from whom?

A.-We do not look upon mediumship as a gift from any superior intelligence, neither do we look upon-mediums as individuals more blessed than others; only as the man who has eyesight than others; only as the man who has eyesight is more blessed than he who is blind. Yet the blind man has his compensations for lack of sight, to a certain degree, especially so through the enhancement of his perceptions, and through the keepness of his other senses. Mediumship, to us, is a faculty belonging to the human family, and this does not invalidate the former ly, and this does not invalidate the former ry, and this does not invalidate the former statement that mediums are born, not made, as we have before said, that all persons are not mediums. Sight, hearing and speech are hu-man faculties, but individuals are born who are blind, deaf and dumb. We believe that this faculty, belonging to the human race, will in time become unfolded so thoroughly that it

will be recognized as a sixth sense.

Q.—By the same, Is there any fundamental difference between mesmerism, as taught and practiced by Deleuze and others, and Modern Spiritualism? Was not their somnambulism the same psychological condition as that now required to constitute a good spirit medium? A .- We do not recognize any fundamental

difference between the mesmerism of Deleuze and others, and the spirit control of to-day, and others, and the spirit psychology, if we may so use the term, as superior—as a step in advance of the mesmerism of those who practiced it upon the earth; for spiritual psychology is the power that spirits exert upon mortals to bring them into subjection to the higher laws of being and instruct and unfold them in the of being, and instruct and unfold them in spir-itual things, and a knowledge of eternal life The somnambulism of the past is to a certain extent identical with the spiritual control of the present, save that the inner powers of the somnumbulist are unfolded and brought into action while the individual is yet in the body: but the powers of the spirit are brought to bear upon the sensitive medium, in order to unfold and instruct by laws beyond those of this mor-

Dr. J. A. Beggs.

To the Chairman: Circumstances seem to call me back from the spiritual world. I can feel the thoughts going forth from the minds of certain individuals in the body: they reach out my spirit; these thoughts seem to hurt me they do me injustice, so I return, sir, to speak for myself. I wish to say to those friends who are dearest to me, who have perfect confidence in me; who knew that, all was right with me as a man, that I appreciate their feelings, and I love and bless them. I wish to say to them that the thoughts, the tender memories of me which are and have been in their hearts, have reached me in my spirit home, and brought me beauty and gladness. they have adorned my habitation, and made life pleasant. I return, bearing a and made life pleasant. I return, bearing a greeting, bearing a garland of love. May it reach a dear friend, and give consolation and peace to the mourning heart. I would tell them that I have a beautiful home in the upper life; that I am not dissatisfied with my condition, for although I passed out from the mortal body suddenly, almost without warning, certainly not knowing beforehand that I should be thus rudely east out, yet I find my work can still go on, that it proceeds in a higher sense, and that my powers need not remain idle and inactive.

was a book-keeper and a chemist, in the Alice Furnace, of Tronton, Ohio. Please to assure my friends that now my entire mind is engaged in the study of chemistry, of chemical law; that I have kind spirits for my teachers and co-workers, who assist me in my experi-ments, and I find that man in the body knows very little concerning the action of chemicals: that he understands only how to combine and re-combine, how to disintegrate the material things of life. But when his knowledge becomes extended, and he understands how the material is built up from the spiritual, and how the spiritual dhemists of another life are operating and reoperating upon matter, then will be realize the true conditions of mortal existence, and also the true sources of those things of which he

yearns to know.
I will say here that I was cruelly murdered; and I will ad 1 that the attack was made upon me without provocation, for the purpose of gain, by those individuals who made me their victim. I do not feel revengeful—I have nothing

but a feeling of pity for them. I would help them if I could; but I would certainly place them where they could do no more harm. If the time ever comes when I can assist and benefit those individuals spiritually or otherwise heave I will best to take a and it may be the sum of the sum benefit those individuals spirtually of other wise, be sure I will hasten to do so; and it may be that through my studies and experiments I may receive certain knowledge that will be of use for just such individuals as they are. This is all I have to say, only that I will be

pleased to return at any time and in any place that my friends will designate, if they will give me a call. You may call me Dr. J. A. Beggs.

Marion Torrey.

Like a star that shines out through the darkness of night, guiding the wanderer on his way to a haven of peace and rest, would I have the to a haven of peace and rest, would I have the light of spiritual knowledge stream in upon the pathways of my friends, to guide them out of the darkness of error and ignorance, to a beautiful harbor of peace and happiness; and so I return to mortal life to bring my influence, trusting that it will be one of good cheer to those who love me and who think I am far away. No, it is not so—I am not far away; my home in the spirit-world is not far off, thousands or millions of miles from my friends, but it is adjacent to the beautiful homes of those whom I knew, and whom I still love, who remain in the body. Oh! could you realize how beautiful and sweet is true spiritual communion between friends, you would hasten to open your hearts and extend a welcome to those who your hearts and extend a welcome to those who come around you from the world beyond this vale of shadows; you would seek to draw them into your homes and your hearts, that their influence might sustain and bless you. I come, opening the way for others, I trust, so that you may receive light and knowledge from the may receive light and knowledge from the spirit-world. My home in the eternal world is as bright and fair as I would have had it, or wished for, when in the body; my friends will understand this, I hope. I want them to feel that there all things are natural, real and tangible to the spirit, fully as much so as are material things to those of earth; that they can be appreciated just the same as your matecan be appreciated just the same as your material things can be here. I bring the love of

those who are with me.

I bear also a wreath of snowy blossoms for one dear friend. I place it upon her brow, and I believe the time will come when she will feel and sense the presence of spirit-friends, when that garland of blossoms will be seen by clairweary heart, as an earnest of what will be hers when she passes to the world beyond. I come, bearing only kindly feeling for all friends. I would have them feel sure that I still come to them; that I am still interested and anxious for their well-being; that I await the time when I shall be welcomed as a dear friend and visitant from the spiritual world and questioned concerning spiritual things, and hope I may be able to give information concerning those things which are beyond the mortal vision.

My father was known in earth-life as the

which are beyond the mortal vision.

My father was known in earth-life as the Hon. Algernon W. Torrey. He preceded me to the spiritual world. I have met him and am happy in his company. He is a student, not only of nature but of spirit; also a student of main, for he feels that his powers are not yet unfolded, but that there is much for him to hearn. He wasts heak through his shill his learn. He wafts back, through his child, his greeting and remembrances to his friends. My transition from the body was a sudden one; I transition from the body was a sudden one; I passed away almost without warning, although I did feel a little token of spirit-presence within myself; but my death, so called, was sudden. I rejoice that it was so. True, there was much that might have been said, but was not said; yet all is well, all has been for the best. I passed away from New York City. I was twenty-eight was the property of the passed and the same of the passed away from New York City. I was twenty-eight the passed of ars of age at the time of my physical decease. Marion Torrey.

Robert Anderson.

(To the Chairman: As you seem to keep an open avenue, Bro. Wilson, for all comers, I am glad to be one of them. It is something for a spirit to be able to say to his associates that he glad to be one of them. It is something for a spirit to be able to say to his associates that he has returned to mortal life, and passed through the experiences of controlling another organism, and discoursing to individuals in the body. You have no idea, I think, of the many thousands of spirits there are who would give all they ever possessed could they have the power of returning for just one moment to communicate with their friends on earth, if merely to say: "I am here! I love you; my name is —," etc. But I believe the time will come when these spirits will be greated for them to return to earth, not, perhaps, through individuals is they will be enabled to return to every, home, they will be enabled to return to every, home, they will be enabled to return to every, home, they will be enabled to return to every, home, they will be enabled to return to every, home, they will be enabled to return to every, home, they will be enabled to return to every, home, they will be enabled to return to every, home, the spiritual powers of the friends abiding there. I believe that this good time is coming. If not in this century, after the lapse of eighteen or twenty years, I think a great influx of spiritual power will come to the earth: that many old antagenisms will pass away during that time, and that more spirituality will be given to humanity. In that case, the spirits will gain power and strength to make themselves manifest to antagonisms will pass away during that time, and that more spirituality will be given to humanity. In that case, the spirits will gain power and strength to make themselves manifest to such a hill and and human house will not earth's children, and human hearts will not sorrow and grieve because they know not where their friends have gone, but rather will they feel satisfied and happy that these friends have passed from the experiences of mortal life. and have ascended to a higher plane; for they will perceive and realize the occasional or frequent presence of these spirit friends, who come to them with blessing and good cheer. So those who are in the body may take courage; may take heart and press on; and mediums need not feel discouraged because they are not recognized as God's chosen, for the time will come when all, or nearly all, will be sufficiently mediumistic to sense and perceive the presence of the departed. I am not here to discourse on these things, however, but the thought struck me, as I came, on seeing so many anxious spirits crowding around, feeling that if they could not gain sufficient power to manifest and speak one little word to their mortal friends, they could at least have the melancholy satisfaction of watching those who do succeed in controlling, and perceive how they are received and recognized by those on earth.

ways, but through the sprittal powers of one dear to me; and I will still make my presence known, by bringing an influence like an electric thrill; that will comfort and console.

I want each one always to live in harmony with the others; to let the law of affection have

with the others; to let the law of affection have full play while they are all together; to repress not the expressions of sympathy and attachment that well up in their hearts; for these things feed the spirit within and cause it to grow. Let them remember that as we bestow so shall we receive, and that "Ceasing to give we cease to have—such is the law of love."

To the dear one whose feet are nearing the Summer-Land, I bring my deepest love—that one I will receive, guard and care for in my spirit home until those who are tenderly at-tached to the child will be able to feel that it was only in blessing the angel was taken from

the so that they need not stumble blindly in the way.

I would say to each friend: Seek earnestly for knowledge concerning that which lies before you; seek to understand the laws of your interior being, for you know not what there is in store for you; you have no idea of what you are disfranchised of a mortal form.

My friends will, perhaps, not understand when you are disfranchised of a mortal form.

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My friends will, perhaps, not understand when you do so, because I know that many times myself as a spirit apart from the physical body, and the past, when I struggled and longed for more light and understanding concerning the ways of God/1 felt within my own soul that there was something for me to learn, some knowledge to attain, which would open my eyes and give me glimpses of the grand beyond; yet would I stifle these impressions, and think that perhaps I was being tempted aside by those who should not direct me. And so I still stumbled on, trying to understand God's laws in my own way—net comprehending him do n his works as I do at this time. I now return to give the warning to my friends and followers, and to assure them that however much it seemed to them that I understood the light, and that I was one ordained to dispense the warning to my friends and followers, and to assure them that however much it was myself grouping in ignorance, traveling the ways off offer my hand to any friend who will follow in my pathway, in order to guide them on. I can teach them only so much may be those thoughts principle to guide them on. I can teach them only so much may be those who should not direct me. And so I have seen their thoughts travel with me in my investigation of God's laws. I am ready to hold out a light to those who will follow in my pathway, in order to guide them on. I can teach them only so much may be a myself grouping in gionance, tra and sense the presence of the as I have learned myself concerning the higher life, but I will be glad to do that. I rejoice in soul that I am freed from the mortal body; that its wants confine me no longer; that my spirit can soar aloft in search of all that there

speak about, that I desire to have a medium, it that is what you call them, through whom I can come and speak out plainly to those who are in the body. I don't know as I will be received, but I think I will: I hope I will: and I bring my love to those who remain. Tell them that I have a good farm, a good home in the spiritworld; a home that is similar to the one I had here; yet not exactly the same, and I am trying to improve it and make it much better. I would like to come to my old neighbors, for I find some of them are in need of knowing something of the other life; and then I know of one or two—two. I may say—who will, before a great while, join the mighty hosts that have passed beyond the earthly confines, and they ought to know something of the place they are going to. I hope they will hunt me up a medium and let me come and talk to them. I have met those who died before I did and I recognized them; they knew me immediately, and they have helped me to come back and express myself in this humble way. William Miller. I belonged in Norwich, Conn. this humble way. in Norwich, Conn.

William Loring.

controlling, and perceive now care, and recognized by those on earth.

Like all other returning spirits, my great desire is to reach my friends now in the body. I want them to know that I am the same man out, as it were, in the cold, until I had almost made up my mind I could not come at all, when I was told that I would very soon have sufficient I was told that I would very soon have sufficient I was told that I would very soon have sufficient I was told that I would very soon have sufficient I was to me that it takes sire is to reach my friends now in the body. I in and speak, but every time I have been left want them to know that I am the same man that I was before; that I have not lost my powers of reflection, of calculation, of reasoning; that I can still pursue my own course and go forward from day to day, working out my own plan, performing my own labor, and seeking to do that which I feel is for the best for myself and others. I will do that which is best in my own sight, and I will bring them influences, if possible, from the spiritual world.

It is but little that I can say to-day, for want of experience in controlling the organism, and for want of experience in spiritual things apart from the body; yet I feturn bearing great love. I forget no friend, I forsake none: I bring my blessing unto all; and by-and-by, when strength is given me, each one will feel my spirit presence, will realize that I surround them with my love, and will know that he who has passed out from the physical is still with them in spirit, bearing messages of good cheer, bringing tidings from the spirit-world, seeking to benefit, elevate and lead them on. And I will say that if I can do so, after a little time I will manifest myself in my old home; not in external ways, but through the spiritual powers of one dear to me; and I will still make my presence known, by bringing an influence like an electric. I have a little business matter, however, oncan be cultivated and unfolded, my friends will have occasion to rejoice. I have a little business matter, however, con-

nected with material things, which I would yery much like to discuss with my friends, and there is one, a lady, to whom I know I can come, and I am pretty sure that I can write a message through her—concerning that materials.

lifewill be brought to our spirit land and home, where all is love and peace, because we work together and live in harmony. William Loring.

Rev. Edward Humphrey.

We are taught, while in the body, that."God civeth his beloved sleep," and we are led to bestowed upon humanity is rest, inactivity, sleep: so when a loved one passes out from the mortal form say: "He is at rest." ''He is asleep." 'God giveth his beloved sleep." At least this is what I taught and what I believed when in the form, that the greatest boon that could be bestowed upon man was "rest." But when I consider that rest implies inactivity, stagnation, death itself, I pause and recant my former statement, and step aside from my former statement, and step aside from my former statement consumption in the body of the looked upon me as a teacher and a guide, but I mould lead them on the hody. I would lead them on in knowledge, truth and understanding; I would have them; but I would lead them on in knowledge, the path which they are about to tread; I would have them press on with eyes wide them and comprehend whither they are going, so that they need not stumble blindly in the way.

I would say to each friend: Seek earnestly for knowledge concerning that they may behold the land about them and comprehend whither they are going, so that they need not stumble blindly in the way.

I would say to each friend: Seek earnestly for knowledge concerning that which lies become the path which they are about to tread; it way.

I would say to each friend: Seek earnestly for knowledge concerning that which lies become the path which they are about to tread; it way.

I would say to each friend: Seek earnestly for knowledge concerning that which lies become the path which they are about to tread; it would be satisfied. That time has come to for you; you have no idea of what you are distanchised of a mortal form.

I would say to each friend: Seek earnestly for knowledge concerning that they are going, and the path of the path of

thank you, Mr. Chairman, for permitting me to come. Please to say I am Louisa Small. My message is to friends in Joliet, Ill.

H. D. Scranton.

that its wants confine me no longer: that my spirit can soar aloft in search of all that there is to know and understand, untrammeled and free.

My friends, I send you my love; I bear you my blessing. May it rest upon you, not to weigh you down, but to bear you upward toward the land of light and love. I rejoice that God in his infinite goodness has bestowed life and power and activity upon me, and when I remember the old words. "He giveth his beloved sleep," as though that were a boon to be required and longed for, I feel that the old ideas are a libel upon God's infinite mercy, love and goodness; for to me, activity, vital consciousness, true individuality are the highest gifts of the spirit, and are mine, even though I express them imperfectly through a foreign organism—yet are they mine, and I can use my a energies for my own advancement, and also, I trust, for the assistance of others; therefore I do not understand and comprehend the laws of this new life which is mine; therefore I do not feel qualified to speak upon it. However, I would bear this message to my friends; I am not dead; I am an nossessed of powers, of faculties, even as I was when in the body physical; but more than this I do not understand, save that I find a nome in the spirit-world, and I perceive dear friends whom I once knew upon the earth, who were familiar to me, and who extend their love, sympathy and assistance; I find I have a work to do; I find that I must not be idle; that there is much concerning myself which I must build up and make over, or renew, until I shall feel that it may light them onward to a glorious realm in the world beyond the moral. I am, better fitted to occupy the space assince passing from the body—that in the universe each soul fills its own niche, and cannot take the place of another, however he may strive to do so. If one individual seeks to oust

all my experiences will aid my unfoldment, my advancement in the spirit-world, just as soon as I shall be able to gather up the memories of those experiences and weave them into my

present existence. You may pronounce my case one of apoplexy, if you choose to do so. I believe I over-heard some smart physician say that was the cause of the trouble. I know not, but I do know that I was pressed out of the body by an invisi-ble force; I could not hold myself in contact with mortal life a moment longer. I do not re-gret that, however, for the life which I have entered upon is so much larger, grander, freer, that I feel I have gained by the transition from mortal life. I know that I am halting in speech and lack comprehension, for I seem to be made up of two individualities, one myself, the other another person, and I cannot understand it. Yet I take on this experience for my own benefit, and at the same time I hope and trust that I will reach my friends through this avenue, and be able to knock at the door of their hearts, for I wish to come in close companion with or I wish to come in close communion with them and draw them on toward the life on which I have now entered. I hope and trust—for it will be for their interest—that their attention will be directed more to the spiritual, and that they will desire to know something concerning the spirit-world and the friends who await them there. H. D. Scranton, of Roches-

Granville Rugg.

