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## Banner of **Fight**. BOSTON, SATURDAY, APRIL 15, 1882.

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

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 3d, in various portions of the United States. We have already received

based upon its revelations, are intelligent propositions, and as such they commend them-selves to the reason and the enlightened judg-ment of humanity everywhere. It is a Religion because it has a voice that

speaks directly to the conscience, it satisfies the inspirational 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 harfor the truth, of which all beauty (through har-mony) is typical : that beautiful form of correct thought and worthy action expressed practi-cally by Jesus, Buddha, and all the great teach-ers of the agos—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 an-nounced his power of communing with those yet in the form, and proclaimed in recognizable fashion to the human intellect the fact that the

fashion to the human intellect the fact that the soul survived the shock of death, and carried beyond the veil of change its longings, it loves, its memorles, 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, Roome Assuring Crosses Variand and America in the life-experience of humanity in Egypt, Rome, Assyria, Greece, England and America -everywhere where there were human hearts: and its birth was coëval 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 de-monstrated in the past to the inner conscious-ness of humanity by the soul itself, it was still eminently proper that we should on the pres-ent occasion assemble to commence with ent 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 a demonstration of immortality from the physically-excarnated ones in spirit-life, had already achieved so much by the continued revelations flowing therefrom toward broadenrevelations flowing therefrom toward broaden-ing the liberty of human thought, breaking the iron bands of creed and substituting for the utterances of time-crystallized and unpro-gressive ecclesiastical hierarchies the sweet and ennobling revelations of a grander unfold-ing of the living truth ! Just as all Nature's processes were occult and invisible—just as during the long winter and the early spring the order of gestation had been going on which during the long winter and the early spring the order of gestation had been going on which would in duo time show the results of its un-seen labors in the springing grasses, the vernal foliage, the smilling landscape—even so when-ever there was a great outpouring of the Spirit, the process was silent, occult, invisible; but the results of the manifestations of the Spirit proved as they came to the race the broad na-ture and swerveless continuity of the work proved as they came to the race the broad na-ture and swerveless continuity of the work which had been going on in the arcana of inte-rior 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 leavilith the neuron of outward observation

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 themsolves enabled to give. The "dweller on the threshold" who thirty-four years ago came to toll in recognizable fashion that he still lived, came also to demonstrate that no spirit-what-ever the conditions incident to his earth career and passage from it-is 4.44et" to good and to God I and that all shin? 'i in and of them-selves, through the good they do to others. 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 conse-quence 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.

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 atten-tion of his hearers the necessity for promul-gating a knowledge of the New Dispensation and its' revealments among the people. He would say to every Spiritualist that if such per-son felt within the heart the truth of Spirit-ualism, 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 knowl-edge 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, ould be practically inculcated and propagated he cited the Children's Lyccum organizations in America. He would have Spiritualists, who professed not to believe in the churchial Sab-bath schools, send their children to the spirit-ualistic Sabbath-schools, and go there them-selves at times, to encourage with their pres-ence the little ones and the officers of these use-ful institutions — not forzetting to manifest their interest also in a tanzible and pecenniary the servers and the other of the second in time to the second in time the second in time in the second in the s

in the spiritual vineyard, and urged Spiritual-ists 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 mething deer but therefore, that two and two make hole, 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 in-finitude which no one can decide, as the human wheth the there they is a start of the the the 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 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 vacant and the vacance of the thirtheory. Lyceum, and the young people, with their pres ence and sympathy.

#### Palue Hall.

As the sun broke through the clouds in this material world this Sunday morning, April 2d,

under Constantine, in the year 306, the occasion of his conversion by a manifestation, as record-ed, of a cross in the heavens, with the inserip-tion, In hoc signo rinces, his adoption of this emblem of the Prince of Peace as an ensign for 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 Theodo-sius, in 322, was Christianity fully established; but for the first one thousand years it was no benefit to civilization, and what learning exist-ed was confined to the monastery or ecclesinst; the bigotry of the times culminating in the gi-gantic efforts of superstition, called the cru-sades, or holy wars, when it is said in two cen-turies no less than two million Europeans left their bones to whiten and fertilize the plains of their bones to whiten and fertilize the plains of the East. Christianity feit the consequences of a revival of learning, the influence of the inven-tion of printing in 1440, and the spirit. of enter-prise that followed, as it crossed this continent lifty-two years later. Then under the caustle preaching of Luther, it lost some of its fanati-cism, especially the sale of indulgences by Pope and priest. The separation 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 religtheir bones to whiten and fertilize the plains of one wife to marry another, than it was for relig-ion, and the magnates of the Church of England must to day look, back upon the origin of their Protestantism with chagrin. What Protestant-ism has done has been to discourage the wor-ship of saints and images, the abolishing of pursupports and stand images, the abolishing of pur-gatory, the denial of papal and ecclesisatical in-fallibility, 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 Imaumerable sects.

