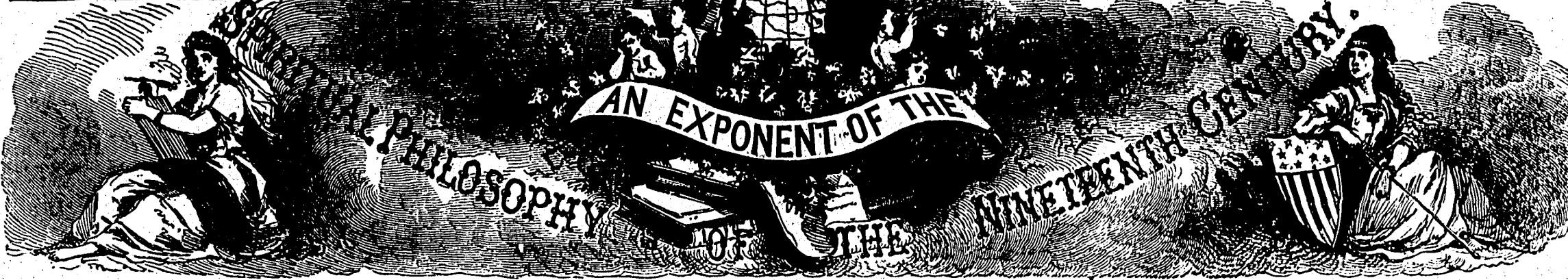


BANNER OF LIGHT.



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Banner of Light.

BOSTON, SATURDAY, APRIL 15, 1882.

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism; Reports of Services held in its Commemoration in Boston, New York City, Brooklyn, N. Y., Battle Creek, Mich., Springfield, Mass., etc.

As stated in our last issue the recurrent anniversary—March 31st—of the first achievement of an intelligent and sustained communion between the mortal and the spiritual worlds was remembered in its passage by appropriate exercises held at different dates, ranging from March 26th to April 2d, in various portions of the United States. We have already received reports of such meetings from many points, and herewith give the first installment of the supply, premising that we shall publish the favors of our correspondents in this regard as fast as our space will admit.

Music Hall, Boston.

On the morning of March 31st—which, despite the previous threatenings of the weather, proved to be a glorious day, with a bright sun and a bracing air—the anniversary services were inaugurated at Music Hall by a session of the Shawmut Spiritual Lyceum, under whose auspices the entire celebration was conducted. At half-past 10 o'clock, after music by the orchestra, Mr. J. B. Hatch, Conductor of the school, and President of the Shawmut Association, called the meeting to order, and in a few brief but appropriate remarks explained the nature and objects of the present assemblage. He welcomed the audience in the name of the Shawmut Lyceum; referred to the beauty of the day as a bright symbol of the kindness of the angels who had given in our age the sunlight of proven immortality to dissipate the darkling clouds of doubt and uncertainty concerning the life to come which the past had known; and said he was sure the entertainment—both as to what the children and the adults were prepared to present during the day—would prove to be equal to any ever brought out in Boston before a Spiritualist audience. After rapidly detailing the order of exercises for the morning, afternoon and evening, he introduced a quartette directed by Mrs. Wentworth, the members of which proceeded to favor the audience with a vocal selection.

Miss Jennie B. Hagan, of South Royalton, Vt., followed with a poetic invocation, and an improvised poem, embodying aptitude of language and brilliancy of effect, on the theme: "Commemoration of our Natal Day"—in the course of which remarkable production the intelligence controlling her called the attention of the audience to what Spiritualism had done and was doing for humanity, and impressed upon the Lyceum children the importance to them of remembering that

"This anniversary service
Teaches you that none are dead."

"Oh, Paradise," was next presented by the quartette, after which Mr. Hatch introduced W. J. COLVILLE, founder of the Berkeley Society of Spiritualists, Boston, who proceeded to address the people briefly upon "Spiritualism as a Philosophy, as a Science, and as a Religion," premising that as he should continue the consideration of the theme in the afternoon, his present treatment of it would be brief. Spiritualism, he declared, combines within itself all these three characteristics: it is a Science, a Philosophy, and a Religion:

It is a Science because it introduces the human mind to the true pathway of knowledge; it redeems you from mere speculation as to the future of man, and demonstrates the conscious life of the soul as continuing in existence and progressing ages after the material organism has crumbled into dust.

It is a Philosophy, because its arguments,

based upon its revelations, are intelligent propositions, and as such they commend themselves to the reason and the enlightened judgment of humanity everywhere.

It is a Religion because it has a voice that speaks directly to the conscience; it satisfies the instinctual and aspirational nature of man, and gives to him, instead of the mere love of the beautiful or the strange, a broader love for the truth, of which all beauty (through harmony) is typical; that beautiful form of correct thought and worthy action expressed practically by Jesus, Buddha, and all the great teachers of the ages—the concrete truth which they have proclaimed in varying forms, as the one great gospel of good which shall in the ultimate be delivered to all humanity!

Thirty-four years ago, said the speaker, a dweller on the threshold of spirit-life announced his power of communing with those yet in the form, and proclaimed in recognizable fashion to the human intellect the fact that the soul survived the shock of death, and carried beyond the veil of change its longings, its loves, its memories, its aspirations; Spiritualism was, however, more than thirty-four years old; it had existed in the speculative thought, ay, and in the life-experience of humanity in Egypt, Rome, Assyria, Greece, England and America—everywhere where there were human hearts; and its birth was coeval with the coming of the race upon the present stage of being. This was true, but while the birth of Spiritualism was parallel with that of man, and it was also true that the immortality of the soul had been demonstrated in the past to the inner consciousness of humanity by the soul itself, it was still eminently proper that we should on the present occasion assemble to commemorate with fervent gratitude the present anniversary of the great crisis in human history which marked the commencement of an epoch which, bringing with it the demonstration of immortality from the physically-occurred ones in spirit-life, had already achieved so much by the continued revelations flowing therefrom toward broadening the liberty of human thought, breaking the iron bands of creed and substituting for the utterances of time-crystallized and unprogressive ecclesiastical hierarchies the sweet and ennobling revelations of a grander unfolding of the living truth. Just as all Nature's processes were occult and invisible, and as during the long winter and the early spring the order of gestation had been going on which would in due time show the results of its unseen labors in the springing grasses, the vernal foliage, the smiling landscape—even so when there was a great outpouring of the Spirit, the process was silent, occult, invisible; but the results of the manifestation of the Spirit proved as they came to the race the broad nature and awe-inspiring continuity of the work which had been going on in the arena of interior unfoldment that they might be rendered possible of expression. The known experiences of Wesley, Swedenborg, the Waldenses, the Huguenots and others were cited as evidences of what had been going on toward progress in all times within the human consciousness, and also within the range of outward observation measurably. The spirit-world in our day, in the warm springtime of the better political and social conditions afforded by America, had announced its presence to mankind; the chrysalis was broken, the great manifestation of continued conscious being had been made, and the human soul, while yet in the form, spread a glorious new sun of new sunshine that streamed in over the borders of a demonstrated life to come!

During this process of development up to the present beneficent stage, the Church had held the spiritual idea measurably, the sciences had won certain advances in information leading up to the spiritual standard, but the coming of Modern Spiritualism brought with it the opening of the doors of life's development, and a broad and unrestricted distribution of their gifts and mysteries among the people, till what were known as the privileged classes were shrinking back in presence of the royal road to learning which it presented for the masses; and the ministry was startled to behold a demonstration among men that the truths of the religion to come needed not that forms or ceremonies or a titled priesthood should enjoin them to the worshiper, but that the human heart was its temple—the conscience the high priest and judge, also, of each and every individual. Modern Spiritualism taught the world that the real revelation of God was within the human soul; the true embodiment of his word to his children was to be found in the great bible of Nature wherein God's promise was fulfilled in a continually unfolding and ripening humanity.

Spiritualism's modern advent came amid lowly surroundings; in this it was like that of every step for reformed conditions which the history of human progress recorded. All the steps taken by man were chosen of God, that they might prepare the way for the highest expression of Divinity to humanity. Modern Spiritualism was vast in its nature and incalculable as to its ultimate results in the world—was ushered upon the mortal plane by children! All the ancient systems of religious advance had, in some form or other, symbolized themselves as embodied in a child. In the Bible the Nazarene had emphasized the necessity of becoming as little children in the presence of truth.

Modern Spiritualism came through little children in order to teach the world that amid the fair conditions incident to humility of soul, and innocence and purity of purpose, the flower of the ages was to blossom, and its fruitage smile at last.

Modern Spiritualism came through little girls in order to show that its advent meant and involved woman's liberation—both man and woman to proceed in coming days and in larger and more perfect degrees toward a position where both would stand equal at the ballot-box, in the forum, the bar, or wherever else the power of the female intellect might demonstrate its fitness to be found. Spiritualism came to demonstrate that rightfully there was no such thing in human affairs and relationships as masculine culture and feminine ignorance; no such thing as masculine power—when the intellect, the reasoning faculties, the intuitional gifts were considered—and feminine weakness! Spiritualism did not, however, come to tell woman to neglect her home, and the sacred duties which clustered around her position in that sphere of being, but only to tell her that woman was in all things the equal of man—that as much honor existed in the correct discharge of the duties in one domain of life as in the other; and that it was her right to accept whatever improvement in circumstances, whatever added privileges in religion, politics, etc., the development of the race might provide for her, and she was capable of entering into and practically utilizing.

Modern Spiritualism came through the agency of an undeveloped spirit in order to show that what mortals had denominated "hell" was but the ante-chamber of heaven; and that those who were without the doors of the latter might

find a pathway inward to its joys by earnest work wrought for the good of those who needed such assistance and ministrations as they found themselves enabled to give. The "dweller on the threshold" who thirty-four years ago came to tell in recognizable fashion that he still lived, came also to demonstrate that no spirit—whatsoever the conditions incident to his earthly career and passage from it—could go to good and to God! and that all shall be in and of themselves, through the good they do to others.

Spirits were not necessarily impeccable, spirits were not necessarily infallible, but they came to us as to John on the island of Patmos, proclaiming themselves to be even our brethren, though of the prophets. They came teaching that the soul's true leader is the Truth itself; that the New Dispensation recognizes in consequence no individual leader, but that whatever light is received by each individual soul must in its aggregate prove that soul's Saviour—since vicarious atonement is not found in all the range of nature's processes, whether in this or the world of the hereafter.

The speaker earnestly urged upon the attention of his hearers the necessity for promulgating a knowledge of the New Dispensation and its revelations among the people. He would say to every Spiritualist that if such person felt within the heart the truth of Spiritualism, he or she could not, blameless, hold that truth locked up from others; the new Gospel belonged to the world, and it was the duty of all who had been blessed by a knowledge of its benign unfoldings to spread that knowledge abroad in a measure commensurate with the opportunities presented for so doing. Among the agencies by which Spiritualism could be practically inculcated and propagated he cited the Children's Lyceum organizations in America. He would have Spiritualists, who professed not to believe in the eternal Sabbath-schools, send their children to the spiritualistic Sabbath-schools, and go there themselves at times, to encourage with their presence the little ones and the officers of these useful institutions—not forgetting to manifest their interest also in a tangible and pecuniary manner, that the hands of the managers of these nurseries of Spiritualism might be strengthened for continuing their work. He liked to see consistency; he would say, "Defend what you honestly believe, with all your might." If a person was thoroughly convinced that any particular church was right, then the speaker felt to applaud that person for being true to his convictions and attending that church, and allowing his children to grow up in its Sabbath-schools; but it was thoroughly reprehensible to tell in terms of moral duty, as if one believed what he or she did not, merely from motives of policy; therefore he considered those Spiritualists who were sending their children to schools where tenets were taught which they (the parents) claimed to have themselves outgrown, were doing violence to their own convictions, and proving remiss in parental duty, since it was their natural province of such to give to their children, just starting out on the journey of life, the most improved conditions—moral and spiritual as well as mental and physical—which it was in their power, in the measure of their light, to bestow.

Spiritualism came to make this world and this life more beautiful; to teach us that the kingdom of heaven is within us, and that the true aim of this present existence is to instruct us how to make best of the world in which we are placed, and to enlarge it in the life beyond.

LYCEUM EXERCISES.

The Lyceum children, numbering one hundred and fourteen pupils, then entered the hall from the ante-rooms, to the music of a march by the National Guard Band, and took position on the platform, where seats had been arranged for their accommodation.

Wing movements, conducted by Master Warren F. Rand, were next in order, the programme of the morning being further extended by a duet by Cora Pankaj and Jennie Bonis; recitations by Haskell Baxter, Geo. Felton and Emma Ware; a dialogue by Alberta Felton and Elsie Sylvester; a song by Eva Morrison; a recitation by Bessie Brown; songs by "Little Gertie" (accompanied at the piano by Miss Almond); a reading by Grace Burroughs; an instrumental selection by Charles Murray (piano) and Kattie May Bosquet (piano); recitations by Onelake Berlie and recitations by Hattie Young and Kattie May Bosquet; and songs by Master Carl.

President J. B. Hatch then declared the services of the opening session closed, giving notice to the children that a free entertainment, including dancing and refreshments, would be presented for their enjoyment on Saturday afternoon, April 1st, at New Era Hall, the regular place of meeting, and stating to the audience generally that the afternoon session at Music Hall would convene at two o'clock.

It is but just to record in passing that this promised entertainment for the children was carried out with pleasure and success on the day specified; the occasion being one whose memory will long be cherished by both the youthful and the adult participants.

[To be continued.]

Berkeley Hall.

Preliminary to the observance of the anniversary at Berkeley Hall, a concert was given on Thursday evening, March 30th. The programme was as follows: Part I.—Piano duet, by Mrs. Geraldine Hopkins and George C. Harold; Old English ballads, by W. J. Colville; scene and air from "Judith," by Madame Marie Fries-Bishop; character reading, by Madame Buell; air from "Sicilian Vespers," by Mrs. Wilder; whistling solo, by Miss Ella M. Chamberlain; song, by George C. Harold. Following Part I. an impromptu poem upon a subject chosen by the audience was given by Mr. Colville. Part II. consisted of a pleasing variety of vocal and instrumental music, a character reading, and whistling solo, by the same performers.