[To the Chairman:] Sir, will you welcome another earnest soul who desires to communicate? [Yes: you are most cordially welcome.] I thank you kindly, sir. I have not a great deal to say. Like the spirit who preceded me, I do not fully comprehend the life which is now mine: but when I found that I was a conscious being, hat the power to return to mortal life. being, hal the power to return to mortal life and come in contact with my dearest friends, and also with my business associates, a desire rushed upon me to return and to shout the glad tidings into each ear, until it reached the hearts of all friends, and caused them to rejoice with me that life is continuous; that it is not broken; that no separation can come through broken: that no separation can come through death, but that death is only change, unfoldment, advancement. And so, sir, I return to send out my few feeble words, in order to assure my friends that I am still near to them; that they are dear to me. That seems to be the burden of the desire of the returning spirit—to come into close communion with their mortal friends; and I cannot wonder at it, for the emotions of the heart seem to find deeper power of expression when the soul becomes disembodied of the physical, than when encased in the earthly bonds of flesh, and reaches out to the friends of earth, to those who remain

its truth; and that is, that planetary action was exerted upon my physical frame; that the position of the planets at the time, and for some time previous to my decease, had an effect position of the planets at the time, and for some time previous to my decease, had an effect upon my body; that this planetary action weakened my physical forces, imperceptibly to myself and to my friends, gradually exerted an influence upon the tie which bound the spirit to the body, until that tie suddenly severed. I cannot fully comprehend it as yet, but I know it is true. I do not regret that, however, although had I been consulted I should certainly have preferred to remain in the body. I was a man of action, of energy, of business capacities; I had every inducement to remain in the form. I had dear friends, I had interests here; my life was not an aged one, yet was I called away. But as I find all life is continuous, that I can perform a labor in the other life—a spiritual labor, yet a natural one—I feel that all is for the best. My friends may wonder at me, who was a practical man of business, returning to earthly life and speaking concerning the laws of the planetary movements; and yet, my friends, "there are more things in heaven and earth than are dreamed of in your philosophy," and it will be well for you, for me and for all of us, to remain silent upon any subject until we understand it in all its bearings; or, at least, suspend our judgment until we know what we are to judge of.

I will not take up any more of your time, Mr. Chairman. Be kind enough to bearmy greetings, my love and affection, to my friends in

Chairman. Be kind enough to bear my greetings, my love and affection, to my friends in the body; assure them that I wait a call from them to return and manifest more perceptibly. Granville Rugg, of Haverhill, Mass.

Almira F. Bareda.

CONTROLLING SPIRIT: A spirit present, Mr. Chairman, desires to manifest herself, yet cannot take control of the medium's organism; we will therefore give whatever she has to say. But a very short time has passed since the spirit dwelt in the body, and she does not understand how to control a medium in order to speak, but she desires very much to send her love to her mother and father, and the folks at home. She

My name is Almira F. Bareda. I lived in My name is Almira F. Barcda. I lived in San Francisco, Cal. I was not born there, I was born in New York, but I lived and died in California. I want to send my love to my mother and father. Please to tell my mother I am with her, that I see her longings for my presence. I know her grief, and try to help her, to soothe her sorrow, and it makes me feel so sad that I cannot comfort her when she, too, is in grief; but I will try to do all I can. I want her and all to feel that I have a happy home. It is very bright and beautiful where I now live; no storms come there, no weakness, no pain comes to me, for I feel strong and well, and am told

storms come there, no weakness, no pain comes to me, for I feel strong and well, and am told that I shall always be so, for there is nothing to disturb the body which is now mine. I do want so much to send my message! I want to reach my home, for I want them to feel that I can come to them very often and bring an influence to help and strengthen.

I hope I will be able to come again, when I know more of these things. My anxiety to reach my mother and tell her how I love her made me come here to day. Please say there is sweet music and singing over here where I now live, which enchants my spirit. I feel that I am lifted up out of all gloom and sorrow, and am blessed, for the angel music is so sweet. I would not come back to earth to live if I could. I only hope the time is not far away when mother and father will be with me in my happy home. My father is F. L. Bareda, of San Francisco.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

March 7.—Alexander H. Beers: Charlle Street: Mrs. Martha Ouellette; Dr. D. W. Brickell: Edward E. Duffy; Lizzle Darling; John Sias.

March 10.—Children's Day.—Susie Williams; Nellie Troy; Annie B. Carpenter; Aivina Pfeiffer; Lewis Henry Pentz; Willie Harris; Eddie Glesson; Mabel, to W. C. T.; Charlie Carver; Willie K. Lewis: Theo, to Charles H. Titus: Mandle Fowler.

March 14.—Lucy Allen: William C. Thayer; Dr. Passmore Treatwell; Mary Armstrong; Lucius Hotchkiss; A. D. Waite; Mrs. Jane Naylor; Thomas Kirk.

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

March 21.—James Lewis; Sarah E. Green; Charles Durrell; Mrs. Rebecca Culbin; Mrs. Lydia Meiley; John Mooney; Lilley; Belden D. Bingham.

March 21.—Rev. E. E. Condo: Thomas Coleman; Mrs. Elizabeth T. Sanloron; Susan Marsh; George Lowe; John Porter; Minnie Bird.

March 23.—Calvin Hali; Henry L. Cannon; Sarah Dyer; Charlotte Adams; Maggle Rae; John Bullard; Georgo A. Watson.

Banner Correspondence.

New York.

BUFFALO.-S. H. Wortman writes: "May the Banner or Light long wave the truth. I am glad to see an increase in the number of its pages, giving more room for the thoughts of men and angels. I was looking over some old numbers of the Banner bearing the date of 1861, a short time ago, and thoughts came crowding along even to confusion; old inspirations, old sympathies and prophecies. For a moment I was like one that had stumbled in his waking hours upon the city of his dreams. As I turned their pages my spirit bade me halt, and the soul bowed in worship before its earliest shrine. I rose mentally from that altar of the past with renewed love for the present. I take a great interest in the ideas of the different writers in the Banner upon the mission and character of Jesus Christ. For myself that character shines more beautifully as my spiritual vision enables me to see through the rubbish that theologians for eighteen hundred years have heaped around it. If Spiritualists would but put themselves in rapport with that great heart that beat in divinest love for the weak and erring, they could not but be more earnest. more self-denying and charitable.

Bro. Henry Slade met with fine success in this city. I was in his rooms nearly every day and questioned many of his sitters, all of whom expressed themselves perfectly satisfied of his honesty, and of the wonderful power and intelligence shown in his presence. There is one satisfaction if no other in calling on the Doctor: you are always treated with the courtesy that belongs to the true gentleman. In his whole manner you see one who knows he is right; that the powers around will sustain him, and one who would dearly love to make you the recipient of that knowledge which is yet to be the heritage of all. May heaven bless all mediums, and you, dear Banner, their true and competent defender."

MOUNT LEBANON.-F. W. Evans writes: "The truth moveth gloriously on, and you have cause of gratulation for the part you have acted in ushering in a New Dispensation. I hope you will still succeed in keeping Massachusetts free from class-legislation upon medical matters. Let truth and falsehood have a fair fight. And let free Americans decide for themselves how much or how little they will trust to the efforts of nature to keep them free from the 'diseases of the Egyptians,' and to preserve them from 'suffering many things of many physicians,' as did our late and long lamented President. Garfield."

California.

not the expressions of sympathy and attachment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these ment that well up in their hearts; for these things draw the spirit think my friends are also anxious about. I think my

her. They predict the coming of strange and startling phenomena, not only in America, but in various parts of the world during the present year. The physical manifestations produced by these spirits are spoken of by our correspondent as being of a very remarkable

Maine.

ROCKLAND.-The following account of the golden wedding of one who has for many years been a faithful worker in the cause of Spiritualism is furnished by a correspondent: "On Wednesday, March 15th, Mr. and Mrs. M. G. Metcalf, of South Hope, Me., celebrated the fiftieth anniversary of their marriage by a golden wedding. They have eight daughters living, all of whom were present. Fourgenerations were represented. Mrs. M. has been a medium for spiritual communications for twenty-five years, and has ever been a faithful and outspoken supporter of the glorious philosophy of Spiritualism.

Interesting and appropriate remarks were made by the mediums Mrs. Wm. Morse, of Scarsmont, and Mrs. Mary E. Thompson, of Rockland. In the course of remarks addressed to the golden-wedded pair the son-in-law of Mrs. M. said: 'In accordance with the unchanging laws of Nature's God, you, venerable parents, will soon be called to bid adieu to all things terrestrial; you are hearing the shining shores of that long looked for land just over the crystal river; you will soon hear the gentle-dipping oar of the celestial boatman as he paddles his ethereal life-boat across the glistening waters to receive you, freed, emancipated from all the powers that bind you to these lower and transitory regions. Then, oh, then shall the pure and radiant dwellers in those celestial spheres hasten to welcome you with outstretched arms into the realms of that beatified world, to bestow upon you shining garlands, and the well-merited rewards for a long and well-spent life, for the many kind and generous deeds in relieving the distresses of the destitute during your long and checkered career; for many cheering words spoken to the sorrowing and the down-trodden: and especially to you, dear mother, for the many toiling hours in watching and tenderly caring for the sick; for your courage in facing a frowning world and bearing with unflinehing fortitude the scoffs and rebukes that are ever heaped upon those brave pioneers who dare to speak their honest convictions in proclaiming new and startling truths to the world; and more especially for your willingness in yielding up your physical organism to the control of ministering angels, whereby hungry and thirsting souls might obtain sweet and loving messages from their dear departed ones dwelling in the Summer-Land, thus bringing joy unspeakable to their longing souls and scattering the dark and foreboding clouds of doubt, fear and superstition. For all these, and for every good deed and thought shall you be amply and gloriously rewarded. We carnestly desire that you may both be spared to us many years longer; but should we be denied that privilege, and you be called to go hence, may you be enabled to impress upon the minds of your dear ones left behind messages of love, peace and instruction, that they may be better enabled to perform the manifold duties of this life and better prepared to enter upon the duties and pleasures of that other, that glorious and eternal life on the shining shores of the immortal world."

BELFAST .- Albert T. Stevens, President of the First Society of Spiritualists, writes: "Our society of Spiritualists held Anniversary meetings Saturday evening, March 25th, and on the forenoon and afternoon of Sunday, the 26th. Our rostrum was occupied by Sisters Morse of Searsmont, and Wentworth of Knox. Had fair audiences, and the best of interest was manifested by all present. Dr. Merrill, the blind medium, is doing much good in this place, in the exercise of the divine gift of healing."

Massachusetts.

EAST BRAINTREE. - G. E. Pratt writes: Our society still holds its own, with no abatement of interest in this glorious work, and much interest is manifested by those who are not ready as yet to openly affiliate with us. Since I last wrote we have had with us some very interesting speakers, namely: Feb. 26th, Mrs. S. Dick, whose efforts upon the platform transcended all previous ones in the excellency of her lecture, poems and tests. She is one of the best of our public workers. March 5th Dr. I. P. Greenleaf delivered two lectures, of which all that need be said is to mention his name and it will be known that they were able and instructive. March 12th Miss M. A. Keating, of East Boston, occupied our platform, this being the first time she had been called to conduct the whole service. The audience was very much interested, her tests being very good. On the 19th another beginner in the field was with us-Mrs. Mary F. Lovering, of East Boston, who interested the audience in song, recitation and reading of spirit-messages. Mrs. Lovering has a very pleasing manner and an extremely interesting phase of mediumship, becoming more so as acquaintanceship increases. During her stay at my house I received through her a communication from the Rev. Jonas Perkins, who for forty-six years was pastor of the Union Congregational Church here. It was characteristic of the man; his individuality was strongly indicated throughout. March 26th we were favored with the services of J. Frank Baxter, who is ever welcome, and who never fails to give satisfaction. The weather was very threatening, so that our audiences were not as large as they otherwise would have been, although there was a very good attendance. The exercises, being appropriate to anniversary, were deeply interesting, whilst his songs were listened to with rapt attention, and the tests given were unusually fine. During the month of April Miss Jennie B. Hagan is to be with us."

Connecticut.

HARTFORD.-Mrs. L. A. Pasco, Corresponding Secretary of the First Association of Spiritualists, writes: "We would call the attention of our spiritualistic friends to Miss Lessie N. Goodell, of Amherst, Mass., one of the best lecturers in the field. We were fortunate in securing her services, Sunday, March 12th; she gave us two very fine discourses. Monday evening, 13th, a reception was held by her many friends, in our hall, which was very enjoyable. Miss Goodell read psychometrically about twenty photographs, all her statements being recognized as correct. At the close of the entertainment a meeting of the Board was called, and Miss Goodell was engaged for March 26th, on which occasion we celebrated the Anniversary of the advent of Modern Spiritualism. The discourses both afternoon and evening were among the finest to which we ever listened.. The hall was full of enthusiastic people, both Spiritualists and skeptics Several responded most happily to calls for remarks commemorating the joyful

occasion, and the day passed off delightfully. Miss Goodell gave some remarkable and pointed tests at the close of the evening lecture. Friends' crowded around her for a last 'good-by,' and with many expressions of regret that her appointments were such she could remain no long-

who appeared as natural, and acted as naturally as in physical life; so much so that he almost forgot they were materializations. It has caused much rejoicing among our friends, who will, many of them, visit the Doctor soon."

The Tenth U. S. Census.

Answers to the Request Made for Statistics of Spiritualism.

(To avoid needless repetition, a brief summary of the list of census questions published by us—and some of which are referred to by number in the reports of correspondents below presented—is here appendent; Nos. 1, 2 and 1 ask for the location of the correspondent, the number of Spiritualist Societies in the place, and the names of the President, Secretary and Treasurer of each; 4 asks the number of avowed Spiritualists in the place; 5 how many of the same are church members; 6 how many acknowledge the verify of the phenomena, but ascribe them to other than spiritual causes; 7 and 8 ask the number, name, gifts, etc., of reputed Spiritualist mediums in the place specified; 9 requests to know if circles for the investigation of phenomenal spiritualism are regularly held; and the remainder, 10, 11, 12, 13, ask for a citation of flustrative phenomena occurring in the place, the number of papers published there, and their attitude toward Spiritualism; and the specially persecutive treatment, if any, accorded in the past to mediums and beflevers, 4-ED, B, or L.)

ment, If any, accorded in the past to incidiums and believers. 4-Eb, B, or L.]

NEW YORK.

[Continued.]

SARATOGA SPRINGS.—P. Thompson writes:
"In response to your call for statistics we can organization numbering about forty; P. Thompson, President; the Vice Presidents and Committees are mostly ladies. Many of our, best citizens are members. The avowed Spiritualists who yet hold their places in the churches number about one hundred. Those openly advocating Spiritualism are about one hundred and fifty. There are very many in sympathy, who do not openly advocate. We have no public mediums, but of those who are mediumistic, seers and writers under influence, about twentyseers and writers under influence, about twenty-five. Our meetings are sustained about nine months in the year, Mrs. N. J. T. Brigham our principal speaker, Capt. II. II. Brown quite frequently. We have weekly meetings in private parlors during nearly nine months in the year—mostly for the interchange of thought—not often for manifestations."