Able sects. Modern Spiritualism was also humble in its origin; it had no star to guide the wise men of the East; instead of going with gifts, the doc-tors went to strangle the infant in its cradle. No visible hosts sang *Gloriq in excelsis* above it,

the United States. We have already received reports of such meetings from many points, and herewith give the first installment of the supply, preinising 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 wassure the entertainment -both as to what the children and the adults were prepared to present during the daywould 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 intelligences 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

"Oh, Paradise," was next presented by the quartette, after which Mr. Hatch introduced W. J. COLVILLE, founder of the Berkeley Socie-ty of Spiritualists, Boston, who proceeded to ad-dress the people briefly upon "Spiritualism as a Philosophy, as a Science, and as a Rellgion," premising that as he should continue the con-sideration of the theme in the afternoon his present treatment of it would be brief: Spiritu-alism, 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 hu-man 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 W. J. COLVILLE, founder of the Berkeley Socie-

sunshine that streamed in over the borders of a demonstrated life to come 1 During this process of development up to the present boneficent 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 open-ing of the doors of life's every department, 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 demon-stration among men that the truths of the reli-gion to come needed not that forms or ceremogion to come needed not that forms or ceremo-nies or a titled pricsthood should expound them to the worshiper, but that the human hear 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 humani-

Spiritualism's modern advent came amid low ly 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 high-est expression of Divinity to humanity. Mod-ern Spiritualism—vast as to 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 neces-sity of becoming as little children in the pres-

sity of becoming as little children in the pres-ence 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 girle

Modern Spiritualism came through little girls in order to show that its advent meant and in-volved *woman*'s liberation-both man and wowhere both would stand equal at the ballot-box, in the forum, the bar, or wherever clse the power of the female intellect might demonstrate tis fitness to be found. Spiritualism came to demonstrate that rightfully there was no such thing in human affairs and relationships as thing in human analys and relationships has masculine culture and feminine ignorance; no such thing as masculine power—when the in-tellect, 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 develop-ment of the race might provide for her, and she was capable of entering into and practically villeling

Modern Spiritualism came through the agency of an undeveloped spirit in order to show that what mortals had demoninated "hell" was but the ante-chamber of heaven; and that those progressing ages after the material organism has crumbled into dust. It is a Philosophy, because its arguments, who were without the doors of the latter might

The Lyceum children, numbering one hun drcd 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

by the National Guard Band, and took position on the platform, where seats had been arranged for their accommodation. Wing movements, conducted by Master War-ren F. Rand, were next in order, the pro-gramme of the morning being further extended by a plano duett by Cora Packard and Jennie Beals; recitations by Haskell Baxter, Geo. Fel-ton and Emma Ware; a dialogue by Alberta Felton and Elsie Sylvester; a song by Eva Mor-rison; a recitation by Bessle Brown; songs by "Little Gertie" (accompanied at the plano by Miss Almond); a reading by Gracie Burroughs; an instrumental selection by Charles Murray (violin) and Kittle May Bosquet (plano); recita-tions by Hattle Young and Kittle May Bosquet; and songs by Master Carl.

ings by Hattie Young and Kittie 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 after-noon, April 1st, at New Era Hall, their regular place of meeting; and stating to the audience generally that the afternoon session at Music Hall would convene at two o'clock.

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 Buelle; 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, "Watch-man, tell us of the night," and "Joyfully, joy-fully." 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 "Flow-ers," and passing under control of his guides he offered a fine invocation, followed by a power-ful discourse, and closing 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 to the anniversary of the advent of Modern

in commendatory terms to all classes of workers

tributed to our support. The Lyceum was opened by Conductor Union,

who introduced Dr. John H. Currier, and many where 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 ques-tion of immortality, but Spiritualism, only thir-ty-four years old, had answered it to the satis-faction of millions. The Ourheus Ouartette and the Arne Ouer

ty-four years old, had answered it to the satis-faction of millions. The Orpheus Quartette and the Arno Quar-tette furnished sweet vocal music. Songs were sung by Bertha Davis, Mr. Watson, D. K. Sulli-van, Jennie Smith, May Waters, Etta Parr and Blanche Morrison; Miss Ada Blanchard read; "Dead, yet Present"; and Miss, Jeannette Howell, the "Legend of the Organ Builder." Fred Cooley, Master Bartlett, Mr. E. H. Frye and Miss King gwe imitations of actors, and Miss Gertie Murch gave "Silver Chimes." In-strumental music by Welsh, Brown and Cush-man; and Cora N. Gooch favored us with a vio-lin 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. verse.