The exercises at Berkeley Hall on the afternoon of Sunday, April 2d, had special reference to the anniversary of the advent of Modern Spiritualism. Mrs. Gallison sang with fine effect two exquisitely beautiful spiritual songs, and the congregation united in singing, "Watchman, tell us of the night," and "Joyfully, joyfully." Mr. J. B. Hatch delivered a short but eloquent address, taking for his subject: "The Spiritual Necessities of the Young." It was well received, many portions with applause. Two poems by Longfellow were read by Mr. Colville, "Footsteps of Angels," and "Flowers," and passing under control of his guides he offered a fine invocation, followed by a powerful discourse, and closed with a poem.

The subject of the discourse was: "The Duty of Spiritualists to the Spirit-World." It alluded in commendatory terms to all classes of workers

in the spiritual vineyard, and urged Spiritualists to refrain from unnecessarily provoking the hostility of outsiders by dogmatizing upon questions which, with our present knowledge, cannot possibly be settled. Said the speaker: "The force of positive affirmations will always be sufficient to destroy opposing errors. We can prove that two and two make four, and therefore, that they make nothing else; but failing to demonstrate what they really make, we might dispute for ages about what they do not make. There are questions relating to infinity which no one can decide, as the human mind is less than infinite. Our attitude to the spiritual world should be that of intelligent, rational receptivity. Allow spirits to exhibit their condition and express their opinions, but never blindly accept or dogmatically deny. It is quite possible that some spirits are aware of facts of which you are unaware. You cannot prove a negation unless an affirmation be first proved, rendering the contrary impossible. Spiritualists owe it to the spirit-world, and also to humanity, to spread their knowledge of immortal life over as wide an area as possible. All are unfaithful stewards who bring knowledge to their own bosoms refusing to share it with others, as no one can acquire anything without deriving help in its acquisition from others."

The lecture closed with a plea in behalf of the right training of the young, fully endorsing the position taken by Mr. Hatch, remarking that the friends of Spiritualism should never be sorry to see vacant seats in Berkeley Hall, on Sunday mornings, if they knew that the usual occupants were encouraging the officers of the Lyceum, and the young people, with their presence and sympathy.

Paine Hall.

As the sun broke through the clouds in this material world this Sunday morning, April 2d, so did the glorious sun of Spiritualism break the clouds of doubt and superstition, when the tiny rap was heard in Rochester thirty-four years ago, and through the golden vistas we gazed and found our loved and lost ones living in a brighter and happier existence. With all the good tidings of great joy that Spiritualism has furnished us, I know of no greater benefit than that our children may be instructed in its teachings, and as they become men and women take their places in the great world with a knowledge, not faith, in the future life, and a realization that humanity is of more consequence than the gods and idols of the past. To say that this grand hall was filled to repletion and hundreds were turned away, would be saying nothing but the truth. It truly seemed that all had come to participate in a new life and give us good speed as officers and leaders put their shoulders to the wheels of Progress.

The Guardian's flag was of white silk with a shield, across it were the different colors of the leaders' and children's flags. The beautiful silk American flag borne by the Assistant Guardian, and the flags of the leaders and children, were hung to the winds of Wisdom, Liberty and Knowledge; that waft us onward and upward. All were new and beautiful, and great credit must be given to the lady managers of this Lyceum for their untiring devotion to our cause, and thanks to all that have contributed to our support.

The Lyceum was opened by Conductor Union, who introduced Dr. John H. Carrier, and many were the good words he said to us. It was a pleasant picture in his life, he remarked, to see the hall packed in support of the Lyceum of the country. The Christian world had failed for eighteen hundred years to answer the question of immortality, but Spiritualism, only thirty-four years old, had answered it to the satisfaction of millions.

The Orpheus Quartette and the Arno Quartette furnished sweet vocal music. Songs were sung by Bertha Davis, Mr. Watson, D. K. Sullivan, Jennie Smith, May Waters, Ella Parr and Blanche Morrison; Miss Ada Blanchard read: "Dead, yet Present"; and Miss Jennette Howard, "Legend of the Organ Builder." Fred Cooley, Master Bartlett, Mr. E. H. Frye and Miss King gave imitations of actors, and Miss Gertrude Murch gave "Silver Chimes." Instrumental music by Welsh, Brown and Cushman; and Cora N. Gooch favored us with a violin solo. A pretty feature of this day's work was the reciting of verses written by Assistant Conductor Ford, by thirteen Lyceum children, from the youngest to the oldest, pertaining to the doings of Modern Spiritualism, a letter of the word "Anniversary" commencing each verse.

Alonzo Bond's Orchestra furnished the music on this long-to-be-remembered Thirty-Fourth Anniversary. At the conclusion, children to the number of one hundred and fifty assembled in the upper hall, where ice-cream and cake were given to them.

To all who gave us their services to-day, we tender our thanks, and shall remember it as one of the most pleasant experiences in our lives.

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

Chelsea, Mass.

The Chelsea Spiritual Association and the Ladies Aid celebrated the Anniversary by a supper, after which Mr. Dowling opened the meeting with an appropriate address. The exercises of the evening consisted of reading, singing and speeches. Large audiences were in attendance, and the proceedings all passed in a manner highly satisfactory to all. On the evening of the following Sunday, April 2d, Mrs. Bagley occupied the platform, giving tests for nearly two hours to a crowded house, all of which were recognized to be correct.

New York City.

The Thirty-Fourth Anniversary of Modern Spiritualism was celebrated in Republican Hall, New York City, April 2d, from 2 to 5 o'clock. The Chairman, Mr. Henry J. Newton, introduced the speakers and others very felicitously, in the following order:

Mr. P. E. Farnsworth.—Subject: Christianity and Modern Spiritualism. The speaker contrasted the humble birth of Christianity with that of Spiritualism in modern times; the probable similarity between the voices of ancient and present times, in their origin, the gift of tongues, healing, etc. He referred at length to the persecutions of the Christians during the first three centuries, under the sanction of the Roman emperors, particularly during the reign of Diocletian, in the year 284, and the change

under Constantine, in the year 306, the occasion of his conversion by a manifestation, as recorded, of a cross in the heavens, with the inscription, *In hoc signo vinces*, his adoption of this emblem of the Prince of Peace as an ensign for war, and the failure of the manifestations to better his life. Not until the time of Theodosius, in 382, was Christianity fully established; but for the first one thousand years it was no benefit to civilization, and what learning existed was confined to the monastery or ecclesiastical; the bigotry of the times culminating in the gigantic efforts of superstition called the crusades, or holy wars, when it is said in two centuries no less than two million Europeans left their bones to whiten and fertilize the plains of the East. Christianity felt the consequences of a revival of learning, the influence of the invention of printing in 1440, and the spirit of enterprise that followed, as it crossed this continent fifty-two years later. Then under the caustic preaching of Luther, it lost some of its fanaticism, especially the sale of indulgences by Pope and priest. The reformation of England from the Church of Rome during the reign of Henry VIII. was the result rather of the lawless and unbridled passions of a sensual monarch, to whom the Pope refused to grant a divorce from one wife to marry another, than it was for religion, and the magnates of the Church of England must to-day look back upon the origin of their contestation with chagrin. What Protestantism has done has been to discourage the worship of saints and images, the abolishing of purgatory, the denial of papal and ecclesiastical infallibility, while it has exalted the Bible to a place of supreme authority, at the same time giving each one the right to interpret it for himself, and dividing the Church into innumerable sects.

Modern Spiritualism was also humble in its origin; it had no star to guide the wisest men of the East; instead of going with gifts, the doctors went to strangle the infant in its cradle. No visible hosts sang *Gloria in excelsis* above it, but the raps that answered the questioners echoed around the world; they have dealt the most effective blows upon the shackles of humanity; they have been heard in the seats of authority, compelling the late Czar of Russia to liberate millions of suffering serfs, and Abraham Lincoln to break the manacles of millions of slaves. The Pope, the Archbishop, and the clergy of every name, have heard them, and today they feel the sceptre of their power slowly but surely slipping from their grasp, and the tolling millions to-day look up with a stronger faith and a brighter hope.

Prof. DeWitt next played a solo on the piano in a subdued style, and impressively. Prof. J. R. Buchanan followed with an essay upon the Discoveries and Benefits of Spiritualism. Mrs. DeWitt sang twice, with expression, height and force. Prof. Henry Kiddle read a well-written essay appropriate to the occasion of the celebration of the New Dispensation. A full report of the two essays is needed to do them justice. Mrs. Belle Cole, of New York, a favorite vocalist, with her noble physique, so well adapted to her voice, filled the hall with her deep, rich, sustained notes. Prof. S. B. Brittan was expected, but was detained by sickness. In his stead, Mr. Marshall Wilder, a genial local celebrity, recited the poem of "Little Jim." Mrs. Amanda Spence made an incisive address; and lastly, Mrs. Nellie J. T. Brigham, "a lady from the West," with dulcet tones, dismissed the audience with a lengthy, appropriate and well-measured impromptu poem, after which the people, numbering several hundred, slowly dispersed.

J. F. SMITH.

Brooklyn (N. Y.) Spiritual Fraternity.

The large hall of Brooklyn Institute was packed solid at our celebration of the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism. Hundreds were compelled to stand up for three hours, and hundreds went away because there was not even standing-room. A moderate estimate places the number at one thousand people who were present and remained to the close. The President of the Fraternity gave a short address of welcome, as follows:

"Friends, we meet to-night with joyous hearts, to celebrate with songs and prayers and with eloquent words by chosen standard-bearers of our faith, one of the most important events in human history—that of a practical demonstration of the continuity of life, and also of the living presence of the so-called dead, who, under suitable conditions, are able to tell us of their heavenly homes."

In this wondrous age, when the telegraph, the telephone and the electric light, when nature's unseen forces are being brought by the intellect of man into practical use, can we marvel at the results that have followed so rapidly the sound of the first tiny rap heard thirty-four years ago to-night, at Hydesville, in this State? No faith, in so short a period of time, has reached and comforted so many sorrowing souls as that of Modern Spiritualism, and today the most thoughtful and intelligent of Christian scholars feel that they must accept the fact demonstrated in so many ways; that life and immortality are brought to light by its phenomena.

In this conflict of the ages there is no middle ground; for it must be Spiritualism and its demonstrable facts on the one side—a religion in which reason, science and philosophy form a harmonious trinity—or blank materialism on the other.

We should be thankful to-night, men and brethren, that our cause has passed from the realm of contempt and ridicule to that of respect and serious inquiry; and we feel that in the near future it must be generally accepted by the world as the only solution of the problems of life, death and eternity.

To the old pioneers, mediums and martyrs here to-night, who have carried the standard of our faith through good and evil report, and who have keenly felt the baptized hatreds of the human race, let me say, You have borne the cross, and now, in this hour of rejoicing, you can feel the soft touch of angelic hands crowning your brows with laurel wreaths. To those with us to-night who are on the threshold of investigation I would say: Be patient, hopeful and sincere, and the blessing that has come to us may also come to you.

May every soul here to-night feel the presence of ministering angels who are with us in innumerable hosts, and receive their benedictions. And, methinks, if we but listen with souls receptive and in unity with the Divine Spirit, we may hear the cry of the watchmen on the tops of the mountains of Progress—"The morning dawns—the day is near."

Mrs. E. J. Grant, soprano of the Church of Holy Trinity, sang with fine effect, "Nearer, my God, to Thee."

Hon. A. B. Dailey followed with an address, the subject of which was "Spiritualism and its Opponents Face to Face," and said in substance: "By one whose wisdom has become proverbial it was long ago said 'There is nothing new under the sun.' This is true as to material, but false as to its form. Each day and

[Continued on Tuesday page.]

Free Thought.

THE "EXPOSURE" OF MEDIUMS.

To the Editors of the Banner of Light:

Many years ago I was present at a large meeting in Boston, held, I think, in some theatre, at which the Eddy brothers and sister were to exhibit their remarkable spiritualistic powers. A dark movable cabinet stood on the platform. A committee of three were appointed by the audience to examine the cabinet, etc., including a physician who had come prepared with a syringe supplied with ink, to be used on the occasion. Shortly after Miss Eddy entered the cabinet, a very large, well-formed hand and arm were thrust out of the aperture, which the doctor instantly deluged with ink, then rushed to the cabinet and dragged the bewildered medium therefrom, showing plainly to all present the stains of ink on her own arm. Although the arm thrust forth was apparently twice the size of the medium's, probably there was not one in the company present, including myself, but believed beyond a doubt, in the presence of apparently overwhelming proof, that Miss Eddy had been guilty of a most blatant fraud.

The poor "exposed" medium stood for a few moments in blank amazement; but soon some unearthly power seemed to seize upon her fragile form, and, darting fiercely at the burly doctor, who still remained on the platform, she grabbed him by the neck, and, with herculean strength, sent him whirling across the platform as though he was only a man of straw. Again and again, upon the terrified biped attempting to move, the writhing "exposed" would dart upon her trembling victim with the ferocity of an enraged tiger, and again and again send him whirling round the stage, to the uproarious amusement of all present. The marvel was that in all his forced rapid transits across and around the stage, sometimes to its extreme outer verge, the doctor seemed to be preserved from being precipitated from it. At last the occult power that evidently controlled the medium seemed to relent, so far as to permit the sorely discomfited "exposed" to resume his seat adjacent to the platform.

Again, some time after this I visited the "Allen Boy" medium, then about eleven years of age. It was early in the day, and the light shone brightly through the windows. The unfortunate Charles H. Foster chanced to arrive at about the time I did, and we two alone were present. I was requested to sit in a chair, take off my coat and throw it over my left arm so as to exclude the light. The little boy-medium then took his seat at my feet on the left, and, thrusting both his arms under my coat, he grasped my left arm, and, without relaxation, continued throughout our sitting to manipulate it with both his hands on either side, so that if my senses were to be relied upon I could have no doubt of the position of the medium's hands whilst the phenomena were progressing. Soon I felt my hair pulled from behind, and, after some other manifestations, a gigantic hand and arm were projected from behind my neck on the right, so plainly visible that it seemed impossible to mistake the reality of its presence, and I left the room fully believing that what I had witnessed had been accomplished through some agency surpassing human power, and so continued to believe firmly until I read in some spiritual journal an apparently well-authenticated statement that the "Allen Boy" had been detected in fraud, and "exposed" by a sitter who had blackened his hair with ink, and, on feeling it twitched from behind, had immediately bared the "tricking" boy-medium's fingers, which, as in the case of Miss Eddy's arm, were found to be stained with ink.