Norwich.—T. Spencer Baker informs us that a society exists in this place, of which Asa Smith is President, and T. Spencer Baker, Secretary and Treasurer. The report proceeds by number as follows: 4, Estimated one hundred and twenty-five; 5, Fifteen; 6, One prominent minister of the M. E. Church, and I understand there are several others; 7, Four rapping, four healing, one materializing. 8, Among them are Henry S. Wells, clairvoyant and magnetic healer, born in Fredonia. N. Y., 1834; Benj. Hartwell, healing; Mrs. Botsford, do.; 9, Six; 10, Nothing worthy of note; 11, There are many who are unwilling to let it be known that they take any interest in the matter of spirit-communion, and are holding circles in their homes unknown to the public, or even to outspoken Nonwich.-T. Spencer Baker informs us that munion, and are holding circles in their hones unknown to the public, or even to outspoken Spiritualists. If the truth was known, more weight would be added to the above numbers: 12, Chenanyo Union, Chenanyo Semi-Weekly Telegraph, The Sentinel. Neither of them favor the cause, but are willing to publish notices for meetings. When Mrs. Belle Youngs (the piano medium) visited our place, the editors of the Union and Telegraph attended her séances, and becoming satisfied with the genuineness of the phenomena so expressed themselves: 13. None that I am aware of.

ineness of the phenomena so expressed themselves; 13, None that I am aware of.

Greigsville.—T. Rice writes: "This is one
of four post-offices in this town, i. e., township
of York, and probably the only one of them
from which you will receive any response. 2,
No organization in town; 4, I could name a
half dozen whom I think admit the facts in
this place, and probably fifty who will not deny
the facts; 7, Five or six in some phase in this
hands (non-professional) 38, Could not give hamlet (non-professional); 's, Could not give others' names without the consulting of individuals, but for myself would say: healing, speaking, languages, musical, inspirational, etc., etc.; 10, In private circles—tables broken in tipping; mental questions read by spirits and answered; healing without contact of medium; automatic manipulation of musical instruments, and vocal music; interpretations of ancient languages and symbols, etc.; 12, None published; 13, None openly, i. e., legally, but much covertly."

NEW JERSEY.

MADISON.—N. E. Mulford informs us that there are "Ten outspoken Spiritualists in this place, together with nine others who secretly confess a belief, but retain membership of Christian churches. There are three private mediums who give but little attention to their gifts, and will not allow their names in print."

PATERSON.-Henry Rose writes that no organized society is in existence in this place. The following named persons are cited by our correspondent as avowed Spiritualists: Donald Alexander and wife, Mr. Mathewson and wife, Joseph Noble and wife, Dr. Willet Shatwife, Joseph Noble and wife, Dr. Willet Shatten and wife, Thomas Morgan and wife, David Priestly and wife (nediums), Joseph Pickford, Joseph Barton, George Addy and wife, Dr. J. S. Bibby, Thos. Boydell, Mrs. Mc-Alden, Cornelius Hopper, Miss Burnett (medium), Mrs. Rozeneranz, and family of five or six persons, Mr. Wells and wife, John Whitchead, William E. Lowis, brother and mother, Ben. Prestrick with the or six in family, Jonated. William E. Lewis, brother and mother, Ben. Prestwich, with five or six in family, Leonard Brooks and wife, and four children, Charles II. Rose, Geo. Rose, Lewis Rose, Ellsworth Rose, Mrs. Sneeden and son, Henry Wharwell, Grunshaws, father, and three or four sons, Joseph Wadsworth and wife. In addition our correspondent reports some 42 persons who profess a belief in Spiritualism, but who, not willing to be classed with its followers, are mainly connected with the church organizations. "Cincles," he says in conclusion, "are held here in three places, but no regular system seems to be adopted. I think there are a great many people in Paterson strongly inclined to Spiritualism."

LAKEWOOD.—F. M. Marston states that a So-

Lakewood.—F. M. Marston states that a Society of Spiritualists is organized in this place, of which Harvey Severance is President, F. M. Marston, Secretary, and B. F. Sinclair, Treasurer. There are fifty-eight Spiritualists there, as far as his information extends, six of whom are members of Christian churches. He is cogare members of Christian churches. He is cognizant of two persons there, at least, who regard the phenomena as genuine, but ascribe them to other than spiritual causes. There are three public mediums for spiritual phenomena, viz: "B. F. Sinclair, born in Allentown, Monmouth County, N. J., male, healing; A. E. Pulsifer, born in New Hartford, Conn., female, healing; Sylvira Everett, born-in Maine, who is a speaking medium as well as a healer."

speaking medium as well as a healer."
There are two regular circles held there. He considers that the most illustrative fact in Spiritualism that has occurred there, is the proof of the sustaining power it affords to the distressed. When the time of trouble incident to the resumption panie came upon the people of that place, and house after house and farm after place, and house after house and farm after farm were being lost by those who had worked so hard to obtain them, the grand truths of Spiritualism, which were then just beginning to be understood, seemed to be the only thing to sustain the victims in this sad order of things. "The church," he says, "afforded no comfort, for the light of the church came through its members, and they were engaged in foreclosing mortgages! Spiritualism proved the right thing

in the right place, and has been scadily gain-ing strength ever since."

One paper is published there, the Lakewood Times and Journal, which favors the church, though the editor is a materialist.

PENNSYLVANIA.

pointments were such she could remain no longer. We have her promise, however, that on her return from a Western trip she will be with us again. Our Society is well organized, prosperous and harmonious, and we hope to accomplish much good in the future."

Towa.

ST. ANSGAR. — Thomas Wardall writes:
"My son, Rob Roy Wardall, who is now a student at the Commercial College at Keokuk, Iowa, recently visited Dr. Mott, at Memphis, Mo., and was present at two scances, where he saw and conversed with five or six relatives, who appeared as natural, and acted as natural.

BROWNSVILLE.—F. C. Gummert writes: "In answer to the request in the Banner of Light some time ago, I will try to give you a little in cormation about Spiritualism in this county. Dr. U. L. Clemmer is the first advocate here, lie began to investigate the Rochester knocksings: he is now in his sixty-fifth year; has practiced medicine for forty-seven years—being the first medical reformer here to break the lancet and oppose vaccination. He has defended Spirativalism against teachers, preachers and scholars alike. There are now about three hundred investigators in this county. The Doctor or sand scholars alike. There are now about three hundred investigators in this county. The Doctor or sand scholars are five with good results. They had many remarkable tests and messages, and it is getting quite common here to have circles in private houses."

Northelm of the request in the Banner of Light some time ago, I will try to give you a little in commander to the request in the Banner of Light some time ago, I will try to give you a little in commander. The lance of requestion about Spiritualism in this county. Dr. U. L. Clemmer is the first advocate here. He began to investigate the Rochester knocks ings: he is now in his sixty-fifth year; has practiced medicine for forty-seven years—being the first medical reformer here to break the lance of the provent and the proven BROWNSVILLE,-F. C. Gummert writes: "In

private houses."

Northbrook P. O. — Edward J. Marshall writes: "It is somewhat difficult to make an accurate estimate in answer to your queries, as there are no associations within the two or three townships which we have a knowledge of, namely, West Bradford, Pocopson and Newlin, in Chester County. There are probably five or six families (some twenty-five persons in all) believers in Spiritual Philosophy, judging from the number who come out when a lecturer or medium appears in the nearest village. Five mediums, all private, are all that we have a knowledge of, though there are doubtless many more; about three of the families spoken of above are members of so-called Progressive Friends at Longwood, Chester County. Largest village is Marshalton, where lectures are sometimes given."

Tyrone.—Isaac P. Walton says: "The number of Schatnelist, in this beyond."

Tyrone.—Isaac P. Walton says: "The number of Spiritualists in this borough is twenty. About half of them are members of Christian churches. We have two weekly papers; one is favorable to Spiritualism; name, Tyrone Times; the other, I find the editor a Spiritualist and the proprietor a Presbyterian; name of paper, Tyrone Herald."

SCHANTON .- W. S. Haight reports that a Spiritualist society exists in this place, of which W. S. Haight is President and acting Secre-tary; Mrs. Fanny W. Sanburn, Treasurer. The

Names.	Where Burn.	Lasyirotinum Carrengant. Caigindical	Working, Engrang, Playsont, Holling, Specifiling,	I'scylumotore
Atkins, Wm. Compton, Mrs. Saral Cambi, Mrs. Edzett Cathon, Esther. Cahoon, Esther. Cahoon, Levisa. Cahoon, Stephen A Cahoon, Wm. E. Farr, Edward. Farr, Thomas. Higs. John. Higs. Sarah. Howell, Henry. Hanglit, Wm. S. Haight, Famy B. Jones, Isane Jones, Isane Jones, Elizabeth.	U. S. U. S			
Looney, Mrs. R. M. May, Anna. Perry, Huchard. Reese, Morgan. Serlinson, Catherin Sanburn, Fanny W Sanburn, Joseph. Starky, Mr. George Starky, Mrs.; Thomas, Mary Ann Toold, Kate. Twining, Mr. Affree Wade, Jonny, Wickhiser, Mary E	U.S. U.S. U.S. U.S. U.S. U.S. U.S. U.S.			
* Also independen † Artist-Sculptor, ‡ Artist in Paintir		rm.		

The Scranton Republican, Scranton Times, Scranton Free Press, Scranton News Dealer, and Scranton Eagle are published there, and all of them oppose Spiritualism. He knows of an marked case of the severe persecution of any mediums or believers in Scranton.

Titusyllle.—C. M. Hayes writes: "In response to your questions, I report that there exists the First Spiritual Society of Titusyllle" in this city. The officers are: Vice President, C. M. Hayes; (our President, O. H. Judd, has removed to Nebraska;) Mrs. M. J. Hull, Secretary and Treasurer; M. R. Rouse, Financier, I have counted up over one hundred avowed Spiritualists in this city and suburbs, and may may have been are many more I know not

that some few persons can be found in this place who are willing to be ranked as Spiritualists. "They consist," she says, "of two families only—Stephen Brown's family and my own." She is the only medium there, and is developing privately for test and healing. The Millerstown Herald is published in this place.

MARYLAND.

BLADENSBURG.-George Melling answers the Census queries as follows, by number, after premising that no association exists in the place: "4, Number accepting facts and philosophy, twenty-six; 5, Belonging to church, none; 6, Not known; 7, Number offmediums known as such, four; 8, Mrs. Mary M. Melling, trance medium, born Washington, D. C.; Charles Parker, physical and trance medium, born Albany, N. Y.; Charles Coldenstroth, physical medium, born Bladensburg, Md.; Mrs. Harriet' Caldwell, trance and healing medium, born Washington, D. C.; "9, As an illustrative fact of spiritual phenomena, the following manifestation occurred, so he reports, at a circle held in place: "4. Number accepting facts and philostion occurred, so he reports, at a circle held in Bladensburg, at the house of Mr. Geo. Coldenstroth, on Sunday evening, the 5th day of March,

1876.
The circle met at the usual hour—Sunday, 8 o'clock P. M., for the development of several persons who were mediumistic, when one of them becoming entranced, suddenly exclaimed them becoming entranced, suddenly exclaimed in a very impressive manner: 'Hark! do n't you hear the clock? 'That is the death clock!' The room being very large, and no clock being in that or the adjoining one, caused all to listen attentively, when to their astonishment the ticking of a clock could be distinctly heard all over the room, at intervals, for about five minters. A claimy over the minter and the property of the state of utes. A clairvoyant medium present being asked if he could see the clock, replied: 'I see a round box clock hanging against the wall a round box clock hanging against the wall there, pointing to the place where the sound of the ticking came from. On being asked if he saw the time, he answered: 'Twenty-five minutes after eight.' The medium who made the announcement being asked if it referred to any one in the circle, replied: 'No, it is to an acquaintance.' At the same time another medium, who was sitting outside, entranced, exclaimed: 'Bladensburg will be shaken to its foundation.'" foundation.

On the following Sunday evening the circle met again at Mr. Geo. Coldenstroth's somewhat later than usual, and one of the members being absent, the medium who announced the ticking of the clock went out to ascertain the cause, and in a few minutes later (being twenty-five minutes after 8, the exact time of the ticking manifestation of the clock, and the prediction of the previous Sunday evening) rushed into the room, exclaiming that a building in the of the previous Sunday evening, rushed into the room, exclaiming that a building in the town was on fire, and a young man—who was an acquaintance of all the members of the cir-cle, and was in the adjoining room the night when the prediction was made that "Bladensburg would be shaken to its foundation "—was burning up in it. The above stated fact can be authenticated by a dozen persons (exclusive

of the correspondent) who were all members of the correspondent who were all members of the circles held at that time.

"12, No papers published in the village; 13, The system of persecution here is social ostracism by all who are members of the churches."

[To be continued.]

We know that there is nothing on earth equal

VINDICATION OF SPIRITUALISM!

BATTLE-GROUND

OF THE

SPIRITUAL REFORMATION.

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

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

27 He that is first in his own cause seemeth just; But his neighbor cometh and searcheth him, 27 Solomon

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

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

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

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

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

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

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

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

The price for single copies, handsomely bound in cloth, will be Two Dollars. Ten copies will be sent to one address for Fifteen Dollars, expressage or postage at the cost of the purchaser. The subscribers may or may not at their own option-forward the money before the Book is ready for delivery. Friends everywhere-Ladies and Gentlemen-will, however, please forward their lists of subscribers' names at an early day, that we may determine the extent of the first edition. Orders may be addressed to the Author, 29 Broad street, Newark, N. J., or to

COLBY & RICH, No. 9 Montgomery Place, Boston.

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

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The April Magazines.

Harper's Magazine, published by Harper & Brothers, New York City. The number before us has a choice array of excellent productions in the literary field, to which telling pictorial sketches add an increased volume of interest. Among the principal articles given the reader this month may be noted "Spanish Vistas." by Geo. P. Lathrop (with sixteen illustrations); "In Days Gone By " (a touching historic picture of human life and the romance of youth's springtime); "Athena Parthenon (illustrated); "Easter Morning," a sea-side ballad; 'What we Owe to the Trees"; "Silver San Juan" (copiously illustrated with views of that famed mining region); "The History of Wood Engraving" (seven ilillustrations); and "Prudence, a Story of Esthetic

lustrations); "A Trial-Balance of Decoration" (six London" (concluded). Other matter of value in prose and verse is given, together with the usual and standard departments, and two full page illustrations of a high order of merit, comprising a handsome frontispiece (a Spanish scene) and a fine portrait of Premier Gladstone.

St. Nicholas. An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. The Century Co., New York.

A Williams & Co., 283 Washington street, have the April number of this monthly, unapproachable of its kind in the excellence of its literary and artistic contents. "Brigham, the Cave-Dog," is an interesting narrative of adventure in the Mammoth Cave of Kentucky, and of a dog who makes the cave his home; following is a story in verse of "Schneider," a dog of high accomplishments. Ed. Eggleston's "Hoosier School-Boy" is concluded, as is also "Recollections of Drummer Boy." Of the score or more other articles it is only necessary to say that they are in St. Nicholas to guarantee their excellence. The illustrations are numerous and attractive, sulting all tastes and pleasing all fancies.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. April. New York: Fowler & Wells, 763 Broadway.

"Wendell Phillips, the Orator, Agitator and Reformer." is the leading article of the current number of this instructive monthly, accompanied by a fine portrait. Another portrait, that of Louise Michel, the French Socialist, is also given, with brief memoranda of her eventful life. "Tools and Instruments of Ancient Men," idustrated with engravings of stone implements-axes, hatchets, arrow, spear and daggerheads, metallic weapons of war, etc., will be read with interest. "Causes and Cure of Insanity," by Amelie V. Petit, will command attention and lead to the ador-

been accorded to the unfortunate victims of mental OUR LITTLE ONES AND THE NURSERY. The Russell Publishing Co., 149 A Tremont street,

tion of better modes of treatment than have litherto

Whatever new candidates may present themselves form of education adapted to primary instruction.

for the smiles and favors of the young, the peculiar claims and merits of this, the pet of the youngest, will never be overlooked. The number for this month (April) is as attractive as any that have preceded it, and that is saying enough to commend it to the attention of all who would make their children intelligently happy. "The Moon is a Lady," is the subject of a full page engraving, with a description in verse; "A Oneer Nest," discloses eight little mice; and there are stories about, dogs, cats, birds, frogs, and all sorts of pets, besides much else in the form of sketches, poems, Jingles and songs, all handsomely illustrated.

NUMBER OF

THE NEW BIBLE MAGAZINE: Devoted to the Exposition and Affirmation of the Truths of the Holy Bible. Edited by W. M. Willett. National Publishing Bureau, 252 Broadway, New York. No one will object to the aim and purpose of this

eriodical, the March number of which is the third of the first volume. Not even the most hardened materialist or inveterate skeptic will reject what they consider to be truth ; but the question, as old as thought Itself, "What is truth?" Is the one great problem to solve. Especially emphatic is the inquiry in these times when applied to the contents of the Bible, and if the editor can satisfactorily meet all views in this particular, he will have done what eighteen centuries of discussion have falled to accomplish.

THE HERALD OF HEALTH. Devoted to the Culture of Body and Mind. New York: M. L. Holbrook, 13 Laight street.