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 sorvices to-day, we tender our thanks, and shall remember it as one of the most pleasant experiences in our

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

#### Chelsen, 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. Bagly 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

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

The large hall of Brooklyn Institute was acked solid at our celebration of the Thirty-ourth 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 because there was not even standing-room. A moderate estimate places the number at one thousand people who were present and re-mained to the close. The President of the Fraternity gave a short address of welcome, as follows:

follows: "Friends, we meet to-night with joyous hearts, to celebrate, with song and praise and with eloquent words by chosen standard-bear-ers 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. us of their heavenly homes. In this wondrous age of the telegraph, the

telephone and the electric light, when nature's unseen forces are being brought by the intelunseen forces are being brought by the intel-lect 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 to-day the most thoughtful and intelligent of Christian scholars feel that they must accept the fact demonstrated in so many ways; that 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 We should be thankful to-night, men and brethren, that our cause has passed from the realm of contempt and ridicule to that of re-spect 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 prob-lems 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 hareds of the human race, let me say, You have borne

who have keenly left 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 in-

In this 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 in-numerable hosts, and receive their benedic-tions. 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. H. Dailey followed with an address, the subject of which was, "Spiritualism and its Opponents Face to Face," and said in sub-stance: "By one-whose wisdom has become proverbial it was long ago said 'There is noth-ing new under the sun." This is true as to ma-terial, but false as to its form. Each day and [Continued on twelfth page.]

#### OF LIGHT. BANNER

## Free Chought.

THE " EXPOSURE " OF MEDIUMS.

To me Educe 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 committée of three were appointed by the audience to examine the cabinet, we. 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 labinet and drazzed 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 zuilty of a most flagrant 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 fiereely 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 wrathy "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 aroundthe stage, sometimes to its extreme outer verge, monstrated in the matter of the ink on the dis- ried and different manifestations of spirit-powthe 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 "exposer" 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 arriveat 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 imprinted not on the hand, but on various parts spiritual phenomena, but to root out and utthen 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, the said transfers were precise fue similes of singular to superficial observers is the fact continued throughout our sitting to manipulate it with both his hands one 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 be- the wheat," before the angels themselves come tions exclusively from among those who are lieving that what I had witnessed had been accomplished through some agency surpassing human power, and so continued to believe firmy until I read in some spiritual journal an apparently well authenticated statement that the 'exposed" by a sitter who had blackened his hair with ink, and, on feeling it twitched from behind, had immediately bared the "tricking" Miss Eddy's arm, were found to be stained with they came in contact with was in the end car- rialization, not withstanding the terrible perseink.

Though by nature incredulous of the existence of extraordinary phenomena of any kind : the production of the physical phenomena were that have not been fully demonstrated to the derived. faculties of my own mind personally, I think I do not belong to the class of searchers after ing matter that had been used at the scances enemies of the former, truth who "believe all men liars but them- in which verdigris was largely a constituent; selves "; and I am free to confess that in con- and, singularly enough, Mrs. Chamberlain was sequence of the apparent exposure of the very shortly after the scance seized with a se- has been the pharisaical element that so in-'Allen boy medium," I let into my mind a vere lung complaint, from which she was a long creasingly abounds within the ranks of Spiritsuspicion regarding the full reliability of my time recovering. We ignorantly used green ink. own senses, and suspected I might have been ED. B. of L.] made, in my experiences with the boy medium, the victim of some optical or psychological the problem I have suggested, I will say, that on the other side of the ocean, and threatens in delusion or hocus-pocus, sleight-of-hand beyond my power to comprehend or explain. 1 Banner of Light office, I attended a dark scance These would-be high priests and leaders of both remained in this bewildered state, if I recollect held in Washington street, near Boylston street, aright, until after there had been so many "ex- in the presence of Charles Reed, who was, probposures" somewhat analogous to those I have narrated, as to raise a doubt in the minds of physical manifestations as has been developed some well-versed investigators of the marvelous in the United States since the advent of Modern phenomena involved in the science of medium- Spiritualism. Reed was emphatically (as a ship, regarding the true nature of the many man) one of the "weak and foolish" things of apparent "exposures" of mediums of the kind earth that we are told in Scripture God was I have narrated that had been made public in wont to use for the confounding of the wise and the columns of both the spiritual and secular learned, who, as he himself once assured me, press ble, at a correct solution of the questions in- had been subjected to by Spiritualists themvolved, it was decided by Luther Colby and selves. The seance on this occasion was held some fifteen or more experienced investigators. to hold a test scance at the Banner of Light | and was numerously attended. A commitrooms (then on Washington street) in the presence of that early and most accomplished me- | tie the medium securely, body and limb, and dium 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 to "expose" a tricky medium, and, with a light- wise her earth-life would be gone,) this is the