Though by nature incredulous of the existence of extraordinary phenomena of any kind that have not been fully demonstrated to the faculties of my own mind personally, I think I do not belong to the class of searchers after truth who "believe all men liars but themselves"; and I am free to confess that in consequence of the apparent exposure of the "Allen Boy medium," I let into my mind a suspicion regarding the full reliability of my own senses, and suspected I might have been made, in my experiences with the boy medium, the victim of some optical or psychological delusion or hocus-poens sleight-of-hand beyond my power to comprehend or explain. I remained in this bewildered state, if I recollect aright, until after there had been so many "exposures" somewhat analogous to those I have narrated, as to raise a doubt in the minds of some well-versed investigators of the marvelous phenomena involved in the science of mediumship, regarding the true nature of the many apparent "exposures" of mediums of the kind I have narrated that had been made public in the columns of both the spiritual and secular press.

With the object in view of arriving if possible at a correct solution of the questions involved, it was decided by Luther Colby and some fifteen or more experienced investigators, to hold a test séance at the *Banner of Light* rooms (then on Washington street) in the presence of that early and most accomplished medium for physical and musical manifestations, Mrs. Annie Lord Chamberlain. On the day appointed, Mr. Colby, unbeknown to either the medium or any others of the company, caused the handles and other parts of the instruments that were to be used at the approaching dark séance to be saturated with printer's ink of various colors, black, green, vermilion, etc.; and further, after all the company had been seated at the table (so as to be used as a magnetic battery), and the medium placed in chancery—fastened to the chair with cords, which cords were held to the floor by firm staples—he took from the rooms the drum-sticks, and, unbeknown to any one, smeared their handles profusely with the ink referred to above, and on his return laid them with the drums, entirely out of reach of the medium. (The medium, I should have said, had been previously unclothed and thoroughly searched by a committee of ladies, immediately before taking her seat.)

The table at which the company were seated on each side was oblong in form, and the battery was completed by each and every member clasping each other's hands, the two sitting on the right and left of the medium holding their neighbor's hand in both of theirs; the three hands thus compacted on either side of the table being constantly manipulated by the medium's hands, in order, as the theory is, to draw magnetic or electric strength from the circle. The light was now extinguished, and in the utter darkness that succeeded, the tambourine, guitar, bells, etc., commenced their aerial flights, and as usual, went jingling and discoursing music around the room, over the heads of the sitters at the table; whilst the dis-

tant drum was loudly beaten by the ink-smeared sticks.

On the gas being relighted, the medium was found still fastened to the floor, and, upon examination, her face and neck bore marks of several different colors, corresponding to those that had been put on the instruments, while the palms of her hands and fingers were profusely stained with ink. On the medium being taken by a ladies' committee to an adjacent room, sundry stains corresponding to the different colors used were also found beneath her clothing on various parts of her person. This perfectly satisfactory solution of the mystery that had hitherto prevailed in respect to the transfer of colors from the materialized spirit-hand or arm to those members of the medium's, from whose physical form the elements for the clothing with flesh and blood of the spirit-limb is doubtless largely derived, satisfied me beyond a doubt that not only had Miss Eddy and the "Allen boy medium" been wrongly accused of fraud and trickery, but nearly or quite every other physical medium also, who had, through a lack of knowledge of the occult laws of mediumship, been subjected to like damaging accusations, were also innocent of the wrong imputed to them.

Besides demonstrating satisfactorily the question of the transfer of color, the results of the test séance held at the *Banner of Light* rooms suggested to my mind another problem of scarcely less importance to many mediums, who have been made to suffer by charges of fraud brought against them by hasty and inexperienced investigators, who have been, perhaps, too much inclined to jump at erroneous conclusions, through a lack of knowledge of the laws pertaining to the spiritual phenomena. The problem is this: How far the materialized spirit-forms or limbs of mediums for physical manifestations may enter into the phenomena that are produced by their spirit-guides in the presence of physical mediums? As in the facts demonstrated in the matter of the ink on the distant drum-stick in the case I have narrated, it would seem as if either the whole spirit-form of the medium must have left the mortal body, or that the spirit's materialized arms had been elongated to a sufficient extent to permit the hand to grasp and use the sticks? Otherwise in what way could the transfer of the stains from the ink on the drum-sticks have been transferred to the hands of the medium, who remained all the time confined to her seat, far out of reach of the instruments? But again: It was found that the varied colors that were placed on the other instruments that would also seem to require a hand to use them were imprinted not on the hand, but on various parts of the medium's face, neck and body; and, what is the most wonderful fact of all, is that the said transfers were precise *fit similes* of the marks on the instruments! These facts go to show how little is yet known of the operations of the occult laws that govern mediumship, and how careful the most experienced investigators should be in casting imputations upon mediums under any and all circumstances, but rather that they should be content to wait for more light, and not hastily attempt to separate what we may in our ignorance of spiritual laws erroneously suppose to be the "chaff from the wheat," before the angels themselves come to assist us in the work.

At the close of the *Banner of Light* séance for physical manifestations, the company present were addressed by the guides of the medium, and admonished that in future investigations and experiments they should be careful not to use any poisonous material as in making the physical manifestations elements were drawn from every vital organ of the medium, including the lungs, and that a portion of everything they came in contact with was in the end carried back and imparted to the organs of the medium from which the elements necessary for the production of the physical phenomena were derived.

This was said in relation to a paint or coloring matter that had been used at the séances in which verdigris was largely a constituent; and, singularly enough, Mrs. Chamberlain was very shortly after the séance seized with a severe lung complaint, from which she was a long time recovering. (We ignorantly used green ink. E. B. or L.)

In further illustration of facts connected with the problem I have suggested, I will say, that some time after the test séance was held at the *Banner of Light* office, I attended a dark séance held in Washington street, near Boylston street, in the presence of Charles Reed, who was, probably, as powerful a medium for dark circle physical manifestations as has been developed in the United States since the advent of Modern Spiritualism. Reed was emphatically (as a man) one of the "weak and foolish" things of earth that we are told in Scripture God was wont to use for the confounding of the wise and learned, who, as he himself once assured me, assumed the rôle of an "exposer" of the phenomena on account of the unjust treatment he had been subjected to by Spiritualists themselves. The séance on this occasion was held in a back room on the third or fourth floor, and was numerously attended. A committee of three were appointed by the sitters to tie the medium securely, body and limb, and to the chair in which he sat. One of the committee was a sea-captain, who was evidently an expert in handling cords and ropes. Several minutes were exhausted by the committee in the performance of their work, before they announced to the company that the medium was tied beyond the possibility of his releasing himself. A light had been prepared expressly for the occasion, that could be turned on and off at a moment's notice, and an experienced mechanic was obtained from the gas-works to take exclusive charge of the fixture during the séance. Soon after the light was turned off, an Indian war dance was inaugurated on the platform, which structure I really feared would be broken down through the vigorous and thundering gymnastics that were being performed, whilst the yells and shouts of an Indian engaged in the dance were so vociferous and piercing, that I was apprehensive the distant police would be attracted by the noise and call upon us to learn what the uproar meant. I sat with two of my personal friends (I think, in the second row of seats. Miss Friend (now Mrs. Carpenter), a far-famed clairvoyant, sat one or two seats from me on my right. Shortly after the war dance commenced, Miss F. became greatly excited, repeatedly exclaiming with much animation that it was Reed himself that was dancing, and that she could plainly see him in the act, with his fastening ropes all loosed and flying about in the air in time with the motions of his limbs. The gas attendant plead nervousness as his excuse; yet there is but little doubt that he thought a capital opportunity presented itself to "expose" a tricky medium, and, with a lightning-like flash, up went the gaslight, and the

platform was disclosed to the full view of all, entirely bare of everything except the rough boards of which it was constructed. Reed, fast bound, precisely as he was left by the committee, had swooned in his chair, from whence he was released by the committee only by the expenditure of about the same time in untying the intricate knots as had been expended in tying them, and some considerable time elapsed before he could recover his strength through the application and administering of restoratives of different kinds. Had that exhibition been allowed to pass without interruption, Miss Friend doubtless, with the little knowledge she and others then possessed of the occult character of the phenomena, would unhesitatingly have testified under oath in a court of justice of her having witnessed Reed in the performance of a fraudulent trick; whilst the real fact might more probably have been that what she saw was his own materialized double performing the part of an Indian warrior.

I was told of a curious phase of the phenomena that had been witnessed by some sitters in Charles Reed's circles, when, with the object of exposing his alleged trickery, matches had been suddenly lighted by persons present whilst instruments of music, etc., were sailing around the dark séance-room. On some of these occasions it was remarked by observers that if at the moment the light was sprung some of these instruments chanced to be nearer the medium or the light, as the case might be, those which were nearest the medium would descend on an inclined plane toward his person, whilst those instruments that were nearer the light than to the medium would descend in a corresponding plane toward the light. In the latter case it may be fair to infer that certain vital elements that had been eliminated from the organs of the medium might have been lost and thus have acted injuriously on his health.

Thus, from the alleged fraudulent toe and knee-joint raps, down through the scores of varied and different manifestations of spirit-power, have the innocent human instruments used by the angels for the furtherance of truth been obliged in turn to undergo, in establishing the genuineness of the different phases of the phenomena, untold persecutions, slanders, suffering and abuse at the hands of unbelieving skeptics and others, until the advent of that most wonderful and convincing manifestation of all, viz., "form-materialization," when the whole crowd of ignoramuses, skeptics and malignant Bundyites have, seemingly, withdrawn their opposition to every other phase of the phenomena and united *en masse* to discredit not only the truth of this particular class of the spiritual phenomena, but to root out and utterly destroy every medium engaged in its production and promulgation. What may seem singular to superficial observers is the fact that, whereas the opposers of every other phase of the spiritual phenomena are to be found almost exclusively among disbelievers in the truth of Modern Spiritualism, *per se*, the most virulent and vindictive enemies of "form-materialization" abound in the ranks of professing Spiritualists. But to thoughtful and experienced observers this need not be considered a paradox. In choosing their instruments the higher powers, so far from making their selections exclusively from among those who are most endowed with striking intellectual and moral qualities, far more generally use those who are of a negative character: in scripture language, they choose the "weak and foolish things of earth wherewith to confound the wise," which they certainly have most effectually done almost entirely through such "weak" instruments since the inauguration of Modern Spiritualism in 1815. The great prominence that has been given to mediums for form-materialization, notwithstanding the terrible persecutions they have always been subjected to, seems to have excited the jealousy and envy of very many mediums for other phases of the phenomena, and thus caused the latter to become, in too many instances, the defamers and enemies of the former.

But far more venomous and damaging than all other to the cause of "form-materialization" has been the pharisaical element that so increasingly abounds within the ranks of Spiritualists, and which has to all appearance been potent enough to crush almost entirely out of existence every medium for its manifestations on the other side of the ocean, and threatens in domineering tone to do the same on this. These would-be high priests and leaders of both men and angels, are, to the last man, made up of the class of minds whom Jesus of Nazareth denounced as being the greatest enemies of all others to spiritual truth, and who have in all ages been the persecutors and "murderers" of "spiritual mediums," as the Nazarene also declared.

In the unfathomable conceit of their dark and self-seeking minds, "THEY KNOW IT ALL"—all that is in heaven, all that is in earth, or that is above and beneath the earth. There is not a law connected with any form of spiritual manifestation that they do not feel themselves competent to pass infallible judgment upon without investigation or scarce a thought. These are the class of "investigators" to whom are generally assigned back seats by the guides of materializing mediums, in order to keep their malign spiritual exhalations as far removed from the curtain as possible—where the humiliated Know-all sits (as I have seen) brimful of malignant and revengeful thoughts, which by spirit law penetrate the disordered spirit of the poor mediums with all the force of daggers driven by an assassin's hand, and disqualify them for their work. Yea, more: the presence in a materializing circle of such pharisaical minds—I care not though they may otherwise occupy the highest seats in the synagogues—unfrequently attracts from the darker spheres scores of malignant spirits like themselves, who, through the power of psychology, and the well-known ability of spirits to transfer matter of any and all kinds through matter, compel the unconscious medium to do their work; and thus, whilst in close rapport with the spirit of the pharisee in the circle, "expose" the medium. If, mayhap, there chance to be sufficient harmonizing elements in the circle of sitters to counteract the poisonous elements engendered by the pharisee present, and as many (as I have known) as forty and more spirits walk to the front and out of the cabinet, of all sizes, sexes and ages, from the prattling child to the decrepit old man and woman, of every race, white, black and swarthy, and clothed in every description of costume, both ancient and modern; and lastly through probable exhaustion and the lack of other appropriate elements in the circle, should a spirit come forth physically clothed almost entirely with elements drawn from the medium, and be grabbed, disclosing, of course, the person of the medium (for otherwise her earth-life would be gone), this is the pharisaical saint who then raises the cry of

"fraud" and sends it broadcast throughout the land. Ask the conceited Wisacre how it was possible the medium should have assumed the form and dress of the little child? He answers, "the medium was caught in her tricks, and that is sufficient for me!" Ask him how she, herself, personated the Indian, the negro, the old man, the old woman, the bride, and a score of other characters, and all you get in answer is a shout that "the medium was caught in her tricks." This same ignorant or wicked pharisee will go to psychologists' séances such as Prof. Cadwell's and burst his sides at the ridiculous tricks the operator causes his mesmerized unconscious subjects to enact, without a doubt of their genuineness, but it seems beyond his powers of conception to understand how a medium may be used when the required conditions are afforded to perform like ridiculous or damaging manifestations of occult powers, when under the mesmeric influence of psychological evil spirits, whether they be within a cabinet or in the person of sitters in the circle. As an illustration of the impenetrable blindness of such professional exposers of mediums, I clip the following from the same page of a Western journal on which appears a most rabid article denouncing Mrs. Crindle for a psychological exposure at Clyde:

"Prof. Townsend's lectures at the West End Opera House are exciting considerable interest. He had several excellent subjects on Saturday evening last, and the experiments were of a character calculated to amuse every one present. Mrs. Crindle, a splendid medium, was one of the subjects, and he induced her to believe that she was in a beautiful art gallery with her son (another subject), to have their likenesses taken. She sat there in solemn earnestness while a young man also a subject adjusted his instrument in a chair, and finally apparently succeeded in taking an excellent likeness of her son in the wash basin that he used as a plate. The son did not at first admire his picture, but afterwards, considered it satisfactory, when the artist demanded his pay. It was indeed curious to see his earnestness in demanding compensation for his work."