"Habits of Journalists," by G. H. Bassett, gives an insight into editorial and reportorial life in New York; "Hygiene of the Kitchen" suggests desirable improvements and economies in that household domain: The Child's Charter" gives a bill of rights for a child, which, though few and simple, are very important, and if granted will eventually banish hospitals and prisons from the face of the earth. The other articles of this number impart valuable information in an entertaining manner.

GOVERNMENT COUNTERFEIT DETECTOR. John S. Dye, Editor and Proprietor, 1338 Chestnut street, Philadelphia.

This magazine is nearly indispensable to business men; its possession fully guarantees against loss, the publisher offering to give good money for any counterfelt that may be taken in good faith and not mentioned in the latest issue. The number before us is not limited to descriptions of illegal money, but gives desirable information regarding the currency of the world, including a table of the values of the legal tender coins of all commercial nations,

THE PRIMARY TEACHER: Devoted to the Interests of Primary Instruction in America. W. E. Sheldon, editor. Boston and Chicago: New England Publishing Co.

As a guide and help to teachers this admirably conducted monthly should have a wide circulation. The current number treats of lessons in object teaching, drawing, singing, writing, geography, and every other

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SPECIAL NOTICES.

SPECIAL NOTICES.

2a In quel ng from the RANNER or Lichtreare should be laken to distinguish between editorial articles and the commanications condensed crotic revised of imperimental time contents are open for the hyposystem of impersonal free through, but we consider the hyposystem of impersonal free shouldess formed to the cross-standard space interactions. The transcapt and says that it is another interaction of the resident and cases the figure of the supersonal contents to the first open of the supersonal contents are formed by a graduality of god faith. We amore in all cases the figure of the supersonal contents are between observed the containment and the supersonal contents are between the content and the first of the supersonal contents are between the content and the distance of the supersonal that it is such that the content a favor by drawing a in a mound the article he down as specially to recommend for the part.

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Banner of Light.

BOSTON, SATURDAY, APRIL 8, 1882.

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THE WORK OF SPIRITE VEISM IS as broad as the universe. Descents from the highest spheres of angelle life to the Wisdom, as commediensive at Love, and its mission is to se mankind, .- John Pierpout.

The Thirty-Fourth Anniversary

Of the advent of Modern Spiritualism was celebrated in many cities and towns throughout the United States-theplates of the meetings vary-Spiritualists reckon the birth of the New Dis- (will: 10-12."

In Bosrox the occasion was one marked by successful meetings in Music, Berkeley and Paine Halls, mention of which will be made rertiser of April 1st held the following language in reference to the Music Hall exercises:

Meetings were held in Music Hall yesterday under the direction of the Shawmut Spiritual Lyceum of this city, celebrating the Thirty-Fourth Anniversary of especially in the afternoon and evening many persons were present who were evidently not believers, but were attracted by curiosity. All who were expecting to witness anything strange or sensational were disappointed however. The exercises consisted of an entertainment by the children, readings and recitations, vocal and instrumental music and addresses. don, E. S. Wheeler, of Philadelphia; Amelia II. Colby, of Ohio, Nellie Temple Brigham, of New York, and Mr. J. B. Hatch, of this city, who presided. The addiesses were generally moderate in tone, and much that was said would have passed as sound before a body of Orthodox Congregational ministers. A high best interests of the country and the world. Miss Jennie B. Hagan delivered several impromptu poems during the day upon topics suggested from the audience, Mrs. O. K. Smith sang, and Miss Eaton, Miss Almond and Jeannette Howell gave recitations. At the close of the evening session a large number of people went from Music Hall to Parker Memorial Hall. where they joined in the ball given by the Shawmut Associates. The party was social and pleasant. The exercises of day and evening were evidently much enloved by those who participated in them, and undoubt edly had their effect in strengthening the cause."

The Star (evening) of Boston also devoted a toned notice of the Music Hall services. We shall commence an extended report of the Shawmut's celebration next week.

The Ladies' Aid Society, as has been its custom, celebrated the anniversary of Modern Spiritualism on the 31st of March and extended it to Sunday, April 2d. The services on Friday morning and afternoon were convened in Paine Hall, and in the evening at its own rooms, No. ful, both in the interest manifested and the quality of the entertainment. The hall was literally packed at every meeting. We shall give an account of it in our next issue.

The Eagle Hall Society, as will be seen by reference to our twelfth page, held a pleasant and spiritually profitable anniversary meeting on Sunday, April 2d.

BROOKLYN, N. Y.-It is estimated that one thousand people participated in the Brooklyn (N. Y.) Spiritual Fraternity's celebration on the list, the large hall of the Institute being filled to its utmost capacity, and hundreds being obliged to return home, unable to gain admission. The hall was finely decorated with flags and bunting, the platform appearing like a bower of flowering plants. An address of welcome was made by the President, Mr. S. B. Nichols. Vocal music was furnished by Mrs. E. J. Grant, daughter of Judge Dailey, and remarks appropriate to the occasion were made by Judge Dailey and D. M. Cole. Dr. J. V. Mansfield gave the names of a host of spirits who reported their presence to him. Rapswere heard. Mrs. Margaret Fox Kane being the medium of their production, and E. W. Wallis spoke upon "The Future of Spiritualism." An extended report of the proceedings has been received, but on account of going to press one day earlier than usual we are obliged to defer its insertion until next week.

As will be seen by reference to another page. the anniversary was remembered in HARTFORD, CT., and East Braintree, Mass., on Sunday March 26th.

The LYNN, MASS., Spiritualists observed the Anniversary at Concert Hall on the evening of March 31st, a musical and literary entertain-

ment being the order of procedure. The CLEVELAND, O., friends celebrated the

event at Weisgerber's Hall in that city, on Sunday and Monday, April 2d and 3d.

The Spiritualists of Utica, N. Y., observed W. B. Lord, an address was delivered by Warren Woolson, of North Bay. Poems were improvised upon subjects furnished by the audience, and these were followed by David Williams, of Utica, who read an able and interest-[Meetings will be held every Sunday morning and evening. Miss L. N. Goodell is engaged for May 14th and 21st. Correspondence is solicited from speakers passing through Central New York as to terms and dates. Address Editor of Olive Branch, W. B. Lord, or N. Overend.

It is our purpose, as in years past, to devote much space to accounts of the commemorative exercises carried out in all parts of the country, and reports of this nature (which we here solicit from correspondents) will receive attention from us as soon after their arrival as opportunity is found for their publication.

THE ANNIVERSARY IN ENGLAND. Our latest English exchanges contain an nonneements of the observance of the Anniversary of the Advent of Modern Spiritualism at various places. In London it was to be PUBLICATION OFFICE AND ROOKSTORE. celebrated by special exercises at the Spiritual Institution, on the evening of March 31st. In Manchester, services appropriate to the occasion were to be held in the Mechanics' Institu-THE NEW ENGLAND NEWS COMPANY, tion, on Sunday, March 26th. A District Conference was to be held, and an address delivered by Mrs. E. H. Britten. In New Castle, the Spiritual Evidence Society were to hold expected to deliver a lecture on the evening of

A Poor Little Bigot.

In the Taylorville Baptist-Taylorville being in Illinois-occurs the following choice morsel of commentary on a communication that some little time ago appeared in the Message Department of the Bunner:

"The Barnier of Light for Feb, 25th thus maligns owest conditions of human ignorance. It is as broad as | the good name of a well-known christian man recently deceased, who for more than half a century was deacon of a Baptist church in Boston. It makes his

'spirit' say:

'I believed in saving grace, but I found that we must not look to the grace of God and of Christ.... It is o't soing through water that will save, it is not believing in the blood of Christ that will atone for sins.'

Now this is stamped on its face as a fraud wholly, since Dea. L. never believed that water would save ing from Sunday, March 26th, to Monday, April and always believed that it was the blood of Christ. 3d, but in the majority of cases the services oc- and not the blood, that atoned for sincurring on Friday, March 31st, which is the Such flauds truly mark Spiritualism as a lying about generally accepted point in time from which ; nation, and give fresh force to the prohibition of Deut.

the assumption that a man is necessarily by Mr. Allen Putnam, entitled "New England "good" because he has been a "deacon of a hereafter. As an evidence of the improved tone Baptist Church in Boston." There are good of the Boston daily press, the conservative Ad- ; deacons, of course, and had deacons, not only in the Baptist church, but in all others where deacons are permitted. We have had some Baptist ministers in Boston that, to say no more, were extremely funny men for ministers-such as Kalloch and Fulton-but we allow that they Modern Spiritualism. They were well attended, and did not influence the reputations of such other Baptist ministers as Dr. Sharpe and Baron

But passing by the accusation which the Among the speakers were Mr. W. J. Colville, of Lon- ing Christian with a small "c,") we desire to constitute our spiritual phenomena. call his attention to the absolute certainty of his professed knowledge that the returning spirit to the 40sth, one will find an account which of the Deacon referred to cannot be that of the | clearly shows that a false creed in reference to Deacon, because, since his transition to another state of being, he has changed his theological their power to be so blindly opposed by the peomoral and consistent Christian life was insisted upon belief! This "Taylorville Baptist" bigot (we ple of that generation as to make an awful tragby the various speakers as necessary for the advance are not consciously maligning him in thus de- edy out of what might have been the inaugurascribing him,) has the enormous self-conceit to declare that he knows that a man cannot, or at two worlds as would have proved a blessing. held while on earth after he goes to a world, a minister of the gospel, should have a wide where those views are necessarily larger and clearer! The "Taylorville Baptist" notion against the actual testimony of the invisible world! Was there ever an instance of sublimer effrontery on the part of ignorance? Had the good deacon in question happened to say in his reported message-which in the very nature of things he could not-that he held to his former views on baptism, etc., with just as half-column of its space to a good and kindly- much tenacity as when in earth-life, the "Taylocrille Baptist" would, on its own plain reasoning, have been obliged to admit the truth and reality of spirit manifestations. And it is likewise fair to add that he would have taken counsel of his prejudices in so doing, as he does

Another observation is in order at this point, namely, that here is a confessed bigot, who, to a certain extent, allows the resemblance of the 718 Washington street, being continued by manifesting spirit to the deacon in question, three meetings on Saturday and three on Sun- while there are professing Spiritualists who do day. The celebration was remarkably success- not scruple to deny, in a spirit of hostility rather than of inquiry or doubt, the personality of the returning and manifesting spirits. The Taylorville Baptist is willing enough to accept the identity of the spirit of the deacon referred to, save and except for his alleged change of theological belief; but certain Spiritualists are free to deny the very possibility of identity, and hesitate not to malign the Message Department of the Banner accordingly. And so we go. If the unbelievers who are such rather from motives of hostility, would but read the verifications of spirit messages that appear from week to week from all parts of the country, and even from beyond the limits of the country, they could not fail to be convinced of the ability of the living to recognize the departed when they return. This simple, involuntary act of recognition surely ought to, and of course does, go further than the bare assertion of those who refuse to investigate in order to verify, and are resolved to maintain their attitude of hostility for no better reason than that they have taken it. This surely is not Spiritualism-it is sheer, unqualified egotism.

"Mine is the Real Life!"

An announcement will be found, in another column, of the publication of an engraving of a full-form materialization - that of the spiritdaughter of Mr. A. L. Hatch, of Astoria, N. Y. The engraving-which bears a legend, of which the above-quoted words constitute a part-is on steel, finely drawn, and printed on a sheet 19x24 inches. It combines in itself a moral lesson and an ornament, and should find an extended sale.

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

Mourning at Death.

Death is but resurrection. That which but recently animated the body is gone to dwell in the thirty-fourth anniversary by dedicating to another and a fairer land, where all the conthe service of Modern Spiritualism, Association ditions are more favorable for advancement so desirable a transition? We should rather this astute and profound thinker, "is a letterover the mere act of parting, when we know reasonable; and though doubtless prompted by affection, is open to the charge of selfishness. We have before us the copy of a letter by a parent to his children, containing a request of them in regard to this matter of mourning over his body after he has left it, that, in its injunctions, practically illustrates our remarks.

He desires them, after he has got through with his tenantship of the body he now lives in, not to exhibit his lifeless features to the public gaze at all, but to place upon the closed coffin of the Divine regard; is doomed gradually to that contains it a photograph of him, taken part with all the earthly prestige it has ever when in health, as a more agreeable sight to acquired, by its infidelity to the human soul. those who now know him, and leaving a more | And it sinks at last into such sheer spiritual grateful impression on their memories. And he enjoins them in particular not to wear the emblematic black garments, which he styles the "millinery of grief." He tells them there should loins. But this child, when he comes and finds not be sadness and mourning on such an occasion, as it is one rather of rejoicing among spiritfriends over one's birth into spirit-life, and it should be so also with earth-friends. And such grief is known, too, to affect the departing spirit unfavorably, by drawing it back to a scene that is full of sadness, when a pleasant home, it may be, awaits it beyond. Death, he two public meetings, J. Enmore Jones being seeks to impress them, is just as much in the order of nature as birth; and while the latter is made welcome here, it is none the less so to friends over there.

It is sound advice, and based on a larger and better knowledge of the office which death performs than is generally possessed. And not until such knowledge-not mere faith or hope-is which Spiritualism is continually trying to bring about, will this mourning at death, with its mistaken preference for sadness and despair, be supplanted everywhere with the bright symbols of rejoicing at a spirit's happy release from obstructive earthly conditions and its entrance upon a happier and richer life. It is ignorance and superstition that has so far imprisoned the human mind in darkness on this subject which the light of absolute knowledge is steadily dissipating for its welcome and perment release.

Witcheraft.

We have been advising Dr. Phelps and the The charge of "maligning" is just as gratui- elergy whom he would have represent Spiritutous on the part of the Taylorville Raptist as alism as "the Devil's work," to read the book Witchcraft Explained by Modern Spiritualism." They ought to read it, but not they alone: Spiritualists, also, and all thinkers concerning the action of departed mortals upon their embodied survivors. That work, obviously prepared with much care, presents the marvels of a former age in a new, interesting and instructive light. Especially does it show with the force of demonstration that "Salem Witchcraft," so-called-renowned the world over-was distinctly the work of finite departed ones seeking to hold communion with their "Taylorville Baptist" hurls at our head, in such mundane successors through medial instrua christian-like (2) manner: (we have the Rap- | ments; and that they then performed feats like tist's own great authority to bear us out in spell- most of the marvelous doings which in our day

Beginning on the 231st page and reading on "the devil" caused efforts by spirits to manifest least does not, change his views of things as This book, written by a scholar and formerly eirculation.

Spirit-Form Materializations.

We have devoted some two pages of our space, the present week, to the presentation of the views of Prof. Kiddle and A. E. Newton, Esq., on this important subject. We trust no reader of the Banner of Light will put this number aside without carefully perusing the matter which these talented gentlemen have thus contributed to our columns. The interest in this, the latest, phase of the spiritual phenomena, is widespread and continually increasing, and all from experiment or argument, or both, is worthy of an appreciative and reflective examination.

A Good Word from India.

PEARY CHAND MITTRA, in the course of a business letter to Colby & Rich, under date of itualism is increasing fast; to you and your valuable paper we are deeply indebted. The day is not distant when the Banner of Light will be columns next week. read throughout the length and breadth of In-

The Bethesda.

On Easter Monday, April 10th, at 7½ P. M., the 'Spiritual Bethesda," 36 Hanson street, Boston, will be officially dedicated to the service for which it is intended. The services will be conducted by W. J. Colville, and others.

A considerable degree of excitement has for some time past existed in the office of the Syracuse (N. Y.) Courier, on account of the alleged appearance on several occasions of the former publisher of that paper, Daniel J. Halsted, who died in August last. Mr. Halsted was for ten years previous to his decease a believer in Spiritualism. Three months ago the foreman of the composing-room was startled by in the cities of Columbus, London, Springfield seeing Mr. II., appearing as natural as life, standing in an ante-room, leaning upon a cane which he carried in his later years. He heard Mr. H. pass down stairs and laugh in a manner peculiar to him. Every one ridiculed his story, until two weeks ago a reporter of the Courier also saw the form, and a week later the pressman distinctly beheld Mr. Halsted standing behind the desk in the counting-room. Physicians have been consulted, who, while not doubting the honesty of those who make these declarations, express their opinion that they are "nervous"; but those who saw the apparition, none of whom are Spiritualists, scout the idea, and maintain that they were in calm possession of all their senses while Mr. Halsted stood before them. We shall give our readers a detailed account of this in our next issue.

The Church's Destiny.

We find, in a paper read to the Examiner Club, Jan. 3d, 1870, by Henry James, some analytical thoughts on the nature and office of the Church on earth, which are calculated to excite Hall, on which occasion, as we are informed by and exaltation. What is there to mourn for in universal reflection. "The Church," observes mourn if the present life were all, and nothing is a merely instituted decency in the earth, better than this perpetual struggle and dis- and of necessity, therefore, more or less overappointment were our common lot. To grieve lays and obscures the pure spirit it enshrines It tends evermore to make its functions absoing paper upon the "Philosophy of Spiritualism how much better it is for the one who is gone, lute instead of provisional, and hence it ends at and the advantages to be derived from a study and that the separation will at the longest be last by organizing a more debased and enslaved but brief, is certainly inconsiderate and un- mind in man than that which it was appointed to subvert. It was appointed exclusively to freshen the human or spiritual and objective element in consciousness against its overpowering divine or material and subjective element but it no sooner gains a foothold in the earth than it throws up the commission and betakes itself to the pomps and vanities of the world, as the moth betakes itself to the candle.

"The church, accordingly, as a sacred letter, is doomed to dwindle and utterly perish out decrepitude as to be content to fix its doting hope of resuscitation upon a literal child of promise, eventually to spring out of its own the gray-heard church still claiming to itself a universal dominion, on the strength of certain promises made to Abraham, at once sets himself to denouncing its insane and unholy pretension, by showing the divine power to have respect solely to every man's spiritual or individual culture, wherein all men are equal before him; and to be utterly indifferent to those diversities of natural gifts among men, upon which the world sets so much account.

"This was the man, accordingly, in whom the Church, as a literal divine economy in the earth, was predestined to end, since he initiated its spiritual evolution as a universal brotherhood, fellowship, or equality of man with man throughout the earth. That is to say, he demade a part of the mind's very constitution, nied the ability of God himself to confer any personal, that is, finite or inherited righteousness, upon his children; and made all true rightcousness, all true individuality, or character in men, to inhere only in so far as they lived down their natural or inherited personalities, and aspired to lose themselves in the sovereign unity of their kind. This was the initiament of that ritual Christian communion of man with man upon earth, which is even now under our eyes merging in the lineaments of a universal society, fellowship, or brotherhood, of all races and creeds, and so at last constituting the veritable revelations of God's name."

> The "wisdom of ignorance" displayed itself recently in the Connecticut Legislature, but without doing much harm unless to the person who threw the boomerang into the camp of the Spiritualists, the return of which to its point of departure was not long delayed. A resolution incorporating a Spiritual Camp-Meeting Association came up for consideration, whereupon Mr. Sanford, of Redding, proposed some irrelevant inquiries as to what the members of the Association believed. The remarks of Mr. Sanford being of the nature of ridicule respecting a subject of which he evidently knew nothing, called Mr. Cleveland to his feet, who said it was none of the committee's business what the association believed. A vote was then taken, and the resolution passed by a large majority.

> Miss Belle Bacon, the popular and clever elocutionist, who has been called upon three times the past week to read at receptions, returns this week to Boston to complete her two years' course at the New England School of Elocution. During her stay in this city she has won many friends not only by her superior talents, but by her charming personal qualities. She carries with her the best wishes of a host of admirers for her every success, and the guarantee of the heartiest welcome when she returns to this city. We predict a brilliant dramatic career for this young lady.

We copy the above complimentary notice of Miss Bacon, only daughter of Mr. George A. Bacon (late of Melrose, Mass., but now a resident of Washington, D. C.), from the Washington Sunday Gazette of March 26th, and fully

& A correspondent, Dr. T. S. Gerhard, of Cleveland, informs us that two medical bills were defeated in the Legislature of Ohio duiing the past winter; one by a vote of 49 to 20 and the other by a vote of 43 to 18 (though there are rumors of a reconsideration of one of them); and another bill, having for its object the establishment of a State Board of Health, though not affecting irregular medical practitioners, will the light which can be shed upon it, whether probably meet a similar fate. The law-makers evidently are of the opinion that the people are wise enough to take care of their own health.

The Massachusetts State Legislative Committee gave a hearing, March 30th, to the petitioners for the repeal of the vaccination laws. Able arguments were made in favor of Calcutta, Feb. 18th, says: "The thirst for Spir- repeal by Geo. Dutton, A. M., M. D., of this city, and A. E. Giles, Esq., of Hyde Park. A report of their remarks will be given in our

> Mrs. A. B. Severance, of Whitewater, Wis., whose advertisement appears in another column, is a reliable psychometrist, of whose remarkable gifts we can speak from personal experience. Parties desiring the services of such a medial instrument should address her as above.

> William Tebb, Esq., writing as not long since from 116 Marine Parade, Brighton, Eng., says: "The opponents of State medicine here are delighted with your trenchant indictment against vaccination and the laws relating thereto. It cannot fail to arrest the attention of the reflective portion of your readers everywhere."

RA W. Harry Powell, slate-writing medium of Philadelphia, having met with great success and Dayton, O., will again visit these places in April. Friends on the line between Cleveland and Columbus wishing his services en route can address him at Cleveland. O.

For Dr. L. K. Coonley would like engagements to lecture, treat the sick or attend funerals in the vicinity of Lawrence, on such terms as may be acceptable. Will attend to patients absent or present. Address 507 Essex street,

Information reaches us that Charles H. Foster is in a bad condition as to health, having recently been confined to his bed for five successive days.

Read the card of the publisher of The Progressive Age, in another column.

Medical Legislation.

To the Editor of the Banner of Light:

The Senate Committee of the New York Legislature held a meeting Wednesday afternoon, March 30th, for hearing both sides upon the question of medical legislation.

The bill for repealing the law smuggled through in 1880 (which confines medical practice to gentlemen with diplomas) was under consideration, and the new iron-clad law of 1882, proposed by the State Medical Society. which gives the diplomas the absolute control of everything, "material or immaterial," that can benefit an invalid, was allowed to slumber, not having received any indications of favor,

The State Society was represented by the committee of three doctors (Sturgis, Bailey and Vandeveer) who are charged with the duty of pushing their preposterous bill through the Legislature. These gentlemen, however, were as quiet and modest as possible, in signal contrast to the arrogant demands of their bill.

The side of medical freedom was argued by myself, Mr. Bronson Murray, of New York, Mr. Schell, of California, and Dr. Fish, a magnetic healer, who narrated some very striking facts in proof of the superior ability of healers in contrast with allopathic physicians. Messrs. Murray and Schell presented some very forcible illustrations of allopathic quackery and the superior success of liberal physicians, and demanded with great force on behalf of the people the right to choose their own favorite physicians unhindered by any law.

In my own address of about forty minutes, I endeavored to elucidate the democratic doctrines of human rights, the arrogance and ig-v norance of the old school profession generally, and the actual superiority of many who are practicing without diplomas over those champions of an effete system, who, after being defeated in fair competition before the people, rush to the Legislature to obtain a legal monopoly by means of a law, which is in spirit a bill of attainder against professional rivals, whose only offence is that they are too successful in relieving the sick and winning public favor. The committee heard us with expressions of great interest and pleasure, and there was virtually no opposition from the allopathic party present.

The House Committee holds a session next Tuesday, at 4 P. M., to renew the consideration of the bill for abolishing the law of 1880, on which occasion I expect to be on hand.

I hope the magnetic healers of this State will be aroused to the impending danger, when they learn that the State Medical Society is trying to have them all imprisoned or expelled from the State. An organized body is arrayed against them. If they will combine, they can defeat and reverse this unfriendly legislation. If they will write to me I will suggest in what manner they can cooperate with the committee attending to this matter.

JOSEPH RODES BUCHANAN. New York, 205 East 36th street.

That Cancer Cure.

To the Editor of the Banner of Light:

Allow me to state that there was a mistake made in attributing the source of the information concerning a certain remedy for cancer, published in the columns of your paper a few weeks since, to the spirit-world. The remedy was furnished me by a former lady patient of mine living in Iowa. As there seems to be some interest manifested in the subject, and certain inquiries are made requesting more information upon it, I have hunted up the letter written me by this Western lady in relation to it, and will transcribe its contents for your readers; allow me first to state, however, that the lady writer was herself cured of a dangerous cancer by the use of this simple specific.

M. T. SHELHAMER.

REMEDY. "The name of the plant is wild tea, or Red Root-I know of no scientific name for it. It once grew very plentifully on our western prairies, and caused much trouble to those who first broke the land, as the roots are large and very strong. The top is not large; its height is not more than from one to two feet. It has small, white flowers in clusters. It is not unpleasant to take, tasting much like our common table tea. The application of it to an open cancer will in a few hours cause a yellowish pus to flow freely, instead of a small quantity of bloody water. The application to a hard tumor will soften it in two or three weeks, when it will break and run out; in a few days all signs of it will disappear. The tea is to be drank freely, and the grounds-leaves-are to be applied to the cancer or tumor, and kept constantly wet with the tea."

The bowels are to be kept open during the treatment by mild purgatives; and some simple blood purifier—such as sarsaparilla tea—must be taken for some time after the eruption is cured.

Fira Willey writes us from Clark, la., stating that Hiram Hour, Esq.-a gentleman whom we have the best of reasons for remembering as an earnest and indefatigable worker for Spiritualism, and a generous friend of the Bunner of Light-recently passed on in a sudden and unexpected manner (dropping dead in the furrow behind his plow-team). The Malvern Republican Leader speaks as follows regarding Mr. Hoyt's demise:

"He was probably a victim of heart disease. He had lived in this country about twenty-five years, and was highly esteemed by all who knew him, for his honesty, liberality and the genial kindness of his disposition. He was industrious, frugal, and always had something to spare for the needy poor in their distress. His loss will be largely regretted by a large circle of friends."

STREET-LIGHTING.—The Alta Manufacturing Company, 175 Washington street, Boston, have a new self-extinguishing lamp that they claim is far superior in illuminating power and cheaper operated than any other for the lighting of streets, and that their lamps are equally well adapted for indoor use, for halls, factories, stores and churches.

The reader's attention is called to a card in another column headed "Important to Magnetic Physcians," wherein the right person will find a choice opportunity.

Read the call (tenth page) for an Arbitration Convention, to be holden May 30th and 31st in Washington, D. C.

Do not forget that PROF. J. W. CADWELL s now giving mesmeric entertainments in Hor-

ticultural Hall. Boston. Western Locals," by Cephas, next

SEND name and address to Cragin & Co., Phil-

adelphia, Pa,, for cook book free.

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 Guiteau 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 Legislalature 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 zine, 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 infurinted plumber came along and chased him up a back alley with a rusty soldering ivon.—Mail.

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 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 let-

Clergymen in Chicago want the cries of the news-boys 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 stendfast 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 is bad 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. Picayune.

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. darning-needles through keyholes.

> AT'THE MATINEE. A lovely woman thinks she's done it,
> When bleaches she her flowing bangs,
> And wears a white Gaineshorough bonnet,
> And cloak on which much cat's fur hangs.
> — {Oll City Derrick.

Mr. Robbins being a Spiritualist, and one of the

Jamaica ginger has been declared contraband by a Maine sherifi. All the traders within his juris-diction have been notified that they must not self the horrid stuff, as it contains more alcohol than the law allows. Catnip ten 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 lilm 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 compagnon. 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 belleve. 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 aspersion."

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 mob, 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, holsery, small wares and fancy goods generally, offered by William S. Butler & Co., 90 Fremont 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 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 Thirty-Fourth Anniversary of the Advent of Modern Spiritualism, to which reference will be made next week. made next week.

ern 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. Lafricain (cornet virtuoso); Prof. Dorn (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. "and the deserving poor.

A dedication service will be held at the Bethesda. "31 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

olent Union will meet on Thursdays at 30 Wor-cester 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 Greenwich). He is open for engagements on week-day evenings within rea-sonable distance of Boston. Address him at 30 Worcester Square.

Movements of Lecturers and Mediums.

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

Bishop A. Beals 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 Fredonla, N. Y., on the 30th ult. From thence he will go to Ashtabula, O., Erie, Pa., Norwalk, 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 seances.

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. 1., Sunday, April oth. J. Frank Baxter will lecture in Providence dur-

A. F. Ackerley's Mediumship.

ing May.

At the conclusion of a test-scance given by Mr. A. F. Ackerley, in the parlors of Dr. J. W. Dennis, at No. 319 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:

Mr. Robbins being a Spiritualist, and one of the directors of the Onset Bay 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 Whittier has written for Wido 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 Wido Awake will appear a very fully illustrated paper concerning the Zuñi Indians, from the pen of Fred A. Ober, the well-known Mexican traveler.

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

Whereas. The genuineness of the mediumship of Mr. A. F. Ackerley for physical manifestations in the light has been called in question; and, Whereas, If 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 fread 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 Spiritual phenomena everywhere. It is due and proper to add that Mr. Ackerley freely and without the verified of the spiritual phenomena evolved on the local consideration afforded as every facility in determining the verified phenomena evolved on the local consideration afforded as every facility in determining the verified phenomena. That a conv of the above and foregoing

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

J. W. DENNIS.

MARY A. STEBBINS,

J. W. DENNIS.
MRS. CLARA E. DENNIS,
MISS RACHEL KUHN,
E. S. WALKER, M. D.;
GEO, W. RITTER,
C. G. KLEIN,
KATE KLEIN,
EDWIN STEBBINS,

GARG A. STEBBINS, CARGLINE ASZMAN, E. HOWARD GREEN, LIZZIE S. GREEN, CORA BELLE GREEN, MAS BELLE ALFORD, MRS. M. E. JAMESON, 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 "Buchupaiba." \$1 per bottle.

SECULAR PRESS BUREAU,

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 61 Irving Pince,

NEW YORK CITY. S. B. BRITTAN, Chairman Bureau Com.; HENRY J. NEWTON, Treasurer; NELSON CROSS, Secretary; HENRY KIDDLE, 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—adverse to the interests of Spiritualism—which may come to their notice; to prepare sultable papers for the Press, under the supervision of the Bureau, and to otherwise ald in the work by their counsel and advice.

smithing paies for the Press, under the supervisional the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this 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 sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

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 Messus. Colby & Rich, 9 Montgomery Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.

Funds Received in Aid of Charles II.

Foster. A mounts previously acknowledged....

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 Spiritualisis holds meetings every Sunday in Republican Hall, 55 West 351 street, at 10% A. M. and 74 P. M. Henry J. Newton, President; Henry Van Glider, Secretary, Children's Progressive Lyceum meets at 24 P. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Mrs. M. A. Newton, Guardian,

Rev. Dr. Monek lectures on "Apostolic Healing," and
addresses are delivered by other speakers, at "Science
Hail," 141 East 8th street, every Wednesday, at 7.5 r. n.
After each lecture, Dr. Monek publicly and freely heals the
sick poor from the platform.

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

RATES OF ADVERTISING.

Each line in Agaie 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, Minfon, each insertion.

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

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

Payments in all cases in advance.

For Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. Willig.

Dr. Wills will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise ment in another column. Ap.1.

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

ADVERTISEMENTS:

ORIENTAL POTTERY, -JONES, MCDUFFEE & STRATTON offer late Importations of

CHINESE, JAPANESE and INDIA Porcelain, ancient and modern, some beautiful cabliet specimens.

BY STEAMER "CATALONIA," from Liverpool, we have landed 85 packages of attractive Stafford-shire novelties.

COPELAND'S DINNER SERVICES, from the printed under glaze to the more costly enameled specimens.

WEDGEWOOD'S new "Fire o'clock Tea Sets" of China, handsomely pelated, and attached to chony tables (very salable now in the London market).

UMBRELLA RECEIVERS, or VASES, new forms and decorations, costing from \$6 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, woollens, &c. CUSPADORS, Japanese, India and English; over 7, specimens, &c., &c., &c. Wholesale and retail.

JONES, McDUFFEE & STRATTON (successors to Olis, Norcross & Co.), 51 to 59 Federal, 120 Frank-lin streets, Boston.

CEPHALINE.

No Discovery of the Age equals it

Physicians indorse it.

The Public extols it.

T relieves Sick and Nervous Headaches at once, and pre-I relieves Sick and Nervous Beautices a for Liver Troubles, Chronic Indigestion, Nervous Dyspopsia, and Constibutes, Chronic Indigestion, Nervous Dyspopsia, and Constibutes, Chronic Indigestion, Nervous Purpos, cures Enliches and Norvos. pation. It feeds the Brain and Nerves, cures Epilepsy and Convulsions, prevents Insanity and Paralysis; allays desire for oplum 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 namphlets containing positive proofs.

Buy of your drupy(st; If possible; If not, we will mail it, postpaid, on receipt of price, 50cts, per box; 6 boxes\$2,50. Address, II. F. THAYER & CO.,

Mention this paper. 13 Temple Place, Boston, Mass, 12teowis—Jan. 14.

NOTICE.