Mrs. Crindle for the time lost her identity; she acknowledged a young man present, a total stranger to her, as her son; she acted as if she was in a magnificent art gallery, and the incidents connected with the experiment laid one into a field of investigation very little understood, but full of interest."

If a mortal psychologist can mesmerize and compel a medium for spirit manifestations to thus "expose" herself, why, let me ask, should it be thought strange or impossible that a spirit psychologist may compel an unconscious mesmerized medium in a cabinet to "expose" herself in like manner? My many experiences acquired in the presence of spirit mediums have convinced me that in spirit-communications of all kinds *thoughts* act with all the force of *things* in the physical life. It is patent to the understandings of all that in the instance of an experiment in some physical science, say chemistry, should a dozen roughs rush in, and, just as the lecturer was about to begin, dash his fragile apparatus of glass vases and retorts to atoms, it would be impossible for him to proceed. But the grossly spiritually organized condemnors and exposers of materializing mediums do not seem to comprehend how similar results may be brought about in a spiritual séance by a like number of roughs in the circle battering to pieces the far more delicate and fragile spiritual apparatus used by the guides of the medium in their experimental manifestations, by acrimonious and malignant thoughts hurled against the medium who constitutes the apparatus of the spirit artists, with all the force of kicks and blows, administered by the roughs in physical life; so, too, these medium-hating spiritual roughs may readily apprehend how the uproar and violence of their compeers in physical life might create a congenial atmosphere that would draw to the scene of action every rough within call to the scene of destruction; but they cannot comprehend how their own demolishing thoughts and vindictive aspersions may call to their aid legions of disembodied spirits from the darker spheres to aid them in their hellish work.

These same self-righteous condemnors of mediums well know that spirits have the power to transfer from one place to another, without regard to distance or material obstructions, any amount of flowers, clothing, or other matter they may desire, according to the conditions present; but when a sensitive and unconscious medium, like Mrs. Crindle, at Clyde or Brooklyn, is "exposed" (as the term goes), with fictitious garments, masks, etc., they do not seem able to understand how these might have been brought from near or far away, by the spiritual roughs who had been summoned to the aid of their sympathizing brethren on earth. As if to show me how readily and quietly such things can be done, I will say that not long after Mrs. Crindle's "exposure" at Clyde, I was present at a small private séance in New York, held by a gentleman from Washington, for a specific purpose, at least a mile and a half from the medium's place of residence. As we were sitting in a small, very-well-lighted room (five in all being present, including Henry Crindle), with our eyes (or mine, at least) intently fixed on the curtain, waiting for forms to appear, a sofa-cushion came from the curtain's direction and fell at my feet. This was quickly followed by a heavy door-mat, and lastly by a man's coat. In no instance did the curtain move in the least degree, though all the several articles seemed to be projected from beyond and to pass through it. Henry Crindle, on examining the coat, said it belonged to him, and that when he came from home, an hour or more ago, he left it in his room, at No. 24 West 11th street, which was a mile and a half away.

THOMAS R. HAZARD.

Philadelphia, March 30th, 1882.

One of Nature's Noblemen.

To the Editor of the Banner of Light:—The decease of such a remarkably good and useful man as Geo. A. Fairfield, a native of Maine, and for many years a resident of Washington, D. C., deserves more than the common notice which has appeared in print. When death seemed to be imminent it was suggested by some that the services of a clergyman should be secured, but the idea was not entertained in the absence of any desire from up him. Mr. F. was such an eminently honest man, had had such a pure life, had wrought no one in all his earthly career in this primary school, that we regarded this mere customary proceeding under such circumstances as entirely superfluous. We intimated, by way of consolation for his extreme suffering, that there would soon come ample compensation, for frequently the birth to the higher life involves more sorrow and anguish than being born in earth-life, as its anticipations and realities are more grand and magnificent to one who is prepared to enter at once into the society of the good and great of all nations, and realize that our life was but a human life; and that, just before the heart mechanically ceased to beat, his spiritual vision would be opened to the sight of an angel throng of loved ones, prepared to welcome him over the silent river. We charged our brother to especially remember this, and make his last great effort in indicating to his daughter and myself at his bedside whether his experience was such as I suggested it might be, so that we could have the noble satisfaction and realize that our loss was his gain indeed. The transition was what all mortals can anticipate if they make as good a record as his; just as the spirit was taking its flight his countenance became radiant, and he exclaimed, "I have been in a loud voice, 'Here they all are!' and expired as calmly as the setting of the sun." S. M. BALDWIN.

Washington, D. C., March, 1882.

Banner Correspondence.

Michigan.

NANKIN.—"This communication," writes a correspondent, "is furnished by way of encouragement to the many spiritual and liberal organizations now struggling for an existence, without chart or compass to direct them. What has been accomplished by the Spiritual and Liberal Association of Nankin, Michigan, may be accomplished at other places by like commendable effort. A few energetic Spiritualists determined to have a hall where right principles might be promulgated without a possibility of infringing upon the fancied rights of others. Accordingly a meeting was called, and after deliberation a building committee was appointed, to solicit subscriptions, and to take charge of the whole matter. Two days' labor assured the committee that it would be safe to proceed."

A site was kindly donated by the President of the Association, Mr. H. W. Tuttle, whose premises were adjacent to the beautiful village of Newburg. A site midway between the two churches was determined upon, so that the worshippers therein gathered might look athwart their cushioned pulpits and behold a temple erected to the universal brotherhood of man. In their blind superstition, prayer was offered to their gods to interfere in their behalf, and it was publicly proclaimed that should the work be attempted those engaged in it would do no more than get the frame up; but they counted without their host. Our noble and energetic chairman of the committee, O. D. Chatman, kept the ball rolling, without any regard to their bigoted opposition, and the work progressed.

The committee had taken the precaution to solicit work on the structure from quite a number of those who resided within a radius of three or four miles of the site chosen. All being in readiness, on the 1st of December the first blow was struck. One carpenter was employed to oversee the men, who with teams and tools came pouring in, and every day from ten to twenty pushed the work with vigor and determination. In three days the lumber was on the ground, and everything was in readiness for the raising on the fourth. The young people present were encouraged to lend a helping hand, by the promise that in four weeks the hall would be in readiness for a New Year's social and dance. On Friday evening preceding the 1st of January the last blow was struck; and a hall heated and lighted capable of seating between three and four hundred was ready for occupancy. About eighty were present on the occasion of the first gathering to enjoy the festivities, and 'all went merry as a marriage bell.' At the close of the social it was announced that in two weeks (Jan. 13th) two dedicatory addresses would be delivered, a social dance to be the event of the evening.

On the Sabbath preceding the lectures, the choir met at the hall for practice. Friday came, and with it as intelligent and attentive an audience as ever graced any hall. Mrs. L. A. Pearsall, of Disco, Mich., delivered the opening address, which was replete with practical suggestions for the advancement of our race, followed by Mr. J. H. Burnham, of Saginaw, Mich., in an able address on the "Dethronement of the Gods, and the Enthronement of Manhood." The reputation of the speakers is too extensively known to require further comments, and the length of this report precludes the possibility of a synopsis of the lectures.

The Building Committee presented their report at this meeting, which was accepted, and the Association formally took possession and assumed the indebtedness, but before retiring that night every dollar was pledged or paid. Those delighted with the Terpsichorean art tarried for the evening's entertainment, with which all were highly pleased. At the close of the entertainment it was announced that on the following Sunday, Mr. J. H. Burnham would speak at 11 o'clock A. M., and deliver a scientific lecture in the evening of the same day; also that in two weeks a meeting would be held in the hall to celebrate the anniversary of the birth of Thomas Paine, the oration to be delivered by Mr. E. A. Chapman, of Lowell, Mich., a poem read by Mrs. Chapman, the observance of the day to close with a social 'hop' in the evening. We have been thus explicit in setting forth our plans and mode of procedure, hoping that some of our sister organizations, many of which have better surroundings, may be induced to go and do likewise.

Those who had only vituperation to heap upon our effort, looking for the interposition of their gods, now pass by on the other side with visages elongated, and are fast sinking away into bull-dog sullenness, hoping, no doubt, to discover some misstep, whereby they may pounce upon and devour us, but we have no fear on that score, and in the most friendly manner extend the right hand of fellowship, and invite them to come and join with us, promising to do what we can to free their minds from that ignorance and superstition of past ages which is now tyrannizing over them.

For plans and specifications, write to O. D. Chatman, Perrinsville P. O., Wayne Co., Mich., Secretary of the Association, who will cheerfully answer all inquiries."

New Jersey.

SOUTH AMBOY.—Hugh Capner, who has been a reader of the *Banner of Light* for fifteen years, considers that its Correspondence columns constitute one of the best features of the paper, as in them all can relate their experiences and express their ideas. "The Questions and Answers" of the Message Department he also values very highly. Of them he says: "The good sense and keen logic of the answers first led me to investigate the Spiritual Philosophy." After expressing the hope that the *Banner of Light* may be displayed on the outer walls of the spiritual fortress of the earth, until no soul shall exist to need its rays as a guide through the dark Valley of Superstition, he relates the following very interesting facts: "Though I am partly dead physically, I am spiritually alive all over. In other words, I left my material right arm on the battle-field twenty years ago, but yet retain my spiritual right arm, which the surgeon with knife and saw could not amputate, and it is more vivid in feeling than the left arm, with which your correspondent indites these lines. But, say some who think they know all about it, it is the nerves and muscles that only feel like a hand. If that is assuredly so, then pray tell me, if nerves and muscles feel like a hand, what part of the arm would feel like nerves and muscles? I have frequently felt my right hand in most minute detail; the nails on my fingers, for instance, seem to be longer than those on my left hand, (which are short) and I could feel the tips of my fingers and ends of my finger-nails touch the inside of the palm

1 year, provided a marked paper is forwarded to the office.

PART II.—DO WE ALWAYS RECEIVE OUR JUST DESERTS?

* Bless them that mourn: for they shall be comforted. Blessed are the meek; for they shall inherit the earth." *MAT. V: 1-5.*

In **last Sunday** in our discourse on the first Beatitude we spoke more particularly of the general and intrinsic value of the teachings attributed to Jesus than upon anything else. As we proposed considering these teachings and their relation to daily life on successive Sundays for a few weeks, we felt it our duty to impress upon the minds of our auditors a clear idea of the light in which we regarded them. Liberation today is purposeless, as the majority of those now present heard our address last Sunday. We shall, therefore, say nothing of any non-eternal law upon the teachings of Christ generally, but address ourselves at once to a consideration of those specific utterances which we have selected as the *topic* of our present remarks.

"Bliss are the poor in spirit, for theirs is the kingdom of heaven," suggested to our minds the thought of heaven as here present with us on earth, as well as millions of miles distant, in some far-off part of the universe. *Theirs is the kingdom of heaven*, is no ambiguous or even promissory or prophetic statement. When we say that "something is here at the present time," we might teach no one to trust our veracity or the value of our statements for granted if he had not definite of ordinary powers and means of observation. The truth or falsity of such a declaration must be proved or disproved by appeal to fact. Does the experience of the Kingdom testify to the correctness or incorrectness of the assertion; observe facts and form theories accordingly. The poor in spirit may be divided into two great classes: the cowardly and the humble; the first class seem in no way entitled to happiness on account of destitution of self-respect and vigorous ability to combat error. The cowardly are living in a condition of perpetual fear. The weak and irresolute are seldom happy; to such as these no kingdom of heaven seems to have come, at least as yet, as the condition of those who have too little pluck to fight, who are harmless simply because they have neither the strength nor the will to be aggressive, is far more closely allied to our ideas of hell than to our conceptions of heaven.

But what of the humble, the docile, the unassuming, those who are ever ready to sacrifice self for the good of others? Have these no peace, no joy beyond the comprehension of the jealous and selfish multitude which ridicules and despises them? Those who are lowliest in their own eyes, those who have the least arrogance, and are the most ready to credit their neighbors with superior attainment, are even not only the happiest, but also the most profitable members of a society. Ignorance and pride, knowledge and humility, always appear as married pairs. Ignorance does not disturb pride, it has no extended horizon; it knows nothing of undiscovered countries, nothing of the vast ocean of undiscovered truth.

An ignorant man may aptly be likened to a little insect, born upon a single leaf of a forest tree. The powers of observation do not extend beyond the leaf which forms his home: he has no idea of the vastness of the forest, of which even the tree, of which his leaf is an insignificant part, is only an infinitesimal portion. Born upon the leaf, dwelling upon it, it is his all, his universe; outside of it he can imagine nothing. The wise man, be likened unto a bird or an animal endowed with large soaring or roaming powers. Far less limited than the tiny creature to whom we have just alluded, the superior manage-ment of research and travel afforded to the man and freer creatures, teach them of the boundless expanse in which they are unable to move. They can move so far and no farther, so much farther than the insect that they discern the faint outline of boundless oceans and continents, which their feebleness forbids them to navigate or explore. The vision of the beyond is to them a direct and humiliating revelation of their own weakness and ignorance. They cannot learn without realizing that knowledge is infinite; they cannot move without perceiving that space is limitless. Realizing the smallness of their knowledge, contrasting it with the immensities of infinity, they can only exclaim to themselves how little they know.

The ancients, as a mass of people (not counting the few exceptionally wise and clear-sighted ones who were the prophets and literati of old), had solved the problem of the universe to their own complete satisfaction. The earth was the centre of being; outside of it there were no worlds. Suns, stars, planets and moons could only be its accessories and dependents; every orb that glitters in the sky shone to give light to this little world, and had no other mission. Heaven was on the earth, in some fair, beauteous realm where flowers and birds and all delights were undying; hell was in its bowels. Beyond earth there was nothing for man; beyond terrestrial life there was no life at all. These deductions, drawn from immediate and inevitable observation of nature's phenomena were common-sense views of the universe. No one could blame or deride the forefathers for logically arriving at results so inevitable; but when uncommon sense discovered, by the aid of instruments, answering unto and registering the further unfolding of latent human genius—that things were altogether otherwise—that the world we had thought our all, that the globe we had imagined to be the great centre of being, was only a little satellite revolving around a sun many thousands of times greater than itself; that the pretty little lamps hung up in heaven at night were, many of them, blazing and rolling spheres, vastly greater than this planet; that the earth was not stationary but the sun neither rose nor set except in appearance; then came in the days of the confession of ignorance. Light breaks in; a portion of the hitherto unknown and unimagined reveals itself, and straightway there is no room for self-elation.