TN "BANNER OF LIGHT" of April 1st, 1882, was printed tour full Circular, setting forth the purport of publishing the Steel Engraying—"SPIRIT DAUGHTER"—to which Circular we would esp cially call the notice of all interested, also to the following Circular of our AGENT.

Astoria, L. I., N, Y., April 2d, 1882.

THE UNDERSIGNED, being in full accord with the purport of the annexed Circular, cheerfully consents to act as Agent for the distribution of the Engraving at cost, to all Societies and Journals advocating the cause of Spiritualism, at following rates:

When ordered in packages of TWENTY Engravings, with Certificates, and upward, as follows:

postage paid.

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

A. DEMAREST, 182 BROADWAY, NEW YORK CITY.

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

April 8.

THE PROGRESSIVE AGE.

DEVOTED to the Science and Ethics of a class of sub-jects which, above all others, are most intimately con-nected with the Organization, bevelopment and Destiny of Man, together with Phenomenal Facts in every Department inn, togother with Phenomena Pacts in every Department of what is known as Spiritualism. Published monthly at Atlanta, Georgia, U. S. A. Terms—Single numbers, Eccis, ; yearly subscription, \$2,50, Address "The Progressive Age," Atlanta, Georgia, April 8.

Developing Seance.

M.R. F. M. COBURN continues his séances for develop fing mediumistic pilis in individuals by Psychic force, which he makes a speciality, every Wednesday evening, at 8 o'clock precisely, at W. J. COLVILLE'S, 30 Wor cester Square, Boston. Will make changements for private scances. Address care Banner of Light, Boston.

April 8.—1w*

MRS. L. F. THAYER, FST, Business and Healing Medium, 45 Indiana Place Boston. 45 April 8.

MRS. A. S. WINCHESTER, Psychometric Clairvoyant, Giairaudient, Rapping and Trance Medium. Examination of Minerals a specialty. Letters in mail from lock of hair or photograph, 43, 304 Stockton street. Address letters, Box 1997, Ban Francisco, Cal.

DR. CARPENTER gives Magnetic Treatments at 219 Fremont street. Boston, Mass. Patients at a distance sending it for box Magnetic Powders, I will give diagnosis free. Send lock of hair, age and sex.

April 8.—1w*

MRS. C. H. LOOMIS, Trance Test Medium and Magnetic Physician, Suite 1, one flight, Hotel Van Rensselaer, 219 A Tremont st., Boston, Hours 9 A.M. to 8 P. M. Diagnosis of disease from lock of hair, \$1,00. April 8.—1w*

1,00 MISS KNOX, Test and Medical Medium, 24 2w - April 8.

Wm. S. Butler & Co.,

90 & 92 TREMONT STREET, BOSTON.

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EVERY DAY.

We have Just Received a Magnificent Line of

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Sash and Bonnet RIBBONS and **MILLINERY PIECE GOODS.**

Such as Luce Effects, Gauze Effects, Brocade Effects, Ottoman, Fallatine, &c.

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

I pray in splitt for the luward light, And watt 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 gloaming 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 lovers meet on the celestial shore. Where parting comes no more. Newbork, N. J., March 25th, 1882.

Werkelen Wall.

The Sermon on the Mount, and its Ethical Teaching. PART L

An Inspirational Discourse Delivered by W. J. COLVILLE, In Betaeley Hall, Hoston, Sunday, March 12th, 1882.

Reported for the Burner of Light, here

officesed are the poor in spirit, for theirs is the

sidered throughout Abristendem as the most aquite different from what they were injoriginal comportensive and authoritative serm mover? Semitle or Syro-phoenician; it being most imperfection by all Trinitarian, and by many, followers clothed theirs, as it, was a tengue admired in the Christian world: it compels the cas it is to a modern English audience. Thebrew in all cases the angulatived approbation, of the Jews and employed by them today, in synathroughout the world who have ever read and verse its beatifudes, so all embracing its practical directions, athat no one can possibly rise from a careful perusal of it without feeling that theen most careful in their preservation of every he has been face to take with one of the world's ! letter and of the law. greatest literary and moral masterpieces.

Looking at Jesus and the Bible from the of us that we criticise rather than blindly ac- mians being a recognized sect among the Jews and, in jour opinion, certainly need not always sermons preached have been delivered from Shaksperian Confucian and other texts out- the Jews; their representatives in the Chris-

sold that its cost is merely nominal, and it con-stacked was their dastardly hypocrisy, the mortains so many good teachings that the people alities they hoped to atone for by the use of long ous 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 in parable, as was his wont. When speaking means a suitable book to place in the hands of children. Much of it they ought never to see and condemns the self-righteous Pharisee who 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 Moncure Conway's "Sacred Anthology" and Giles B. Stebbins's "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, ducees were the secularists or skeptics among all over the world, to give them such an extend- the Jews; they denied the resurrection and ed sale as would place them in the market at a questioned there being any conscious future very low figure. If a Bible is necessary in the for man after the death of the body. 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 with each other, the Pharisees representing moral rather than doctrinal in its nature, that ecclesiastical tyranny, and the Sadducees the it shall give no effence 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 dectrines should be opposed rather on 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 dectrines which we feel inclined to stigmatize as the vernicious 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 be- high estimate of themselves was only an evil cause 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 inveigh against the theories of those who claim for it an untainted sanctity and complete divin-

Even the teachings of Jesus are not of such a nature that they can be undiscriminatingly 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 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 The Sermon enable Mount has long been con-, form in their English dress, they may appear presched by asortal lips; and has been and still of robable that Greek was the Language in which is looked by an ascar final standard of ethical Assus clothed his pleas, and in which his early Unitari in Christians. Not only is it so widely almost as unintelligible to an unclent dewish respect and admiration, though by no means it is the language of all others held sacred by the most intelligent jetsens of all shades of opinion | gorne and temple services; and thus it stands to reason that many of the books of the Ole studied it. So broad is its catholicity, so di- Testament, of Hebrew origin, are entitled to gank as original documents, or at least direct copies of originals, the Israelites having always

But for the New Testament no such claim scan with any degree of plausibility be made, as point of view of the Freethinker rather than the teachings ascribed to Jesus are almost idenfrom that of the Christian, it must be expected a tical with those of earlier Essenians, the Esseeept the words of our text. To us, a text is a fat least 450 B. C. The Sermon on the Mount is kind of suggestive motto; it affords a conven-peculiarly an exposition of the views of the Esient and appropriate heading to a discourse, senians, as contradistinguished from those of the Pharisces and Sadducees, who were their be taken from the Bible. Many of the finest | constant and bitter opponents. The Pharisces were the Ritualists or High Church party among side of the Old and New Testaments. No doubt than world are to be found principally among the time is near at hand when a Sacred And those who keep a great number of festival and thology will replace the Bible in the Sunday, fast days; who pray in stereotyped language at and day school, in the child's library, and also regular and frequent intervals; who like to see in the desk of the most liberal churches in this the alters of churches adorned with flowers and and other lands; but the compilation of an An- lighted candles, who attach great importance thology is a very difficult and expensive task, to sacraments and priestly vestments; who, in requiring vast research, much leisure and a a word, value ecclesiastical pemp more highly vast expenditure of money, before it can be than anything else. It does not appear that placed at a low price in the hands of the public | Jesus directly rebuked them for their simple love of ceremony, as a cultivation of art can So many million copies of the Bible have been never do harm in and of itself. What he atprayers, which, proceeding from no-real desire to do good, were characterized by the great teacher as "vain repetitions," when teaching to all save a few initiated ones, Jesus satirizes 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 Sad-

These two contending sects, both powerful and lovers of money, were constantly at war aggressive force of a worldly and selfish materialism; while the Essenians were the spiritualistic party, attaching surreme 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 perfeetly 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 illwashed 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 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 and seek information from its pages concernit often too literally, and carried the practice ing the action of Jesus in a similar situation, growing within you here, a true kingdom of of self-disregard to an unwarrantable extreme. Self-respect is the one thing above all of action by proclaiming it his, would you not all future spheres. 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 buoys 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 consciences. However, we gladly and thorright 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 misguided actions to extricate you from your present slough of ignorance, and lift you into ling to the dictates of conscience in all things; realms of higher knowledge, but criminal you thus we can follow Jesus, and indeed every are not. Fanatical and insane you may be, but great teacher, in the true sense, by obeying his criminality is the condition of violating one's injunctions in the spirit, even though our opinown sense of justice.

Anything but poverty of spirit is needed to so swiftly and powerfully in the society of today. Positive, strong-willed, noble-minded, further than to the fourth and fifth centuries. cope with life's manifold difficulties and dan- on new ground, ground never set foot upon by gers. Those who are by nature psychologists distinctively Christian exponents of the Sermon miles without object when coerced into travelor mesmeric operators are in duty bound to on the Mount, compelling us to ask a question ing one by an enemy, the sin of the times and of society. We have no right to refuse to use of Christendom, viz.: Is poverty of spirit ad- certainly not been due to a following of any others? Can you readily use your power to to our highest judgment, then let us eulogize cits exercise, as a strong arm thrown around the weak and unwary, to save them from falland selfish. Exert your strength, use your incontrol of a sensitive by a powerful operator wicked many a tender and susceptible person who would otherwise fall, body and mind, into the clutches of the destroyer. Have you a triend who is easily influenced to take strong drink, who is readily led to frequent haunts of dissipation? Do you see that other wills are is what Jesus and all really great teachers. 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 conduet 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 usurner out of the castle of the poor victim's failing, and always a healthful and invigorating of all others. 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 irresoluteness, 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

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 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 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 Essenian 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 teach ing 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 were in a difficult position, not knowing how to tellect, should. Leave pugilism to your moral

and if you could find any text advising a course feel it your duty to act in the way there recer. No doubt their hero was greatly their superior, and it needs an equal to faithfully portray any character. Again, we must remind translated text; and thirdly, we must express our decided conviction that it is not our duty to follow any man blindly, but to seek individter, to follow no one's lead, but to act accordions, actions and convictions may be widely divergent at times from his." Our clerical friend stem the tide of ignorance and wrong flowing said no more, but seemed tacitly to consent to to death. our position.

To apply this view of duty to our text this ack one instant from the exercise of these to the highest welfare of mankind, even though womlerful and occult powers with which you | Jesus did recommend it, we are bound to spurn even though claiming to fulfill the law. The ing into the trap set for them by the vicious law of Ged is not written on tables of stone, or on parchment scrolls. Human nature is God's fluence on the side of right. The mesmeric Bible, every child being a new edition of the ness, a too mean value set upon one's talents and influence be an evil, decility 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 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 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 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 nonresistance too far, as a more bloody history has come in as the stronger man, to drive the strong | never been written than the history of Christisoul itself. In surgical operations it is to be un- them is the crying sin of this people, and indeed

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 forces of nature can attain to equilibrium in 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 tiger 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 others is, however, a fearful curse to many a 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 virtuo 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 selfrespect, defend the right, but defend it as an clergyman said to us the other day, "If you intelligent creature, possessing spirit and in-

act for the best, would you not go to the Bible inferiors; and as you seek only to control evil, as you overpower it with love, will you find, heaven, which will live and grow within you in

It is quite common for Materialists and othommended?" Our answer to him was: "We ers to decry New Testament ethics without should not find it necessary to act as you pro- ever putting the teachings of the hero of the pose, as the probabilities are that the evangel- Gospels to the test. Our course of argument is ists have omitted many of the most important ever to point out the unwisdom and futility of actions and sayings of Jesus, owing to the in- an opposition founded upon simple bias, or the ability of a lesser mind to do justice to a great- 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 minyou of the doubtful authenticity of the oft- ister 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 ual light through the mediumship of our own Bible is shamefully abused by two classes of people-the one its sworn friends, who foolishly oughly make this concession, after having some- defend it, and the other its spiteful adversawhat strongly assailed your position: we are ries, who condemn it without reason. Nothing willing to do exactly as we believe Jesus would can be more frightful than the conduct of the have done, and would wish us to do under the | Christian church, in the days of its undisputed unpleasant consequences following upon your circumstances, and that is, to call no man mas- 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 If there is anything puerile and fanatical in

the command to turn the other cheek to the high-spirited men and women are needed to morning, we find ourselves compelled to stand smiter when one is smitten already by his cruel blow: if it is mere fanaticism to travel two exert their positive will-force in the elevation entirely foreign to that asked by the churches the peculiar vice of the Christian church has our power to rule, as, if we do not exert our vantageous or detrimental to the best interests such precepts; for it has resented real and even force for good, others will be sure to appear of modern society? not, did Jesus pronounce it fancied injuries, to the extent of burning herewho will not he state one moment before they blessed or otherwise? If, as a tree judged by ties at the stake because they refused to yield exert theirs for evil. Have you ability to sway its fruit, it stands the test, and approves itself to it; it has lowered itself in the eyes of all humanitarians, and formed its own coffin. If influence your weaker brethren? Hold not and cultivate it. If its fruits are not conducive 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 are by nature, and also, no doubt, by culture, it, and in so doing are closely conforming to the even tried to do, and we should be imitating in endowed. The just use of psychologic power course of action pursued by this same illustri- some way those whom all true men and women ous reformer who repealed Mosaic commands, 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. sacred volume, constantly emanating from the without irreverence, fanaticism. By fanaticism, will often rescue from the tyranny of the divine press. If poverty of spirit, irresolute- 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 direct 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 anyagainst wrong, earth-born impetuosity and the thing 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 anhigh that he frequently failed to reach it. His other 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 anity. If Jesus did tell people to resent no of his lives preceding his latest incarnation, organism. Will-power in medicine is to super- injuries, he really went too far, as the amount when on his travels, he met a starying tigress sede every agent lower than the direct force of of resentment shown toward all who oppose 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 high-

er. 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 sossion of the Children's Progressive Lyceum, which meets every Sunday in Weisgerber's Hall:

meets every Sunday in Weisgerber's Hall:

Whereas. The sad news comes to us through the Banner of Light that our co-worker, Will F. Hun, Assistant Conductor of the New York Lycoum, in ob-dience to natural law, passed to splrit-life February 14th, 1822, while yet in early muthood; be it therefore

Resolved, by the Cleveland Lycoum, That in his premature death we recognize the loss of a stanch worker in our ranks, tender our sincere condolence to his bereaved parents, whose ido he was, and mingle our united sympathies with the officers, leaders and scholars of the New York Lycoum, fully realizing the loss they have sustained in his r-moval from their midst, he having been long an active co-worker with them, a genial companion and a belowed associate.

loved associate.

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

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, Whisp'ring 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.

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

ANGRI, RODMS 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.

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

-[Miss M. T. Shelhamer.

"EMIGRAVIT." Dead he is not, but departed-for the artist never

Like a traveler he has passed To the dreamed-of land at last 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 thine while ages wane. On the earth our saintly seer Gave his thoughts to brighter sphere; Now that heavenly things are clear Lo, his thoughts are with us here. Poet! worlds thy name revere-

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.

-[Charles I. Duncan in Transcript.

Nations mourn around thy bier.

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 before the cars would leave, when they would return home; and the social period was introtroduced 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 matters. was a fact forever. The stranger, noticing my reply, said he had heard but very little of Spiritualism of late years, and then asked the question 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, remarkable medium, and very few equal her; either expressed or understood. Scratch the and I consider the Message Department of the community most anywhere, and below the skin you will find it spiritual; I speak of its religious thought; and the expressed belief is enormously large, also-never larger than at the present "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 interested. 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 amusements; 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 business-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 circumstances as he had stated them, had a very human look. There is something besides amusement in this world; and when sensible spirits manifest, and the fact amuses but does not instruct nor make the proper connection that the fact suggests, a prevision of man's future state, they do as you and I would do-retire

My friend and the stranger both got very interested, and, had there been time enough and the conditions right, we could have gone together and have seen a little of what was going on in this good city under the head of Spiritualism: 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 Berkelev Hall, with his auxiliary meetings during the week, who, by the way, is one of the most remarkable mediums we have. Mr. Colville the man and Mr. Colville the trance-speaker, controlled 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 divinity schools quite in the shade. At Eagle Hall also are packed meetings three times every Sunday, conducted by Eben Cobb, and the overflow is often as large as the gathering that listens to the various speakers and the medi- everywhere come to me, that their unseen pres-

and wait for death or some affliction, and then

appear and find, perhaps, a more rational hos-

pitality. 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."

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 attended but smaller meetings. Then there are the two Children's Lyceums, which, besides being attractive Sunday schools, do their duty as Sunday 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 reproducing enough of this colleguy 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 testimony that I had made no weak assertion in behalf of the cause. As experiences interest the general reader, at least quite a number have autographically told me so, it will not perhaps 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 accidental manner, it rather extended my experience 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 myself.