The boundless problem of universal life has only just outlined itself, and we have scarcely found a rule by which we can dare to endeavor to solve it. In every audience the most learned and thoughtful are the most attentive listeners. The most intelligent minds are the most constantly on the alert for new information, while the ignorant are, as a rule, so conceited and

self-satisfied that they know everything. If *you* speak they can tell you more than you possibly can know of your subject, even though you have studied it a lifetime. The kingdom of heaven is the kingdom of knowledge; the kingdom of hell is the realm of ignorance. Socrates said wisely when he declared that the one great blessing needed to complete humanity was knowledge, which he characterized as the one great essential good; while the one terrible curse which held the world in the bondage of fear was ignorance, which he characterized as *the source of all evil, even going so far as to say that it was in itself the great and only evil in the universe*. According to the Socratic ideal, God must be infinite wisdom, and *the devil the perfect absence of all wisdom; heaven must be the abode of the wise, and hell of the unwise*.

This definition of good and evil, of heaven and hell, of God and the devil, is by no means unresponsible one, as it makes the positive element in all nature good, and the negative, evil. Good is, therefore, real, substantial, objective, permanent; while evil is unreal, unsubstantial, subjective, and transitory. Good is a perfectly rounded and harmonious sphere; evil is nebulae, as yet unorganized into symmetrical form; primordial chaos, as yet unshaped into forms of beauty. There is, then, no absolute evil, no positive wrong; evil is conditional, wrong is the absence of harmony and nothing more. Our theory of the universe is that every atom composing it is indestructible, and constitutes a portion of the vast totality of being, which is, in its essence, essentially good. Malformations may be evil; the absence of certain needed elements or the presence in excess of other constituents may spoil or prevent the manifestation of goodness or beauty; no matter how beautiful and necessary things may be in themselves, we fail to perceive or appreciate their value unless they are so presented to us that they unite to form a harmonious whole. In music, harmony is everything; blended notes and strings must be so blended that they accord, or the finest instruments ever constructed will give forth hideous sounds. The child learning to play is like the soul experimenting with matter. The unitary spirit, the soul, enters into a vortex of contending forces when first it assumes an outward shape; it is ignorant of the laws which govern the structural organism it controls. No matter how intelligent it may be inwardly; no matter how pure; purity and wisdom both alike lack expression. Raw materials, as it were, are given to the spirit just entering upon an earthly pilgrimage; these must be wrought into form, and as the pupil at the piano stumbles and blunders unwittingly, even though doing his best, as the young artist daubs color upon his canvas, fails to give correct shading and produces general confusion, even while using only the best and positively needful brushes, colors and canvas for his work, so the spirit experimenting with matter, learning to sway the outer forces of nature, falter and err at first, but eventually rises superior to every obstacle, overcomes every impediment, and assumes a ruling position by right.

To-day it appears that the meek, the lowly, the pure, the benevolent, do not inherit the earth. Tyrannical corporations and monopolies grind down the poor in abject mental and physical slavery; while the aggressive, the vicious, the utterly uncharitable, roll by in their splendid equipages on their way to and from the elegant mansions bought with the results of crime. How many there are who have gambled, to the ruin of many a happy family, whose representative has frequented the gaming table nightly and lost everything through the fascination of the all-too-enticing play, how losing all, while his wily opponent, taking every mean advantage of him, has eventually succeeded in effecting his downfall.

Take an extreme, though unhappily not so infrequent a case as many would fain imagine; in our large and pleasure-loving cities. A man marries a trusting and confiding wife, who becomes the mother of several beautiful children. He has a very happy and peaceful, though not an exciting home. For a while he and his wife and little ones are all in all to each other; he cares little for outside society; his home is his castle, his church, his heaven. But one day he meets some of his old companions; he invites them to his house to dinner. His wife's intuitions warn her of a coming disaster. She speaks to her spouse when they are alone together, diffidently and reluctantly, of her impressions. He remonstrates with her; tells her that she is nervous and unstrung; that she needs rest; a change; perhaps the counsel of a physician; and assures her that the friends of his against whom she fancies she has inwardly been warned in some mysterious way, are really among the best fellows in the world. She tries to be satisfied, but lies awake nearly all night; and during the snatches of sleep she dreams from wakefulness, her mind is troubled with horrible dreams. She sees all around her danger and eventual ruin; yea, even crime and death. She implores her husband to have nothing to do with these designing men. She uses even affectionate remonstrance, and for a while partially and apparently succeeds. She has rather frightened him, and he is not a nervous man; neither is he an impressible medium, one ready to lend an ear to voices from the invisible world. He does try to follow her advice, even though he soon begins to laugh at her fears. He wishes to please her, and, as she has been a most devoted wife to him, and the best of mothers to their children, he is ready even to gratify her whims, if they are not too extravagant.

For awhile all goes well, quite well, until he again falls in with these same objectionable persons, and by them allows himself to be carried to the card table. The merry voices, the sparkling wine, the familiar cards, all exert their fascinating and subtle influence upon his too yielding nature. He used to play for small sums when quite a young man, and there can be no great harm in just having one game with a few old friends; and for the first few nights little real harm is accomplished seemingly; but beneath the surface seeds of coming destruction have been sprouting, until the day soon arrives when the force of habit has become too strong for him. He is dazzled with the prospect of becoming fabulously rich; he plays for high stakes, he risks all, loses all, commits suicide in his desperation, and leaves a wife and young family utterly alone and penniless in the great world. Where has his money gone? for whom have home and family, and his own life also, been thus cruelly sacrificed? For those wolves in sheep's clothing who, under the guise of friendship, have exerted their every art, have laid their every plot to steal from the man they professed to highly regard, everything which made life enjoyable, or, in his case, even possible.

Now when we gaze with saddened mind and

tearful eyes upon so pitiable a spectacle of hopeless misery, are we not led to doubt the existence of any spirit of justice in the laws of nature ? Can we see here anything other than the working of either a remorseless fate or a belligerent spirit of spite ? Can we not find in such distressful scene: either blind force or a vindictive devil, but no God, no pitying angels, no watchful and merciful spirits of friends departed, lingering lovingly around their friends on earth, to shield them from danger ? In so aggravated a case as this we are confronted with the great mystery of life ; the punishment on earth of the innocent in the stead of the guilty. Vicarious suffering here confronts us as a stern fact, demonstrated in the nineteenth century before our very eyes ; for even though cool, calculating and unsympathetic philosophers should say that the ruined man ought to have heeded his wife's counsel and refused to allow himself to be entrapped, no one can utter a word in defense of the punishment which falls upon the innocent woman and children, who were in no sense partakers in the wrong. How can their undeserved sufferings be accounted for, if there be, as we positively assert that, there is, a perfectly just and loving deity, whose motions of intelligence are made manifest in the laws of being ?

If this life be the only life, there is no possible vindication of the divine justice. The universe is ruled by a capricious fiend, either intelligent or non-intelligent. We are sorry to say anything against the opinions of our opponents which may wound their feelings or arouse their animosity; but sincere conviction compels us to assert that if you are not Theists, and do not believe in a good God, you must believe in a personal or impersonal, a conscious or unconscious devil. The churchman personifies this devil, and gives into his keeping at least the half of all human souls. The Atheist does not admit that this fiend is conscious and personal, but tacitly and inevitably admits the existence of such a power by refusing to see the opposite of the devil in a positively good God. We affirm, and challenge all possible contradiction of our affirmation, that if the death of the body ends all, the existence of a blind or intelligent devil is proved; for the laws of nature allowing such a catastrophe to overtake the innocent as the not uncommon one to which we have alluded, are essentially diabolical unless there be such a law of compensation as the materialistic theory of the universe allows no possible room for.

But, say our atheistic brethren to us, what have you to offer to offset the conclusion at which we have logically arrived, simply witnessing the phenomena of Nature and allowing them to speak for themselves in spite of your belief in God and heaven? You cannot deny that these things exist on earth, and how can they exist anywhere, if such a God as yours, a being of perfect love and wisdom, rules supreme in all Nature? Surely you cannot ask us to believe that the laws of Nature are entirely different in one part of the universe to what they are in another; for you believe in the unity of God as much as we do in the unity of law, only you Theists believe that mind is the cause of law, and we Atheists believe that mind is the effect of law.

Our answer is this: That in spheres beyond the bounds of the earthly horizon, multitudes of bright and happy spirits are to be found, who have, at least to a very large extent, satisfactorily solved the great mysterious problem of human suffering. These assure us, they have assured men in all ages, that they absolutely know that without their earthly trials they would never have been fitted for the exalted homes in which they now dwell in a state of perpetual joy. There in those higher homes, of which the poet, the painter, the inspired teacher or alike speak, and unto which all human hearts turn ever with unspeakable yearning, the spirit is endowed with powers of retrospection quite unknown on earth. In the clearer atmosphere of those upper skies the mind is not befogged as it is on earth. Reminiscences of past experiences are neither faint nor few; but the soul realizes itself in its true relation to the great universe of conscious being, and perceives clearly that every conceivable trial and suffering must come in some form, sooner or later, to every child of God; that nature deals equally and equitably with all, and that while some are crushed in a moment beneath the weight of insupportable sorrows, others who escape these tremendous woes, have to drink of the cup of diluted pain even to the very dregs.

No soul escapes the discipline of life; no heart ever loves truly and satisfactorily until it has been broken, that its contents may be outpoured. Some there are who, like unto the Christ on Calvary, suffer in a few short hours the agonies of many lifetimes. But with what result? Those who have thus acutely suffered can the soonest exclaim, with confident assurance: "It is finished." Those who can make the words of Jesus their own on their deathbeds, are those who, like him, have been tried and tempted at every point, and have been made perfect through the things they have suffered. "My God! my God! why hast thou forsaken me?" an expression of desolation indescribable, of heartrending agony, soon changes into the glad and peaceful expression of trust: "Father, into thy hands I commend my spirit."

The tragedy of Good Friday must, in every human life, precede the resurrection glory of a glad Easter morning. Those who complain the most bitterly of the woes of life, and who are loudest in their denunciations of what they call universal injustice, are those who, as a rule, have suffered least and done least to relieve suffering. We have always heard, and always expect to hear, the bitterest complaints falling from the lips of those who have really, in a worldly sense, the least reason to complain. These persons have never undergone the discipline of sorrow; they have never been mellowed and opened up and sweetened by it; therefore they are hard, cynical, and unloving. If we never suffered we should be in a moral sense like pure white, glistening icebergs, shining in freezing isolation in a frozen ocean. Beautiful, pure, gorgeous, elevated we might be, but never having felt the need of sympathy, we should never have given and never accepted any. We should live entirely on the outside of life, admiring personal beauty and intellectual endowment, but knowing positively nothing of the depths of the affections which lie hidden in the inmost breasts of those around us.

Why do we suffer? We suffer that we may develop the power to enjoy; and if we never suffer we never can enjoy. We are journeying, each one of us, toward worlds of life in which everything is beautiful. Exquisite pleasure is to be derived from all around. The amount of pleasure we individually receive is graded upon the amount of suffering which has rendered us sensitive to surroundings.

Observe the facts of life, and take an illustration of our meaning. The law of compensation exhibits itself in this wise : a blind man never sees anything to grieve or annoy him ; he never sees anything to please or rejoice him ; a deaf man listens to no beautiful melodies ; he never hears a single sound that can distress him. A man destitute of the sense of smell never perceives the odor of a flower ; he is never annoyed with a disagreeable odor. An obtuse person is too much blunted to take an insult or interpret an unkind insinuation ; he is equally impervious to all the overtures of kindness. One who is too blunt to suffer is too blunt to enjoy ; the intensity of suffering is the measure of the intensity of possible enjoyment.

Let us follow the poor woman of whom we have spoken into the spiritual life and ascertain her condition there. She is infinitely more capable of perceiving and enjoying life than she would be if she had walked on roses all through her earthly life. She perceives clearly that a blow fell upon her in a moment which gave her in concentrated essence of immediate misery an experience which she must have, but which might otherwise have extended over centuries of time, and occupied many lives. Like the heroine in Adelaide Proctor's story of a faithful soul, one thousand years, as angels count time, were passed over in a single moment of suffering on earth. Though clothed in the imagery of Roman Catholicism, Miss Proctor has most clearly and beautifully explained the absence of a sense of revolving years in the spiritual life. A soul needs a discipline which ordinarily extends through one thousand years of earthly time. It is a discipline, however, which can be passed through in another way. Her heart must be completely broken in a moment, as the weight of the entire experience falls at once upon her; it falls in one dread blow. She is crushed, all is lost; the discipline is over; she sadly retraces her steps to purgatory, but purgatory is gone; for her there remains only heaven. Even the machinations of the wicked are overlooked for highest good, for even though the innocent fall a prey to them, remember that innocence and wisdom fully bent, alone express the state of the rounded soul.

The days are coming when this earth in its meridian splendor shall be under the complete sway of those who have suffered and gained their present spiritual altitudes upon it. There is profound truth and depth of meaning in the words addressed by Jesus to his twelve disciples: "Ye shall sit on twelve thrones, judging the twelve tribes of Israel." "Be thou faithful over a few things, and I will make thee ruler over many things." The Christ is here the representative of retributive justice. Suffer anywhere innocently, and in a good cause, and there you will find yourself the ruler, while your victimizer will be your servant. Every one who has ever wronged you will, for his own good, find himself incarcerated in a prison, fashioned of the wrongs he leveled at you. Out of that wretched cave he cannot rise until you, the injured one, stretch forth your hand and liberate him. You must be the forgiving spirit who alone can restore the offender against yourself. In the spirit-life your joy will consist in transforming enemies into friends. As you lift the pal of misery from those who have wronged you bitterly, you will find that through the elevation of your enemies you yourselves rise to highest bliss.

[The conclusion of this discourse will appear next week.]

An attentive hearing was given to arguments against vaccination by the Massachusetts Legislative Committee on Health, March 29th, they being given on behalf of the petitioners for the repeal of the law making that operation compulsory. Dr. George Dinkens was the first speaker. He began by defining the object for which it is supposed the medical profession exists, and expressed himself filled with shame and indignation at the wrongs committed and tolerated by that profession in the name of science, law and order. He then considered human law, and said that it is beneficent only as it reflects and embodies the spirit of nature's law, which is divine. "All laws," he remarked, "necessary for the good government of society were enacted, long before the existence of man at the superior court of nature's Commonwealth, and where all wrongs must be finally adjusted."