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 Philadelphia which was printed in the Banner, spoke of a sitting he had with the medium, Mrs. Robinson, where a spirit who declined to give his name sent a message to John Wetherbee, briefly stating it. I understood it perfectly wellbetter probably than those present did. It was in substance the same message that the spirits had given me through Mr. Emerson, a Manchester 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 message, thus 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 convincing proof to me of the interest in and knowledge that spirits have of our mundane

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 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 forgotten to say that the message by Miss Shelhamer was from her control, Lotela, 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 circumstances I have no hesitancy in considering it what it claims to be, a message from my departed friends.

I had had one or two sittings lately with mediums, and the details of those experiences interested my two friends very much, and they were both fresh and impressive. I do n't attend so many as I once did, I am too busy, and I need none to convince me of our having an intelligent 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 silent voices of the departed as to be self-originated. In the coming years we will understand this better than we do now. At this point of our colloquy, my remark called out a statement 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. Jennie 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 peradventure 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

ence can hardly be tests, but are so closely connected with me that no spirit can assume to be them without detection. My daughter, also, would hardly be a test without collateral evidence, as some of my surroundings are presumably, 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 endorsed 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 details 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, details of a personal nature, though pleasant in conversation, are rather dry in reading.

[CHAP, 11.—The Divine Revelation as a Past Experience of Men, and as a Present Need of the Human Mind. CHAP, 13.—The Nature and Extent of Inspiration. CHAP, 14.—The Nature and Extent of Inspiration. CHAP, 15.—The Divine Adiatus.

[CHAP, 14.—The Divine Revelation as a Past Experience of CHAP, 15.—The Nature and Extent of Inspiration. CHAP, 15.—The Divine Revelation as a Past Experience of CHAP, 16.—The Divine Revelation as a Past Experience of CHAP, 16.—The Divine Revelation as a Past Experience of CHAP, 16.—The Divine Revelation as a Past Experience of CHAP, 16.—The Divine Revelation as a Past Experience of CHAP, 16.—The Divine Revelation as a Past Experience of CHAP, 16.—The Divine Revelation as a Past Experience of CHAP, 16.—The Divine Revelation as a Past Experience of CHAP, 16.—The Nature and Extent of Inspiration. CHAP, 17.—The Nature and Extent of Inspiration. 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 mediumship, where some mediums and friends were gathered. There, also, I got well paid for my attendance by the communications I recoived, 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 similar gatherings; seems to me a week never passes over without one or more of the kind taking place, and, in that small and social way, is a very large straw that shows the tendency to vitality and interest in the cause that, two hours earlier, or at the beginning of this colloquy, the intelligent stranger thought was rather dying out, but now as the hour was approaching for him and his and my friend to depart 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 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 experience, but because some of my facts fitted his own experiences, or that it required my known quantity, speaking in the control of the blum and the control of the c 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 unlocks more of the mysteries of mind and matter than all the schools in Christendom can without 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 friendship: Spiritualism, I owe thee much.

Hop Bitters purifies the blood and removes all pimples and eruptions.

To Business Men.

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

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Bunner of Bight.

BOSTON, SATURDAY, APRIL 8, 1882.

Fatal Results of Vaccination.

The Gazette, Rockford, Ill., of Feb. 20th, reports that the son of a gentleman residing near. that city became so diseased through vaccination that the amputation of the arm was found necessary in order to save his life, upon which the editor very justly remarks, after saying that it is not an isolated case: "It seems as if it was going a pretty long ways round to get at a result, to have to sacrifice an arm to be saved from the risk of catching the smallpox."

Similar to the above is the case mentioned ina special from Little Rock, Ark., to the Boston Herald, reporting the amputation of an arm of James Kirkwood, a farmer, in consequence of violent inflammation caused by vaccination. At the date of the dispatch his life was despaired of.

The Providence (R. L.) Journal has this item: " We learn that in one of the towns in this State the public vaccination done by the town has been followed by quite serious results. It is said that every personvaccinated has had trouble, either rash or crysipelas. with great swelling and delirium, and in some cases even more serious trouble."

Mr. H. Warner, of Antwerp, Ohio, was vaecinated about two months since. He was confined to his bed with a badly swellen arm for two weeks, then his face swelled in a horrible manner, and to such an extent that he lost the sight of one eye. He now suffers terrible agony, and his physician is using his strongest effort to save the other eye. The paper from which wegather this information states that three others who were vaccinated at the same time have also been afflicted, but not as yet to such an extent. The poison, however, is in their systems and when or in what form it will make its presence known time only can determine.

A correspondent, A: C. Cotton, writing to us from Vineland, N. J., says:

" None of the medicos have dared to assert that vaccination has any scientific basis, although I have challenged them through the papers. When I was in Ellenville, N. V., recently a young man told me his sister was vaccinated eight months since, and the arm could not be healed. A man of wealth here said to me recently: When I lived in Philadelphia I had my little girl vaccinated. The arm swelled, Inflamed, and threw her into a fit, and killed her.' Isaae Hoag, a man of wealth and integrity, says his wife's mother was vaechated, and the arm swelled, and mortification set in, and killed her. Mr. Cheever, man of honor, says yaecination caused his wife's death. Mrs. Worden says a lady tenant is slowly dying with tuberculous consumption traceable directly to the same cause. A lady (I do not feel at liberty to name; says to me, Dr. vaccinated my three children, all of whom took a terrible humor, and one, eighteen years old, is, I fear, going into consumption. The humor is passing to the lungs, and she has a bad cough. Chas. Dowling says, | petuate a class whose authority is strengthened I was vaccinated, but took smallpox, and had it the worst kind, years ago. The doctor said he could afford to treat me free, as he should make \$500 by vaccinating others. A Mr. Beardsly had smallpox in the army, and the doctor who treated blin said he considered vacelnation a humbug. This was his opinion after he had treated tenthousand cases of smallpox. A doctor now here on a visit said to me, after reading some of my articles, I am with you on this question. He had been a practitioner in the English army, and had to cut a man's jaw out on account of vaccination. He vaccinated a family of eight persons, and two years after they all had the confluent smallpox, and three of them

The Board of Health here passed a resolution that all should be vacchiated by a regular doctor, and that nothing should be used but bovine lymph. Now I argue that as microscopie, or any other test, will not reyeal humors in matter, there is no way of knowing pure from impure. One can get humors from the cow. If any have doubts let them look in Agricultural Report of 1879, under head of Rinderpest, and other contagious diseases. Look at the tongue; lung and udder as there pictured, and then say if it is not possible, yea, probable, that this and other fatal diseases may be transferred to the veins of the innocent babe, youth or grown person, either to kill outright, or cause a life of suffering.

Phose who have followed butchering cattle know-

full well how often an apparently healthy animal is found diseased. If one eats such meats nature has provided a remedy (ordinarily), as nature will throw out impurities through the natural channels. But when the noison is thrown into the blood it is not easily eradicated; so I conclude, as I stated in one of our papers, the medicos have retreated into their last ditch. They have been claiming all the damage has been in consequence of not having pure virus, and now we show them there is no safety in this direction."

In view of the facts above given, which are only a few of those of like nature that are known to exist, and taking into consideration what must appear reasonable to all, that tenfold as many are kept secret by physicians because their publicity would injure their business and greatly diminish the supply of new victims, is it not a matter of serious question whether a Legislature that retains a law upon the statute-books of a State, making vaccination compulsory, and forcing parents to subject their children to the danger of incurring such horrors, is not of far more injury than benefit to the people?

The Zuni Indians.

At the time of the present writing the representative chiefs of this peculiar people are in Boston, and have thus far during their stay received marks of honor from the Governor and Legislature of Massachusetts, the Mayor and government of Boston, etc., to be carried in memory to their far-off homes, in connection with the recollection of the pleasant recognition accorded them in Washington and elsewhere. As an instance alike of the liberality of the daily journal which published it, and of the interest evoked by the presence of the Zuñis in Boston, we quote as follows from an extended report of one of their receptions at the Old South, as given by the Transcript of this city for March 22d:

"Yesterday afternoon the Indian visitors were given a reception in the Old South, and an audience to be numbered by hundreds assembled to see them. Mayor Green, Gen. Ybarra and Rev. E. E. Hale were among those occupying seats on the platform. Mr. Cushing [the ethnologist, who accompanies them as interpreter, and who is also a formally-admitted member of their nation] appeared in his tribal dress. He made an address of much interest, telling of the Zuñis' habits and mode of living. In religion they are Spiritualists, and believe in materialization; they believe that the spirits of their departed friends return to them, and that they hold communication with them; this is the religion of the common people; they are also pantheists, believing that all animals, plants, everything in fact in nature, has its special god; this is the religion of the select; they believe in one god, 'the ruler of the roads of life,' as they term him; he is the god of the high priests. The common people pray to the spirits of the departed; the select or special ones pray to the gods of the animals and plants, while the high priests pray to the one God. They are very scrupulous in their religious observances; have their special day for one prayer, and keep their religious festivals scrupulously.

CONTRACTOR

after a deluge, which may or may not coincide with the scriptural deluge. They say the world was submerged in its oceans, from whence it emerged again; there were five caves in which the people of the world dwelt, they went from one into another until they came to the outside world into the light of the sun. The point where they emerged was "west of the West," and from the description Mr. Cushing infers that it must be somewhere on the coast range. At any event, indisputable traces have been found of them all along from that range of mountains to their present home, where they have been settled to a certainty for sev-

eral hundred years. They have three classes of traditions: the historical, which covers the events of a few hundred years; the mythological, which reaches out over their most ancient history; and the folk-lore, which is the richest of any in the world. There are three classes of chiefsreligious, war, and political. All lesser criminals are dealt with by the latter, while other criminals, such as may be subject to capital punishment, are tried by the war chiefs; the religious chiefs attend to the duties connected with the worship. After Mr. Cushing's speech was ended the company was addressed by Ki-ii-si, the second war cacique and second priest of the order of the bow. His speech, interpreted by Mr. Cushing, was as follows:

Cushing, was as follows:

"My fathers and children—It was to see you and to speak with you, and to see your world, that we came Eastward with one little child deferring to Mr. Cushing. It was according to the wishes of the gods that to day our roads of life come together. Our country is so peor, yours is so beautiful; ours are a poor people, yours are a grand people; yet with this difference between us, we see smiles on every face. We cat your food, we ride in your carriages, we live in your houses; and we thank you that such a people as you can show such hospitality to people so poor as we are."

Nat in-tchi also stooke, saying:

Nat in-tchi also spoke, saying : Nat in-tent also spoke, saying:
"My children and fathers—The days are numbered when at last we meet and speak together. And, although we speak in different tongues, here my child sits who speaks as I do. We are not here for nothing, but with prayers in our hearts and the love of our people we come to the ocean of the sunrise, where, thinking of the children that are to be, we will speak to the father of the ocean. You are like the gods; and now let your heart be good and your speech gentle, for if you were to frown upon my people they would die."

When these speeches were concluded the Indians

When these speeches were concluded, the Indians sang and danced, much to the pleasure of the audi- us. Feeling inwardly assured that anything ence. Dr. Hale then aunounced that another reception will be given the Zuais at the meeting-house before they leave Boston. The opportunity to make a closer inspection of the visitors was liberally accepted. and the Zunis for half an hour, while the audience was dispersing, stood up and shook hands with all who wished with hearty good will.

Spiritualism and the Church.

Spiritualists are sometimes asked why they are not on terms with the Church, or at least why they do not cooperate in the advancement of its purposes. We can answer in the briefest manner, as the disciples of Swedenborg do, quoting his own illuminated sayings for their answer: The Church has had its day; it has lost all the inspiration it ever had; its life has hardened into forms, and its power has become sheer authority; it seeks to thrive by menaces and warnings, instead of relying on the endless resources of love: it aims at government, at accumulation, at supremacy; it takes from menmore than it gives back; it is ambitious to perby the constant employment of superstitious mysteries, and to obtain and keep control of the active forces of society.

But in the course of time it began to see its power decay and its hopes vanish. One by one its props and buttresses gave way. Where it thought itself strong it was only weak. Its hold on governments and treasuries relaxed. It lost its voice in the cabinets of Europe, and found itself gradually deprived of its former influence in shaping policies. The spread of knowledge caused its pretensions to be more and more freely challenged, till at last it finds itself in a position where it is necessarily put upon its defense. Science has probed its secrets and mysteries only to find that there is nothing concealed. At first it thundered its in lignation; but now at last it chooses an alliance with the sciolistic division of science rather than trust itself to the larger and broader current of Spiritualism on which float church and science together. And with this final surrender to what it began with denouncing as materialism, the church-otherwise named ecclesiasticism, orthodoxy, or old theology-strikes its colors in the face of the world, and confesses that its power is shadowy and fading out.

Now Spiritualists-to get back to the point at which we started-are earnestly inquired of, from time to time, to know why they are not willing to east in their lot with an institution that is so purely human and derived: why they, will not consent to assist the professedly spiritual work of an institution that is in a state of decay simply because it has become wholly worldly; why they hesitate to put the new and fresh life which comes down to them out of the heavens into a moribund system of forms, a decaying scheme of authority, and an institution whose origin has become a mere tradition. The questions obviously carry their own answers. It is not necessary for us, speaking for all or for any number of believers in spirit-manifestation, to assert that all that the Church professes to work for it is the special aim and object of Spiritualism to assist in consummating. It has no selfish or ambitious purposes, but labors only to do the will of the invisibles that are accredited with the plans of Providence on earth. And it works with as well as under them, because it enjoys constant and visible proof of their constituted agency.

Whatever is pure and good and true in what the Church professes or proposes, whatever is elevating and enlarging, whatever helps to lift men out of the slough of temporary trials and fleeting disappointments, whatever conduces to their progress and growth in a healthy holiness, that Spiritualism seeks to secure for humanity by truly spiritual agencies and methods. It wishes and works for the amelioration of the race. It does not try to impose its assumed authority upon them, or to frighten them into obedience by its hollow superstitions. It leaves the same degree of freedom for others which it finds for itself. The human conscience it would enlighten rather than oppress. It would brush away the clouds that have gathered about the heavens to hide the light of spiritlife that everywhere surrounds us, and it would employ all necessary forms and methods without erecting them into idols for worship.

Spiritualism refuses to sit down quietly under the charges of Old Theology that it is hostile to religion. It could not, in fact, be Spiritualism, if it were not religious. It does not assail except through its simple and silent teachings. It has no code of doctrines to lay down or defend; no rigid creeds to expound and demand subscription to; no warnings to fly in the faces of those who refuse to believe, no threats to load down tender consciences with, no dark superstitions to create terror in human imaginations. It does not aim to dissever the close and living relations of man in this life with man in the other one, or seek to transfer all authority from heavenly to earthly hands. It does not preach up dogmas, nor proclaim tenets, nor lay down arbitrary tests and standards. The work it has been sent to do is far different from Their account, or tradition, of their origin begins | these, which belong only to the Old, that is rap-

idly passing away. It would not be progressive if it remained in the old rut and offered nothing but the old theological straw which has had the grain threshed out of it long ago.

But it does contest the ground, after its silent and steady methods, with all forms of religious tyranny and bigotry. It is the work of Spiritualism to loosen all bands and set the captive free. It does not by any means deny God because it refuses to accept the priests and the pulpits as his chief or sole interpreters. It is the Church that would change ground if it could, by accusing Spiritualism of being atheistic and irreliglous because it refuses to accept what it says and does for the whole of truth and the full expression of the will of Heaven. The Church, with its unreasoning idolatry of the Bible, has never yet been able to satisfy humanity of the reality of life beyond the grave; but this is precisely the office of Spiritualism, filling up, as it does, the aching void in human hearts and converting the doubting to a fixed belief in immor-

Bigotry and the Crevasses.

The Christianity that feeds the hungry and clothes the naked does not seem to govern all who profess to be guided by its principles, judging from a letter that comes to us from New Texas P. O., Pointe Coupee, La. Our correspondent (whose name has frequently appeared in these columns) states that, the floods having driven himself and family from point to point, they reached that desperate state where starvation met them face to face. Forced by such circumstances to look to some one for help, they applied to those who worship God according to the popular creed; but these, knowing the applicants to be Spiritualists, refused to grant any aid and told them to obtain succor from "brother heretics and renegades"; hence the letter to

given would be worthily bestowed, we remitted by the next mail funds sufficient to keep the wolf from the door of their home for a time at least.

It seems almost incredible that in times of want and suffering a man's religious belief should be considered the faintest shadow of a reason why relief should not be bestowed upon him, but such seems to have been the case in this instance at least. The Southern people are calling on all classes of the North and East, without regard to religious opinions, to aid them in their sad condition, and it would be but justice that the charity so broadly asked for should be distributed, on reaching the inundated districts, with an equally generous and impartial hand.