Proceeding, he made a strict analysis of the laws of compulsory vaccination, arguing that we cannot wisely legislate in favor of vaccination or any other medical practice; for the simple reason that medicine is not yet a science. "The different schools are at variance. Even physicians of the same school will differ not only in diagnosis, but in treatment. Nothing, which is supposed to constitute the essentials of medical practice is settled." Every position taken by the medical profession generally upon the vaccination question for the last eighty years he declared to be untenable, and every premise on which laws of compulsory vaccination are based he most emphatically pronounced false; and demonstrably so. He thought that if the State desired to aid its citizens to a condition of physical perfection it should first of all establish beyond the shadow of a doubt the truth of the proposition before enacting it into a law. On this point Dr. Dutton said:

"But unfortunately for the State in this case, vaccination proves to be an error and a bar to progress. Vaccination is assumed to be a protection against disease, and this very assumption lulls its victims into false security. A false disease, a false pneumonia, infects the whole community, and a whole nation moves the bar of disease, till we also remove the danger. Under our present laws vaccination is offered as a protection against disease, and the result is that it is not so. The foul matter of a sore, in whatever soil it may be planted, or upon whatever living organism it may be engrafted, can never by any human enactment be made innocuous. It is a law of nature, and this and this it will do, whenever and wherever conditions allow to the end of time. To prevent a crop of pneumonia, to enact a law that one should not move these fungi should be a law that one should not move a square yard of land; but it would not be idle to order the land and let it in the sunlight. This illustration is not intended to suggest that vaccination is expected to be a protection from vaccination, which is only transplanting the disease, and the facts for the last eighty years prove that it gives no protection. The very first case Jenner gave was a case of smallpox, and the first case of smallpox in life against smallpox, afterwards took the disease, and died from it. Hon. Robert Grosvenor, vaccinated by Jenner himself, was seized with smallpox to be a sign, and he died. The first case of smallpox in England, when a single case, one genuine failure—is sufficient to prove it non-protective. But the failure, the failure of vaccination, is not the failure of Jenner's *Life of Jenner* in the Boston Public Library.

The speaker continues in a long and able argument, supported by numerous citations from the writings of learned authorities and the presence of facts, in part from the originator of vaccination himself, Dr. Jenner and closed by saying:

"Smallpox is a zymotic disease. Zymosis is a Greek word signifying fermentation. Now fermentation cannot take place except under certain conditions, and the first condition is a receptacle, or material to be fermented. If this is not found in the body or person, then this form of disease is impossible. But fermentation is known to be a process of decomposition, of decay. No material will ferment while it is appropriated or sustained by animal life. It is decomposing or decaying matter only that can be made to ferment. For this reason pure blood and vigorous life render smallpox impossible; while vaccination corrupts the blood by introducing dead and poisonous matter.

The law of contagion may be stated mathematically as follows: All disease is contagious, directly as it is malignancy, and inversely as the purity of blood or the vigor of the attack. In other words, to say, that the more material there is in the blood, the more the disease will develop, and the less the disease, the less the material in the blood."

ter the blood the less likely any person is to contract disease.

We shall, then, prevent smallpox and all forms of zymotic disease, not by engrafting it upon the body or introducing it into the blood, as we do by vaccination or inoculation, but by fulfilling the conditions of health."

At the conclusion of Dr. Dutton's address Alfred R. Giles, of Hyde Park, called attention to the fact that many physicians whose early medical instruction had preposessed them in favor of vaccination, subsequently, as they became wiser, renounced its practice. Dr. Hermann Merkel, of Boston, in his valuable article on "Vaccination in a Scientific Point of View," in the March number, 1882, of *The Medical Tribune* (New York), confesses: "I, too, have been so foolish as to suppose that vaccination had some comparative utility; but the scales have fallen from my eyes, and I see that the foundation of the Babylonish Tower has been built of blotting-paper and set upon loose sand." Dr. J. Dobson, Professor of Physiology, Pathology and Hygiene, in the United States Medical College, New York, in his letter, just published, to the Senators and Representatives of Connecticut, says, "I, too, vaccination does not afford protection from smallpox; it does not mitigate smallpox; III., communicates to healthy persons diseases more loathsome and fatal than smallpox; IV., should not be compulsory; and supports each of these propositions with strong arguments.

Mr. Giles alluded to the fact that, in the English House of Commons, Feb. 9th, on a motion to bring before a bill to repeal the compulsory clauses of the Vaccination Acts, the ayes were 107 and the noes 68, and that among the majority were Mr. Harcourt, Sir C. W. Dilke, Mr. W. E. Forster, Sir W. Gladstone and other gentlemen of political prominence, while the oppositionists were mostly English and Irish conservatives scarcely known beyond the ale-houses of their boroughs. He thought that the Massachusetts legislators of 1825, under the influence of the English example, followed the same course, and that the despotie English Com. of 1825, who had repealed the English Com. of 1802, and the Vaccination Acts of 1852, had had thereby shamefully betrayed the natural rights of the people; but he hoped that the Massachusetts legislators of to-day would precede England and be first to repeal those degrading statutes—records as they were of the ignorance of their enactors and of the supine submission of the people. If not, the time might be far not far distant when the heritage of liberty shall be taken away and given to a nation bringing forth the fruits thereof.

To the Editor of the Banner of Light :

I attended Mrs. J. R. Pickering's séance, Thursday afternoon, March 9th, at 152 Chandlery street, Boston. All of the twenty-five persons present seemed deeply interested, and cheerfully complied with the conditions requisite for success. About twenty forms came from the cabinet, some large, and others smaller than the medium; most of them were recognized by members of the circle as relatives or friends. Two middle-aged ladies said to me they had never seen any materializations before; they had not believed it possible, and would not have come, but for reading my statement about Mrs. Pickering's séance in the *Banner of Light*. One of them gave me permission to say that she was Mrs. H. Holmes, and her residence, 180 Princeton street, East Boston; that she saw her sister-in-law distinctly, and also fully recognized a dear friend, who passed over three months ago. The other lady, who sat next to Mrs. Holmes, said that she would rather not give her name, as members of her family would be very much offended if they knew she was there. She assured me that she unmistakably recognized a dear friend, and was so well pleased that she intended to come again, and bring her husband and sister with her.

It was very gratifying to me to have these ladies so fully satisfied, as they came on the strength of my statements, and their testimony is in verification, not only of the genuineness of Mrs. Pickering's seances, but the truth of all I have said and written in regard to them.

Yours respectfully,
Boston, April 3d, 1882. J. W. CADWELL.

From Boston, April 2d, Miss Fanny L. Carver, aged 6

years.

Miss Carver was born in Taunton, Mass., where a great portion of her life was passed. She was by birth a descendant from the family of Gov. Carver. She became interested in Spiritualism, and was converted to the religion of Christ, and to her belief in Spiritualism. Being a great lover of literature, she had read many works pertaining to this subject, and, as a constant reader upon many other subjects, she was able to see the truth in Spiritualism. She was a man of much rare intelligence. She was kind, charitable and unselfish almost to a fault. She left a wide circle of friends, with deeply mourned her loss. For more than twenty years she had been a resident of this city, and had made her home, and from its pages she had learned many truths which established her faith in Spiritualism. We miss her, but we know her spirit still hovers around those who are dear to her. Her funeral service was held at the residence of her sister, at Brookline street, on Wednesday, April 23, 1896, at 11 o'clock.

W. J. Colville officiating. CHAS. B. WOOD.

From *The Weekly Tatunian*, Mass., March 21st, 1889, of paralysis. John Edward Packer, aged 37 years.

He was the only son of Mrs. Jane Packer, who has been a prominent physician in that town for over twenty years. The father was a well known and successful engaged carpenter. He was the best mind in the city, regardless of isms. All had gathered to pay their last tribute of affection to the memorial service. His kindness of heart and loving disposition had won for him the affection of all by his spotless life. His sudden death cast a gloom over the hearts of his many friends. All sympathized with the bereaved mother, who was left with the care of her only son in the hour of sorrow, and who, in the early days of his spiritual life, and of the angel-world, had opened to them the gates and made the way plain and easy for spirit-friends to return and glad to see their dear ones. The funeral services were conducted by Miss Deane Rhind.

From Utica, N. Y., March 22d, 1882, Ann Jones, wife of John Jones, aged 75 years.

The deceased was a patient sufferer for three years, but the heaven-born faith of Spiritualism had cheered and lifted his soul for half a century, and thus fully prepared him for the coming transition. She seems to have been on the very verge of those long hours of suffering, when the great beams of spiritual truth long prior to its present more general diffusion, On the eve of her departure for the "home beyond," while her husband and children were weeping and mourning long and bitterly, she was able to remain composed, assured them that she must soon depart, and deemed it not wise to mourn for her ascending spirit. She had learned and embraced the true significance of Paul's words, "We are the body, but not of the body." She was able to say with this glorious and imperishable form, "I said she would return to them as a ministering spirit." She leaves a husband and two children—Dr. J. J. Jones, of Chicago, and Mrs. J. J. Jones, of New York. They are able to mourn her physical absence, but to rejoice that she now

From Brooklyn, E. D., N. Y., on Monday, March 20th 1882, Alfred A., Jr., only child of Lyman T. and Annie E. Nielsen, aged 2 years 5 months and 10 days.

The funeral services were conducted by Bro. D. M. Cole whose words gave comfort to the father and mother, and the many friends assembled, who, excepting the immediate relatives, were not believers in the Spiritual Philosophy.

From Jacksonville, Duval Co., Fla., Mrs. Mary Ann Hall, relict of Irig.-Gen. Hall, formerly of Kansas.

She was born in 1822 at Haddam, Conn., and for nearly three-score years and ten filled the various duties of woman as a daughter, sister, wife and mother, so creditably in all these varied relations that like a shock of corn fully ripe she was indeed prepared for that enjoyment of the spirit-life which is the reward of a well-lived mortal existence. By all who knew her, her whole life was a practical illustration of the faith in which she so earnestly and truthfully believed. She lived and died a Spiritualist, and, in compliance with her prior request, her remains were committed to spirit-world, no funeral services were shown beyond a simple invocation made at her grave by a sister Spiritualist.

From near Hattin, Tulare Co., Cal., Feb. 3, 1882, Mrs. Amanda B. Catlin, wife of Mr. Oliver W. Catlin, aged 45 years.

One more exemplary woman has departed this life, leaving behind her a family and a true record. Her husband and ties of an affectionate family, and the true record of her life, who knew her: one more accession has been made to "the beautiful land of the ideal." A student of the Spiritual Philosophy for about twenty-four years, Mrs. Catlin's spiritualism gradually became developed to a medium. She was a new departure in the Spiritual Philosophy, an avenue by which to commune with mortals concerning disembodied conditions. Faithful in every known duty, she has gone to

receive the reward promised to the deserving.

H. S. WELSH.

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

(Continued from first page.)

hour unfolds new wonders, and old nature is ever putting on new phases. These anniversary exercises do not commemorate a new birth, but the manifestation of a power which has solved and will solve mysterious problems in nature that have puzzled the minds of thinking men in all ages. By a sort of common consent it has been named *Spiritualism*. Many people who have been educated in certain schools look upon it as a monstrosity, and seem to think it is the beast seen by John in his vision at Patmos, with seven heads and seven horns. They regard it as jugglery and legerdemain. They believe it to be begotten by the devil to deceive mankind, to the end that he can replenish his ovens with fresh victims from the Orthodox faith, against which he is supposed to wage a continual war.

Having thus declared its parentage it is not surprising that many very simple but well-meaning people should look the doors of their senses against it, and resort to every expedient, from a cross to a horseshoe, to drive it away. Stronger and more vigorous measures have been hinted at to crush out the study of a theology in nature, which reveals in science the laws by and through which actual intercourse between the visible and invisible worlds can be established and maintained. If Spiritualism addressed itself to the gratification of the physical senses more than the spiritual; if it gave promise of an immediate return of a material production for food, or raiment, or that might be otherwise utilized or sold at a profit in the market, it would be popular with Jew, Gentile and Greek, and would be a knowledge to be attained by research and study, and that that study comprehends and unfolds our spiritual, and its relations to our physical nature, and the relations of both to God, we see that there is no precinct that we may not enter and explore in the pursuit of knowledge. For thousands of years, down through the ages, have writings existed, claiming to come from the gods, and with the finger of God on tablets of stone, amid the clouds and thunders of Sinai, and hence sacred; and along with them, others, also deemed sacred—the vast accumulations of the Jewish people who have treasured them as the emanations of the spirit of God through the mouths of the old prophets. Men are, however, just awakening to a sense of the fact that they have been living in mental bondage; that they have been mentally enslaved, and ignorantly sustaining a theology that is at war with reason and revelation. For ages it has been the mistake of mankind to let a few persons do the thinking for the mass upon everything touching man's spiritual welfare.

Spiritualism confronts the ordinary conceptions of the deities of the soul; it teaches that to the immortal nature of man there are not constantly unfolding endless fields of labor, each leading to a higher spirituality; and thus it overthrows the unnatural dogma of the soul's eternal rest, slumbering around a throne and praising a God of whom no two persons have the same conceptions. It teaches that the most acceptable worship of the Father consists in doing his will, and that love to God is the natural outgrowth of a comprehension of his love to us as shown by his works. Spiritualism emphatically endorses the Golden Rule as the basis of action of every man to his fellow. It teaches that no man can properly appreciate the Fatherhood of God without a comprehensive knowledge of his works; that nature is the tree of knowledge, and the more we eat of its fruits and perfectly live, the more Godlike we become. Thus Spiritualism interprets the language of Jesus, who lived more than any other in the divine personality, attaining an exalted knowledge through inspirations from the spiritual world, completely overcoming the selfish, sordid and revengeful passions of his human nature. It urges to us that men could understand truly the God within their own souls, they would be at-one-ment with God; that every human soul must grow for itself into this divine spirit of unity, and that Jesus could not by his crucifixion atone for the sins of any individual, other than himself. It further teaches personal responsibility and accountability, and that all suffering and punishment should be for growth into purity and spiritual unfoldment.

Judge Bailey's lecture was frequently applauded, and was listened to with a deep and absorbing interest by a large class of people not accustomed to attend spiritual meetings. Mrs. E. J. Grant sang with great power, "I will extol Thee, O Lord, my strength, my God, I will extol Thee, O Lord, my strength, my God." Prof. Foster L. Backus was on our platform, but owing to hoarseness was not able to sing, which was much to be regretted, for his singing of "When the Mists have Cleared Away," is always listened to with great satisfaction. Deacon D. M. Cole was the next speaker, and gave an address of great force and power, a masterly effort. Our brother is now one of the strongest and ablest lecturers in the field, and societies should invite him to their platform, for he speaks under true inspiration. He said in substance: "I have a different theme from the last speaker. I am to trace out the effect of spirit. We are often told that Spiritualism has no formative power, and the question is often asked, 'If true, what good?' Those who are not able to comprehend the true power of Spiritualism point to our small meetings; no churches, no cathedrals, no theological system, and they say, no force. If you go out to the fields in the spring you find all nature quiet, and as you see each blade of grass peeping up from the soil its individual life does not seem to be much; but when you carefully survey the whole field clothed in its beautiful garment of green, and learn that each blade forms a part, you realize its value, and that each tiny blade is full of the presence of God. Men are ruled by ideas; the philosophy of Spiritualism exemplifies this. Ideas grow and fade; they have their birth, death and resurrection. The world is full of dead faiths. Spiritualism comes with a new life. I find no men in the churches proclaiming an immortality—it is a dead shadow. To Spiritualists it comes an everyday, living truth. It tells the Spiritualist he must grow; it is the grandest source of inspiration. The church says that they believe in the ministry of spirits, yet they never see them, never hear or feel their presence, do not know what an angel is. Is it so with Spiritualists? When the Lord on other days comes to him the old truths that men have believed in all the ages come to him. This new faith helps to make men nobler, stronger than before. When you ask an orthodox believer of heaven he will tell you that it is sitting round the throne of God in a blaze of glory. Spiritualism comes to the soul and he finds that it is like nature that never pardons and never forgets; that no deception can aid, nor a mere belief, but that every human soul must work out its own salvation. Orthodox in its conception of Jesus makes God a demon incarnate. Spiritualism teaches that each soul makes its own hell or heaven. No Spiritualist has been convinced by what others have seen, he must see for himself, and when persons are thus convinced they never backslide. Objects say that Spiritualism has not shown any formative power. Mohammedanism in thirty-four years was known only in its own birth. Buddha and his teachings for six hundred years were not known outside of their own land. Christianity for two hundred years after Christ had not even a name, not a book published in its favor. You say that some who have embraced Spiritualism are men and women of impure lives. History shows that when there comes a great revival in religion there comes also a revival of vice and crime. Early Christianity was not exempt from this: read St. Paul's rebuke to the Corinthians. Now in the Orthodox faith there is no man who dare preach the doctrine of free ordination. Spiritualism teaches that each thinks his own thought, that each one is helped by the truth, and the man is what his own conscience makes him. Emerson says, 'Follow your own conscience as to your duty.' In our meetings each soul expresses his or her own thought and is respected for his own utterances, and in this comparison of each other's views in unity with the Divine Spirit comes the strength

of Spiritualism; each man or woman knows for himself or herself. How does such a belief touch a man's life? If employed to work for others he will do his work by this tribunal of his own conscience. There was a time when the winds of heaven dropped a little dust in the crevice of the rocks. A bird, passing by, dropped a seed; this seed grew to a mighty oak, and it was the rock in twain, and as the avalanche came down the mountain side it brought destruction along its path. So it is with Spiritualism—past forms of faith will pass away before its tread. Jesus had no creed such as you find among Orthodox to-day—no system of theology. His only doctrine was that 'signs' should follow those that believed; and he said, 'Go and tell John what you have seen and heard'; also, 'Believe on me, for the works that I do ye shall also do.' He told his disciples to go out and preach this new faith—that the kingdom of heaven is at hand. We are preaching this gospel of Christ; the signs do follow us and we are doing these things. We are building, atom by atom, a faith that blends the two worlds in a harmonious unity, and gives to the race higher and nobler conceptions of human life and its immortal future, grander and better conceptions of the All-Father's love, and a knowledge of an eternity where all can grow in knowledge, in purity and spirituality."

My report of Bro. Cole's able address is but a poor synopsis; its sentiments found an answering response in the audience, and he was repeatedly applauded. He felt that it was one of the best efforts of his life.

Dr. J. V. Mansfield, who had been sitting quietly in a corner of the hall during the evening, said that he, while sitting there, had seen the names of a large number of spirits, and had written down a part of them, which he read off. This list consisted of 140 names; about 25 of them were recognized by persons present as those of their own spirit friends.

Mrs. Margaret Fox Kane, who had been seated on the platform during the exercises, was invited to take a seat at a small stand. The chairman briefly alluded to the event which we had met to celebrate, and stated that Mrs. Kane and her sister Katie were, when little children, the first to hear the raps March 31, 1849, through them the first intelligent communications were spelled out, and from that time to the present the power had continued. While the chairman was speaking the raps came loud and clear in response to what was said. Questions were asked and answers received. During the evening the spirits would rap responsive to what was being said, and when among other names given by Dr. Mansfield there is the name of "Margaret Fox," a shower of raps responded, as they did to some others that were read.

The audience sang "Shall we Gather at the River" during which Mr. E. W. Wallis was entranced, and at the close of the singing spoke upon "The Future of Spiritualism." He said in substance: "We are standing between two epochs; the present is merging into the future; what shall that future be? The materialist theory is that man lives but a brief period, then is cut down and is known no more. The old adage is 'That dead men tell no tales'; the old idea that men have lived and died, and that death ends all, is refuted by the mighty influence of Spiritualism. To you who are Spiritualists the future means unlimited progress, and that it is the soul that is immortal. The theory of Spiritualism is another matter; it is to be one of unceasing progress, that shall enable us to go on, learn all that can be learned, and find new unfoldments and new fields of knowledge beckoning us to enter. Spiritualism is a science founded upon facts, and these facts are repeated again and again. There is no theory that will create facts, but a theory that recognizes the agency of the called disincarnated spirits. It meets the anguish and sorrowing soul. It responds to the voice of the Comforter, the Spirit of Truth. The future of Spiritualism is in the present. Spiritualism demonstrates that you are spirits now; that the after-state is a natural one, in which to enjoy what you long for, not to make you angels or devils—of your own free will. Each one goes to his own place, earned and worked out by his own struggles. It becomes not only a science but a philosophy. You can stand self-conscious and self-centred, and work out your own salvation; a religion of righteousness; and it shows you that you cannot get into heaven by the crutches of the devil or the sufferings of Jesus; that true religion is that faith in evidence in deeds; that character broadens out the realm of practical life, and that ideas are more potent than creeds or theories. It points to the realm of psychic forces, and proves that life is not all a mistake; that you are not under the curse of God. It brings you down to the science of life—to do all for others; to sink self; to never mind saving yourself, but save others. What must be the result of this? Spiritualism is eclectic; it is all summed up in that one word *Fraternity*, human brotherhood; and the outcome must be to make mankind better. When you know that you have but to ask and ye shall receive, seek and ye shall find, and there will come to you the following of the Divine Spirit, you will seek the truth because it is true. Spiritualism brings you into a religion of practical action; a counting-house, the bank, the work-shop; and more than that, it sanctifies and blesses the home with its pure and holy influence; and children born under such pre-natal influences can aid in the dawn of this Millennium. You will find Spiritualists in the van of progress, working as individuals in all the great reforms of this age. In the past Spiritualism exerted itself in the downfall of human slavery; its future is to release men from the bondage of creeds and authority; and here is where the great battle is to be fought against religious tyranny. The spirit-world cannot do this for you; it may aid and help you, but it is for each one of you personally to be an active, conscious worker. No good thing can be done for you by those who help themselves. Spiritualism teaches you of a new and better church—the church of Humanity; Reason allied to a true science.

Thus the future of Spiritualism can be forecast. In thirty-four years it has grown to be a moving power; it has wrought out a widespread revolution, battling with materialism with its vast array of facts. It has shown not only worlds, but one world blending in harmonious unity—the world of spirit and matter. It will be the religious solvent of the future, and demonstrate that creeds, ritualism and observances are but externals. It will demonstrate to every human soul that God is a spirit, and that they who worship must worship in spirit and truth. It will reveal the true nature of theology; it will be the one religion, that of Humanity; it will destroy all dogmas, and hold mankind to but one creed—love to God and love to each other—and present only as authority the light of truth, which you can, if you will, fan into a flame. When this has been done you will see how the angels have helped you, and you can say, as did St. Paul, 'I have kept the faith.' If you would be angels in the future, develop the angel here and now—this is the work of Spiritualism."

Our meeting closed by singing, "Praise God, from whom all Blessings Flow," and the large audience quietly dispersed at a late hour, feeling that the meeting had been a success in every way. The Committee of Arrangements had the hall beautifully decorated with flags and bunting, and the platform was covered with flowering plants of varied hues, from the stately lily and palm to the more humble but no less beautiful lilies of the valley. Our prayer is that the seed thus sown may bring forth abundant harvest before we celebrate our Thirty-Fifth Anniversary. S. B. NICHOLS.

357 Flatbush Avenue, Brooklyn, April 1st, 1882.

Springfield, Mass.
The Thirty-Fourth Anniversary of Spiritualism was observed by the friends in Springfield. A grand entertainment was given on Friday evening, March 31st, at Gill's Hall. Mr. Fletcher delivered his highly interesting lecture, "The Traveler in the East," assisted by excellent local talent; a social dance followed; the hall was densely crowded. On Sunday there was a good attendance at both lectures. "Longfellow" was the subject of the afternoon discourse. Several of the poems of the great poet were recited, and analyzed with telling effect. The speaker said: "It is the custom of every de-

nomination to claim every great man as a believer in their own peculiar doctrines. I do not say that Longfellow was a Spiritualist or a medium, but he has told you himself, in unmistakable language. What could be plainer than these words:

"The kind friend at my bedside cannot see
The forms I see, who hear the sounds I hear;
He but hears what I see, while unto me
All that has been is visible and clear."

He may not have accepted the *ism*, but if his words mean anything, they certainly mean just what we have always believed."

The lecture was a poem in itself, and elicited many expressions of approval from those present. The evening of the anniversary address was given entitled, "Thirty-Four Years of Spiritualism." The history of the movement, and its relation to science, religion and reform, were enlarged upon, the speaker being frequently applauded. Both lectures were followed by test descriptions, recognized by the audience. On Saturday afternoon Mr. Fletcher gave an address under the auspices of the Ladies' Aid Society to an audience occupying all available space in the hall, the subject being, "Spiritualism in Review."

Battle Creek.
To the Editor of the Banner of Light:

At request of the Battle Creek Committee I write to say that they held their celebration of the Thirty-Fourth Anniversary of Modern Spiritualism at Stuart's Hall, on Sunday, April 2d, morning and evening.

At the conference Henry Willis, Dr. Spencer and others gave interesting experiences, but most of the time, by wish of the audience, was occupied by two addresses, which it was my privilege to give. I can only say that much living interest was shown in the important and memorable event we met to commemorate, and the hearers gave that thoughtful yet enthusiastic attention which is the best help to a speaker.

A good number were present from country and city, and the general feeling was that such commemorative meetings are valuable and impressive and not to be neglected.

G. B. STEPHENS.
Detroit, Mich., April 10th, 1882.

The Ladies' Aid Society and Thirty-Fourth Anniversary.

BY JOHN WETTERBEE.
To the Editor of the Banner of Light:

Schiller, or some other poetic celebrity, has said:
"There are moments in life
When we are nearer the great soul of the world
Than man's custom."

I think this is true, and that we have had such experiences. I do not suppose the world has a soul, but this round earth is a psychic entity; but the expression is true though poetic, signifying the spirit-world. We are nearer to that, at times, than is man's custom. I do not mean physical or geographical contiguity, but the kind of nearness that Theodore Parker's favorite hymn expresses in the words:

"Nearer, my God, to thee, nearer to thee."

When I say we have had such experiences, in fact have had one during the late Anniversary celebration, I am not drawing on my imagination, but I feel sure I express the feelings of the more than one thousand people who passed over the threshold into the hall of the Ladies' Aid Society during the Anniversary meetings, and their extension on the first and second days of April, as well as the equally large number who attended the Paine Hall services of March 29th, and the evening of the 30th. The meetings were one of those occasions which the poet referred to, and, expressing it in our own language, we were nearer the spirit-world than is man's custom. I am not overlooking the celebration at Music Hall; the "nearness" included it, and many enjoyed some of each celebration, among them this writer; but this article being not a direct report of this Society's doings, I have necessarily accented it in preparing this paper.

The Thirty-Fourth Anniversary of Modern Spiritualism has come and gone; its momentum (or the effects of it) still lingers in the writer's mind, as doubtless it does in many others, and I am writing this account somewhat under its influence. I do not think there were any more interesting times than in the one that has just passed into history. Attention more or less elaborate was paid to it on the day, or during the week, or the succeeding Sunday, in most places where spiritual meetings are regularly held. In this city it took a divided form, Mr. Hatch, the able Conductor of the Shawmut Lyceum, managing the one held in Music Hall, where he conducted some of the best spiritual talent in the country, and I was glad to see that the secular press noticed it respectfully; perhaps it begins to sense the coming tidal wave. The other was under the management of the Ladies' Aid Society, and held in Paine Hall, and continued the two succeeding days in its own hall. There seemed to be good reasons for this divided movement, though it is inconvenient to some people who wish to take it all in; but in speaking of the interest manifested at this present time as a *Hub* celebration, we must look at it in the aggregate. The *Banner of Light* will have the full account of the Music Hall celebration, so I will leave that to its reporter, and confine this account, as I have already said, to the one under the auspices of this society of the 31st in Paine Hall, which was the opening service. There was fine music, and good speakers occupied the time, the names of whom will define the quality of thought expressed: Mrs. S. A. Byrnes, Mrs. Dowling, Mrs. Dick, Dr. J. H. Currier, Mrs. Morse, Mr. Rhodes, Mr. Lotthorpe, Mr. Emerson, and others, including Dr. A. J. Nichols, who, by request of the officers, acted as Chairman, and ably conducted all the eight meetings. In the afternoon J. Frank Baxter occupied the platform; he sang also, as is his custom, and was assisted by Mr. Sullivan. After his very able discourse he spent about half an hour in his happy and picturesque way of giving platform tests; this feature of his, and others, never seems to tire anybody, all probably being in the best of health and feeling, and it shows also how hungry the human heart is for the whispers or the sights from the silent land, as it is sometimes called, but the late departed Longfellow had a better expression for it in one of his sublime poems, when at his *alma mater* on the fiftieth anniversary of his graduation, he said:

"Not to the living only they are said,
But to the other living, called the dead."
"Other living called the dead," is a great acknowledgment, and a truthful expression, even if in the disguise of poetry.