"Natty-A Spirit."

A large and striking picture of Natty-a Spirit, which nearly twenty-five years ago was painted for Mr. Allen Putnam by the artist, Charles L. Fenton, of this city, under very peculiar and interesting circumstances, is now open to the inspection of the public in our Reception Room. The main design of this picture is to show, or indicate, the life processes in the human system, and the relation of each human being to the vast universe above and around us. The book, by Mr. Putnam, entitled 'Natty-a Spirit," contains an interesting account of the circumstances connected with the painting of the picture, and also of that Spirit -a bright, lively boy-who adopted Mr. Putnam as his father, and whose mission was "to make the world better by making it laugh." The book is written with a taste and skill which will command interest in the future, and doubtless live long in the literature of Spiritualism; while the picture whose history it gives deserves a place in some gallery of spiritualistic

Hop Bitters is a preventive and cure for Ague; it is your own fault if you have it.

A Call for an Arbitration Convention. The National Arbitration League of the United States of America being profoundly impressed with the vital importance of, and absolute necessity for, an International Court of Arbitration, and believing that the Congress of the American nation, as proposed by our late President, James A. Garfield, and the invitations prepared by ex-Secretary of State, James G. Blaine, and sent to the governments by President Arthur, as well as the larger proposition to include all the nations of the world, as said to be contemplated by the latter, are movements in that direction, and deserve the approbation and support of the American people; therefore

the approbation and support of the American people; therefore,

The National Arbitration League hereby proposes a convention to be held in Washington, D. C., on the 30th and
3ist of May, 1882, for the purpose of discussing the general
subject of arbitration, and to emphasize the views of the
people of this country who believe in its principles and desire them to take form and character in an International
Court of Arbitration.

A cordial invitation is extended to all peace societies and
religious organizations to send delegates; and all persons
not so connected who favor the settlement of difficulties,
disputes, and claims between nations by the pacific means
of arbitration, are also invited.

Eminent and able speakers will address the Convention,
FRED, P. STANTON, President,
15AACT, GIBSON, Secretary protein.

Spiritual Meeting.

The Spiritualists of Northwest Michigan will meet in Convention in Grand Rapids, at a two-days' meeting to be held on Saturday and Sunday, April 8th and 9th, 1882, to complete the organization of the Northwest Camp-Meeting Asrelation of Spiritualists, elect officers for the ensuing year, and transact such other business as may come before the

neeting.

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

The Abraham Smith, of Shirels: Mrs. syear as their hall.

Speakers engaged: Mr. Abraham Smith, of Sturgis; Mrs. La. A. Pearsall, of Disco. Programme as follows: Opening lecture. Saturday, at 10:20 A. M., by Abraham Smith, of Sturgis; afternoon session, election of officers, and such other business as may come before the meeting; Saturday evening, 7 o clock, Mrs. L. A. Pearsall: Sunday morning, 10:20, Mr. Abraham Smith; Temperance fecture Sunday afternoon, 2:30, by Mrs. L. A. Pearsall.

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

Everybody invited, Lectures free.

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BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 p. M., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

Secretary. The public cordially invited.

CHICAGO, ILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:39 and closes at 2:39 r. m. every Sunday. All are invited. Z. T. Griffen.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Halstead street, Sundays, at 3 r. m. J. Mathew Shea, M. D., principal speaker and test medium, as-sisted by other well known clairvoyants and test medium, Strangers and others cordially invited. Geo. Mostow, Chairman.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 19:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

ton, Secretary.

CLEYELAND. OHIO.—The First Religious Society of Progressive Spiritualists meets **irregularly* in Weisgerber's Hall, corner Prospect and Brownell streets, at 75 r. M. Thomas Lees, Prestitent; Tillle H. Lees, Secretary, The Children's Progressive Lyceum meets in the same place at 10½ A. M. Wim. Z. Hatcher, Conductor; Mrs. Ella Williamson, Guardian; Tillle H. Lees, Treasurer, 105 Cross street.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7½ r. M., at Enorge Library Rooms, Iowa Avenue. Inspirational speaking Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice President; Dr. Hamilton Warren, Secretary and Treasurer HANSON, MASS.—Regular meetings are held on al ernate Sundays. W. Hood, President; Mrs. Imogen deClellan, Secretary; Mrs. Barnabas Everson, Treasurer INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 88½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President S. D. Buell, Secretary.

S. D. Buell, Secretary.

LYNN, JIASS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 7 P. M., under direction of Dr. George Dillingham. LEOMINSTER. MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-nic Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2r. m. at Good Templar's Hall, Mait stret. All cordially Invited, especially strangers, Frestent, J. Tilley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Welr; Treasurer, F. Lindguist.

MANCHESTER, N. H. -Spiritualist Society holds meetings every Sunday at 24 and 64 P. M. in Spiritualist. Hall, No. 86 Opera House Block, Hanoverstreet, Asa Emery, President; Mrs. Lucy Whittle. Vice President; George F. Rumrill, Secretary; Frank Philbrick, Collector. MILWAUKEE, WIN.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 74, Mrs. L. M. Spencer, regular speaker.

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NEWBURYPORT, MASS.—The First Spiritual So-clety holds meetings every Sunday at Temple of Honor Hall 48 State street, at 2% and 7½ P. M. President, J. T. Loring; Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer. PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock, Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

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PHHLADELPHIA. PA.—The First Association of Spiritualists holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall corner Spring Garden and 8th streets. W. W. Clayton, President; Dr. James Truman, Vice President; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

The Keysione Association of Spiritualists holds a Spir-

itual Conference every Sunday at 2½ P. M. at the hall corner Spring Garden and 8th streets. Evrylody welcome. The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marior, President: Charles W. Yard, Secretary, Conference or lectures every Sunday Secretary.

James Marior, President; Unaries w. 1 and, escretary,

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NAN FBANCISCO, CAL.—The First Spiritual Union
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10 A. M.

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ALBERT MORTON, 210 Stockton street, keeps for sale the Bunner of Light and Spiritnal and Reformatory Works published by Colby & Rich. NEW YORK BOOK DEPOT.
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Mrs. S. C. Des Mazes, MAGNETIC PHYSICIAN, No. 38 Greenwich Park, off Columbus Ave., Boston, Office hours 9 to 11, and 2 to 5,

March 25. - 4w

A. P. WEBBER,

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OFFICE, 157 WEST NEWTON STREET. Hours from Jan. 7.

Mrs. M. J. Folsom.

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11—Aug. 20.

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Dec. 25.

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THE HARVEST LUNCH.

THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an clin standing on the edge of a grove made vocal with the song of bilds. The tarmer spreads the noseday teast from a basister brought there by instangather, "All kindled graces burning o'er her check," From a pitcher sie is filling a brother's cup, while another is waiting for the cooling draught, A lad is studying the countenance of hisdog, that is waiting for his lunch. However, a warm beaded with hay, inpart a most pleasing effect, "A unsite youth, proud of the learn, learns against his layouthe horse. A lift-he boy and glid are passing a lunch to brother and sister trobleking on the boaded hay. Stein, copted in black and two tints from Joseph John's holed painting. Size of sheet, 22/23 heckes.

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THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This beautiful picture lifts the veil of materiality from beholdling eyes, and reveals the guardians of the Ameri World, In a boat, as it lay in the swollen stream, two of phans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous tocks, dashed the bark with its precious charge. As it neared the brink of the tearthe carried it beyond all earthly help. Through the realthe carried that death was inexitable. Sindenly there came a woodrous charge in the little girl. Fright gave way to composure and resignation, as, with a determined and resisties sympulse that the little girl. Fright gave way to composure and resignation, as, with a determined and resisties sympulse that some unseen power, toward a quite tedy in the stream a little haven among the rocks. The hoy, of more brober age, and not controlled by that mysterious influence, in deepair fell toward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22v2s inches.

NEARER, MY GOD. TO THEE.

AN ILLESTRATION OF THE FIRST LIST, IN GRAY'S LATOY, AT The curriew tolls the knell of parting day, "" " " from the church tower bathed in sunset's fading light. "The lowing head winds slowly o'er the bat," toward the humble gotings in the disance. "The plow man homeward plobs his weary way," and the fitted horses look eagerly toward their home and itsest. A looy and his dog are eagerly houring in the mellow earth. The little girl imparts the and hearity to the pletture. In one hand she holds wild flowers, in the other grass for "my colt." Scated under a tree in the other grass for "my colt." Scated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape, on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetleal heart of the world. Sieln, copied in black and two tints. Dissiphed and painted by Joseph John. Size of sheet, 22x2s.

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Banner of Tight.

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 bruth-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 scance given by Mrs. R. at 959 Sixth avenue, in that city. We found assembled tourteen or titteen ladies and gentlemen, of whom only Judge Cross and Mr. Prall were known toous. 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 concetlment for any, was found; there was no passage linto 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. It. 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 or ening, 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. No 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 glancing up at the face recognized what appeared to her the unmistabable features of an old and intimate friend of former years. Sheasked, "Is it C-" when a quick affirmative response was made by rans, 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, holdly 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 seance, 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 dressedthe 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 briefer 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 gartain 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 Hain" 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 | invisible beings who are hostile to the spread | namely, Peter, James and John. And the se- 15 cts.

from acquaintance in life. After showing her- of spiritual enlightenment, and are using inferself 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 seance 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 intentness of listening to catch the weird and attenuated notes. It was a most marvelous performance, whoever was the singer. The child-voice from the cabinet (said to be that of "Effic," 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. Is n't that funny?

But I pass to what seemed the most singular and significant part of the scance. 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 noface. 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 sculle 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 tarletan, 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

"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 and so managing things as to produce seemingly that she had done mischief and was alarmed at the consequences: "I saw them standing round, part. That there was fraud on that occasion and I just went and spoke to them, and they there seems to be no question, and it cannot be came right along. There was a man and a wo- too severely denounced. But that Mrs. Reydid n'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 eemed altogether probable, from the thorough search made of her person and the premises at

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 scance 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 thisthat 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 ac-

ceptance 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 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 comes from a source beyond her—that is, from spiritual growth to profit by the occasion—

nal 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 init is, she, like any other accused 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 inroads are being made on the kingdom of darkness. More than once have my companion and myself encountered, in even a life-anddeath 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 spiritua 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 held. 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 de monstrations, but which is specially favorable to the operations of invisible tricksters and ma lignants. It is evident, from the statements that have been published, that many of the persons present at the late exposé in Brookly: were not only strongly suspicious of fraud (and doubtless as seemed to them with good reason), but segeral had actually preconcerted 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. overwhelming evidence of imposture on her nolds had any conscious participation in it remains to be proved; while it is plain that the active exposers of it themselves furnished, unwit tingly, through ignorance of spiritual laws, the very conditions necessary for its perpetration.

It is not for charity 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 wellmeant 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 dis trust 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 profoundest 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 such fraud, whatever its source. But, in my | 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 fraud. The indications are strong that it three who were doubtless best prepared by

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 comtentional fraud has not yet been proved; and until | bined 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 cooperate to secure these better condi-

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 A. E. NEWTON. us have peace!"

(From the Hartford Times,)

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 religionists 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 nearcr 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 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 rehearsing 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 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 in fluenced 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. Willimantic, 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

aumter 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 clair-

yoyant.

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

CHELSEA.—The Ladies' Harmonial Aid Society meets every Friday afternoon and evening at Temple of Honor Hall, Hawthorn street. MRS. S. A. THAYER, Pres. MRS. A. E. DODGE, Sec.

BY THE CUNARD STEAMER CATALONIA, Jones, McDuffee & Stratton had eighty-five packages of attractive things 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, yermin.

Spiritualist Meetings in Boston.

IN DOSION.

In this hall, "The Shawmut Spiritual Lycoum meets in this hall, 176 Tremont street, every Sunday at 10% A. M. J. R. Hatch, Conductor.

THE SHAWMUT SEWING CIRCLE, conducted by the ladies of this Lycoum, meets at 24 Dover street, Wednesday afternoon of each alternate week, at 30 clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Paine Hemorial Hall.—Children's Progressive Ly-cum No. 1 holds its sessions overy Sunday morning at this hall. Appleton street, commencing at 10% o'clock. The pub-ic cordially invited. F. L. Union, Conductor.

le cordially invited. F. L., Union, Conductor.

Barkeley Hall, A Berkeley street (Odd Fellows'
Building).—Free Spiritual Meetings every Sunday at 10:30

A. M. and 3 P. M. and overy Wednesday at 7:45 P. M. Sacred
Concert first Sunday in the month at 7:30 P. M. President and
Lecturer. W. J. Colville (residence 30 Worcester Square):
Treasurer and Secretary. Thuothy Bigelow, 3 Hancock
street. The public cardially invited to all the services.

Fingle Hall.—Spiritual Meetings are held at this hall, 56 Washington street, corner of Essex, every Sunday, at 10% A.M. and 2% and 7% P.M. Elsen Cobb, Speaker and Condustor. Meetings also held Wednesday afternoons at Pythian Hall, 176 Tremont street.—Meeting every Sunday atternoon at 2% o'clock. Dr. N. P. Smith, luspirational speaker.

Mclence Hall, 712 Washington street.—Spiritual meetings every Tuesday, at 3 P. M. W. J. Colville replies to questions under influence of his spirit guides.

Spiritual Rethesda. 38 Hanson Street. - There will be held every Wednesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sector party, are invited.

30 Worcester Square.—W. J. Colville holds a public reception, to which everybody is cordially invited, every Monday, at 8 p. M., and lectures and answers questions on the "Spiritual Marvels of the East" overy Friday, at 8 p. M. for work. Public entertainment, spiritual, musical and literary, at 7 q. p. M. Ladies' Aid Parlors, 718 Washington street,—The piritualist Ladies' Aid Society meet in their Parlors every reliaby afternoon and evening. Business Meeting 4 P. M. Pesident, Mrs. A. A. C. Perkins; Secretary, Mrs. A. M.

H. Tyler.

MEETINGS held every Sunday. At 2½ o'clock, Test Circles
by prominent mediums. Evening, at 7½ o'clock, Confer-ence meetings. All mediums and speakers are most cor-dially invited. Miss Amanda Balley, organist.

Many invited. Mass Amana banes, organization of the standard street.—Splittual meetings for tests and speaking will be held in this hall every sinday, at 2% and 7% r. M., by several of Boston's best and well-known meditums and speakers. Good singing provided, Prescott Robinson, Chairman.

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

Chelsen.—The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Bullding, opposite Bellingham Car Station.

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 Alberta and Georgie Felton. Tests were given by Mrs. Litch, and remarks made by Mr. Hatch. The physical exercises and Target March closed the session.

J. A. Shelmamer,

Secretary of Shawmut Spiritual Lyceum.

Office 8½ Montyomery 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

EAGLE HALL, 616 WASHINGTON STREET.— Fine meetings were held on Sunday last in honor of the glorious Anniversary. Among our good speakers were Eben Cobb, Rev. Charles Lothrop, Mrs. Maggie Folsom, Dr. Moore, Mr. Street, Miss Jennie Rhind, Mrs. L. P. Ware, Mrs. Dr. Court and Mrs. Dexter-all of whom Mrs. Dr. Court and Mrs. Dexter—all of whom were earnest and eloquent in their discourse. 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 entitle her, as well as Mrs. Hattie Mason, to the careful attention and generous patronage of the ner, as well as Mrs. Hattle Mason, to the careful attention and generous patronage of the spiritualistic public. Harry Donnelly's controls gave us several poems from subjects chosen by the audience. Excellent tosts were given during the day by Mrs. T. L. Henley, Mrs. Jennie R. Warren, Mrs. F. A. Bray, Mr. Perkins and Mr. A. A. McKenna.

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

Spiritualist Meetings in Brooklyn.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. 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 neces-sity of rallying to the support of the beneficent sity of rallying to the support of the beneficent healing power given to mediums fitted to exert it, by celestial influences. He alluded to the despotic powers which were sought to be placed in the hands of the medical fraternity. "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 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 rowdyism 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 distaste to 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 themthat by exorbitant fees they may support them-

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 befogged that they cannot see the monstrous injustice of this Bill. It commits the whole code-bound and oathbound medical associations to a boycotting conniracy against the liberties of our people. bound medical associations to a boycotting conspiracy against the liberties of our people. Alaw 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 in 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 folwere 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 whose ignorance many lives have been sacrificed. There are men without diplomas 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 hinderance. derance.

derance.

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. Weeks said a few words, and during their continuance Dr. Patch and Dr. Coffin volunteered to heal the sick. Dr. W. congratulated Prof. 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. COFFIN, Sec. 204 South 8th street, Brooklyn, E. D., N. Y.