The evening meeting was held in the Society's hall, and the room was literally packed full, and parties had to leave who could not find even standing-room in the entry near enough to the door to hear; and the same may be said of the succeeding meetings of Saturday and Sunday. It is hardly necessary to describe these meetings in detail; some of them were announced as conference-meetings, and some as medium's meetings, and some as experience-meetings, and some for speeches by the various lights, local, suburban and imported, that were present; they were all, however, pretty much mediums and speakers abounded in all, and one and all were safely and comfortably and everybody satisfied. During the six or seven meetings held in this hall a great number exercised their gifts as more or less inspired, and all seemed to feel the influence of the hour and place, and generally surpassed themselves; in fact, the conditions were good, and were available of, and talkers and listeners were all happy. The names of the speakers without regard, however, to consecutive order, were: G. A. Fuller, Dr. I. P. Greenleaf, Ed. S. Wheeler, Eben Cobb, Dr. J. H. Currier, Mrs. Townsend-Wood, Mrs. N. J. Willis, Dr. Cooley, Miss J. Davis, Mrs. Herman Snow, Mrs. Taber, Mrs. Waterhouse, Prof. Osadlow, Mr. Lyons, Dr. H. B. Storer, J. Wetterbee and J. W. Fletcher;

the test mediums who at times occupied the platform were Edgar Emerson of Manchester, Mrs. Ireland, Mrs. Henley, Mrs. Nelson, Mrs. Pennell and David Brown.

Music seemed to be a great feature at all our meetings. Last night our program was Mr. Sullivan, who is called "Charlie," and Miss Bailey, of Salem, were the conductors; they also managed the music interspersed among the speeches. Both of these singers were appreciated, and were presented with bouquets as expressive of it. Mr. Longley, the well-known composer of music and spiritual songs, was present, and favored the audience with singing, assisted by his friend Miss Mason, who is both a good medium and a fine singer. A great many strangers were present at all these meetings, not only from the neighboring cities and towns, but from Vermont, Maine, New Hampshire, Connecticut, New York, Iowa and other places West.

It seems to the writer that a word or two in this connection should be said of this Society, which seems to have come rather suddenly to the front; and judging from the interest manifested by those who came such a distance to meet with us, it will be pleasant to the saints afar off to have some idea of what this Society is; and if happening ever to be at the "Hub," to know where they will find both good society and interesting entertainment.

The Ladies' Aid Society of Boston, has been growing into popularity and prominence for the past few years, but really is no new institution. It dates back some sixteen years, and has been very quietly doing good charitable work all that time. It was mentioned by the President at one of the meetings during this period of the spiritual year, that the organization dates back to 1857, but that a few years after the close of the civil war it entered upon a new lease of life, and from that time it has quietly and steadily grown into what is today. Probably at the start, or at its renewed start sixteen years ago, the pioneers, or those afterward gradually drawn to it with more or less active impulses, had no prophetic ideas of its future, and its status to-day, and it strikes this scribble from observation, as well as intimate relations with it, that it has a future more extensive than the leaders imagine. It is possible they are a little dazed to have awoke and found the institution in a modest way famous, and it is my impression that they will continually be awaking and finding increased fame. During its anniversary some of the mediums entranced some of the members who have passed on; and several of the spirits thus controlling were unmistakably identified; they said they still took a deep interest in the society, and met with them as of old; thus the society is extending "over the river." This society, then, may be acting under the influence of the spirit-world, and when I say the members may have a full prophetic idea of its future, it is only saying, which is no new thing, in human movements, they are building wiser than they know.

This is in keeping with the general progress of the cause, for even Modern Spiritualism has an invisible hand that takes care of it, whether we wake or whether we sleep; differing from almost all human movements, it has no head-quarters, and it would seem as if any one who attempts to put on the purple, or to rule or guide this cause, came to grief; the directing of this great spiritual movement is in the spirit-world; and where is the movement that has made so great a mark in so short a time as this? Only thirty-four years since the raps were discovered to be intelligent, and now millions over all the world receive it as their gospel of glad tidings. My hope in Spiritualism, and that it has come to stay and be a blessing to the race, is enhanced by the fact that its guiding is not in spirit; that its governing influence is in the spirit-world rather than in this. As the greater comprehends the less, it does not seem unreasonable to suppose that this Ladies' Aid Society has also an invisible working force as well as a human and visible one, and intelligent and wise as they are, they may not be and are probably are engaged in a greater work than they fully realize. I have remarked that we are now, or lately have been, in the periphery of Modern Spiritualism, which means nearer to the central power. I am a believer in that significant fact, so, as I said in beginning this article, we are nearer the spirit-world, and in a deeper sense for anniversary occasions sometimes mean contiguity, and on this late occasion we had the endorsement of it in our sentiments and our feelings.

As the hour of closing drew near, there was an undertone of sadness felt if not expressed, when the parting words were uttered by the Chairman, but suggesting the probability of having early standing at the Camp Meetings were over, just such a series of meetings again, in the form perhaps of a three days' convention. The idea was received with unbounded applause by the still packed assembly, for no one seemed to be in any hurry to go, though the hour was close on to ten o'clock. The Society will probably feel committed to such an undertaking, and all who were present will be likely to attend (if in the form, it was going to say, but will say instead, whether or no); for after the manifested return of some of the members who have shuffled off this mortal coil, and who still are interested in this movement, I need make no qualification.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent speaker—holds services at Everett Hall, 238 South 11th Street, and at the Brooklyn Lyceum, 141 East 11th Street, every Sunday at 10 a. m. and 7 1/2 p. m. Seats free to all.

Brooklyn Spiritualist Fraternity—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Park Streets, from Fulton Park, Brooklyn, 7 1/2 p. m. Speakers engaged: April, J. Frank Baxter; May, Mrs. Hannah B. Morse; June, Mrs. Abby N. Burleigh. All are cordially invited to attend. April 14th, "The Gods of Yesterday, To-day and To-morrow," Mrs. S. W. Van Horn; April 21st, "The Future of Spiritualism," J. Frank Baxter; April 28th, "The Spiritual Papers for sale at all our meetings." S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Wednesday evening at 8 o'clock, at the corner South 21st Street, at 7 1/2. Charles R. Miller, President; W. H. Coffin, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

"A Search for Truth" was the subject of consideration at our Conference on Friday eve, April 7th. Deacon D. M. Cole was invited to give the opening address, and said, in substance:

"Pilate asked, 'What is Truth?' a question that has been asked over and over again in all the ages, and received no answer. The young man on first entering life asks this question, and is told to go to the Bible; that he will find it there; but there he finds strange things, many contradictions, and that even in the Bible truth is only partially revealed. Ask star-eyed Science, as our Bro. Bowen says, and the scientist says, look into the exact law of correspondences, with fact; but the intuitions of the scientist will not let him stop at the fact; he must reach out to the infinite. He goes beyond what he has deemed solid, demonstrable facts. He tells you of evolution, and says that evolution cannot yet be proved. So if the searcher goes to the smallest atom, beyond his facts, he finds atoms so infinitesimally small that they cannot be classified; and this is only partial truth. There are principles that have been upheld by scientists, that are overthrown by a single fact. Science can never tell what is an immortal truth, what prayer is. Science cannot catch a spirit, and hence is compelled to deny spirits. No man's truth can be another's. Expressions are oftentimes unjust; words sometimes get the place of ideas. Mr. Bowen rests everything on science, on the evidences of his senses. There are some senses that science cannot reach. You are all guided by the spiritual sense. No man refused to do anything unless he loved himself or someone else. Science knows that truth is an idealism, limited to the capacity of those who use it. You may get two facts and they will contradict each other. You take one who has no knowledge of the beautiful significance of the spiritual sense, and the scientist who has confined the immortal spirit, and he sees in the physical body decay, and destruction ensues; and the scientist from the standpoint of fact outside of spiritual laws cannot trace whence the spirit is gone."

By the spiritual sense we learn that the friend is now a living and tangible presence, and this

life continued is the living immortal soul. All facts relating to matter I would have tested by a scientific method, and I would have you bring facts that Mr. Cole can answer; but when it comes beyond science I would have you to express yourself. When one receives, and does not utter his thoughts, he is false to himself and to God.

When once convinced of the fact of spirit presence, why do men stop there? Why do they not leave the things that are behind, and press forward to the spiritual truth that are before them? As our brother said to us the other night, cultivate spirituality; there is something more than receiving personal communications from spirit friends. Beyond that is a real life, and we can prepare here for it. So we must search for truth.

Truth is many-sided, and men reach it by different ways, and while you may not find the whole truth you may find what is partially true. No one that has ever lived has mastered the whole truth. The one that goes to the bottom knows all things. When true inspiration comes to you, the smallest piece of paper will suffice for you to note it down. Truth is a question of relation. Thank God that you are permitted to reason and to judge for yourself. To our meetings here we bring all opinions to compare, and hence a free comparison of a kindly spirit, we know. Shall we ever know the truth? We shall progress in the future beyond any conception we have now. Do not be ashamed or afraid to proclaim what may be the truth to you. As you develop more and more, remember that the light that has come to you has come also to your brother or sister, and we may thank God that truth is so common to all, and that we are not too good to take notice of our mistakes."

Mr. Wellington of Boston made a short address, and gave an account of his efforts to relieve persons who were obsessed by undeveloped spirits, and said that much has been accomplished in that direction. Mr. W. spoke in the warmest commendation of Mrs. Hattie Nichols. Mr. D. H. Hamilton of Lewiston, Me., was also present and made a short address. Mrs. Brett read a paper, showing her "Search for the Truth" and its results. Mr. Wm. C. Bowen made the closing address.

It was late when the meeting closed. Mrs. S. W. Van Horn of New York City will lecture for us Friday evening, April 14th, on "The Gods of Yesterday, To-day and To-morrow." Mr. J. Frank Baxter's Sunday meetings are well attended, his scholarly lectures attracting thoughtful audiences, and his tests are clear and unmistakable, and confound and convince the skeptic. S. B. NICHOLS.
357 Flatbush Avenue, Brooklyn, April 8th, 1882.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 65 West 34th Street, at 10 a. m. and 7 1/2 p. m. Henry J. Newton, President; Henry J. Newton, Secretary; J. Frank Baxter, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered at the Brooklyn Lyceum, 141 East 11th Street, every Wednesday, at 7 1/2 p. m. After each lecture, Dr. Monck publicly and freely helps the sick poor from the platform.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frohman Hall, 23 East 11th Street. Mrs. Milton Rathbun, Secretary.

New York Children's Lyceum.

On Sunday, April 9th, our Lyceum opened with the usual singing and Golden Chain recitations by the members, after which the Callisthenics were executed by Miss L. Phillips. Being Easter, and the second Sunday of the month, Mrs. Brigham spoke to the children under influence of her guides upon "The Benefits of Youth, of Old Age, and Death; and the Origin of Easter," followed by poems upon "Colored Eggs" and "Sunbeams," the subjects being suggested by the members of the Lyceum. After the beautiful ideas expressed through Mrs. Brigham, the marching transpired, Mrs. Whitaker of Boston Lyceum No. 1 being President, and Guardian and Treasurer Miss Naomi Leach, Secretary; Miss L. A. Phillips, Cor. Secretary. LIZZIE A. PHILLIPS, Cor. Sec.
247 West 30th Street.

Springfield (Mass.) Meetings.

The services at Gill's Hall were of peculiar interest on Sunday, and were made more attractive by the beautiful floral offerings inscribed to spirit-friends. Mr. Fletcher's guides spoke upon "Our Spirit Friends," giving a most eloquent and touching discourse. After the lecture many spirits communicated and recognized the tributes which loving hands had placed upon them. Mrs. E. Phillips, Assistant Conductor, gave an address on "The Woman Question," which was pointed and interesting, and met with hearty response from the audience. At its conclusion Mr. Fletcher proceeded to deliver a radical discourse upon "Jesus of Nazareth," and we need scarcely add that he was frequently applauded as he came out with these fearless denunciations of pretensions in religion. Speaking of the Woman Question, he said: "So long as we have the present system of theology, which teaches the subjugation of women, so long woman will plead in vain; for the present religion shows unmistakably that it originated with man; no woman could have ever taught the theory of infant damnation, unless some man had first put it into her head. The lecture was a masterpiece of wit and pathos, and was delivered with great earnestness. Following it the usual tests were given. Mr. Fletcher will speak in Providence, R. I., Sunday, the 16th inst.; in Orange, Mass., the 23d; in Springfield, the 30th. During Mr. Fletcher's absence from Springfield Dr. Fred L. H. Willis will occupy the platform."

The Medical Conflict in Connecticut.

To the Editor of the Banner of Light:

The doctors have failed to consummate the professional plot against the sick, through their proposed amendment of the Medical Act of last year. On the other hand, Section 3 of the old law has been repealed. Hence the law is now standing affected only in that physicians not residents of this State, and makes no exception in favor of any class of doctors or modes of treatment. The law requires every itinerant practitioner from other States to pay a license fee of \$20 per day, and imposes a penalty of \$25 per day on such physicians for treating the sick without a license therefor.

The Judicial Committee at the hearing were evidently convinced of the injustice of the law, and were strongly inclined to recommend its entire repeal, and they no doubt would have taken such action had the friends of medical freedom from other parts of the State manifested an interest in the matter by attending the hearing.

But so long as we can prevent judicial bolstering or legal discrimination in favor of the old schools of doctors, and stave off legislative enactments calculated to repress new and more successful modes of cure—so long as we can maintain equal medical rights we have reasons for rejoicing, for our natural-born physicians will then have no difficulty in successfully competing in practice with the pretentious champions of medical monopoly.

BYRON BOARDMAN.
Norwich, Conn., April 9th, 1882.

The Occult World. By A. P. Sinnett; is a strange story from that land of wonder—India. It introduces us to marvels that we, like Hamlet, could not believe without seeing. It claims any connection with spiritism, but it is a new stand affected on the occult, and it is shrouded in mystery—the light gleams through the cracks in the wall to this secret chamber. It whets the appetite to know more about this *terra incognita*—Boston, Colby & Rich.—Boston Commonwealth.

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks, etc.