sticks. On the gas being relighted, the medium was boards of which it was constructed. Reed, fast | was possible the medium should have assumed found still fastened to the floor, and, upon ex- bound, precisely as he was left by the commit- the form and dress of the little child? He anamination, her face and neck bore marks of sev- tee, had swooned in his chair, from whence he swers, "the medium was caught in her tricks, eral different colors, corresponding to those was released by the committee only by the ex- and that is sufficient for me!" Ask him how that had been put on the instruments, while penditure of about the same time in untying the she, herself, personated the Indian, the negro, the palms of her hands and fingers were pro- intricate knots as had been expended in tying the old man, the old woman, the bride, and a fusely stained with ink. On the medium he- them, and some considerable time elapsed being taken by a ladies' committee to an adjacent fore he could recover his strength through the room, sundry stains corresponding to the differ- application and administering of restoratives ent colors, used were also found beneath her of different kinds. Had that exhibition been clothing on various parts of her person. This allowed to pass without interruption, Miss perfectly satisfactory solution of the mystery Friend doubtless, with the little knowledge she that had hitherto prevailed in respect to the and others then possessed of the occult charactransfer of colors from the materialized spirit- ter of the phenomena, would unhesitatingly hand or arm to those members of the medium's, have testified under oath in a court of justice from whose physical form the elements for the of her having witnessed R ed in the performclothing with flesh and blood of the spirit-limb ance of a fraudulent trick; whilst the real fact is doubtless largely derived, satisfied me beyond might more probably have been that what she a doubt that not only had Miss Eddy and the saw was his own materialized double perform-Alien boy medium" been wrongly accused of ing the part of an Indian warrior. fraud and trickery, but nearly or quite every other physical medium also, who had, through na that had been witnessed by some sitters in a lack of knowledge of the occult laws of medi- Charles Reed's circles, when, with the object un ship, been subjected stollke damazing accu- of exposing his alleged trickery, matches had sations, were also innocent of the wrong imput- been suddenly lighted by persons present whilst ed to them.

Besides demonstrating satisfactorily the ques- the dark seance room. On some of these occation of the transfer of color, the results of the sions it was remarked by observers that if at te suggested to my mind another problem of scarce | instruments chanced to be nearer the medium less importance to many mediums, who have for the light, as the case might be, those which been made to suffer by charges of fraud brought were nearest the mediave would descend on an against them by hasty and inexperienced inves- inclined plane toward his person, whilst those tigators, who have been, perhaps, too much instruments that were nearer the light than to through a lack of knowledge of the laws per- plane toward the light. In the latter case it taining to the spiritual phenomena. The prob- may be fair to infer that certain vital elements forms or limbs of mediums for physical mani- the medium might have been lost and thus festations may enter into the phenomena that have acted injuriously on his health. are produced by their spirit guides in the presence of physical mediums? As in the fasts de- knee-joint raps, down through the scores of vatant drum-stick in the case I have narrated, it 'er, have the innocent human instruments used would seem as if either the whole spirit-form of by the angels for the furtherance of truth the medium must have left the mortal body, or been obliged in turn to undergo, in establishing that the spirit's materialized arms had been the genuineness of the different phases of the elongated to a sufficient extent to permit the phenomena, untold persecutions, slanders, sufhand to grasp and use the sticks ! Otherwise in fering and abuse at the hands of unbelieving what way could the transfer of the stains  $from_{T}$  skeptics and others, until the advent of that the ink on the drum-sticks have been trans- most wonderful and convincing manifestation ferred to the hands of the medium, who re- of all, viz., "form-materialization," when the mained all the time confined to her seat, far out whole crowd of ignoramuses, skeptics and maof reach of the instruments? But again: it lignant Bundyites have, seemingly, withdrawn was found that the varied colors that were their opposition to every other phase of the placed on the other instruments that would phenomena and united en masse to discredit not also seem to require a hand to use them were only the truth of this particular class of the of what is the most wonderful fact of all, is that duction and promulgation. What may seem the marks on the instruments! These facts that, whereas the opposers of every other phase go operations of the occult laws that govern medi- most exclusively among disbelievers in the umship, and how careful the most experienced truth of Modern Spiritualism, per se, the most investigators should be in casting imputations virulent and vindictive enemies of "form-maupon mediums under any and all circumstances, terialization" abound in the ranks of professbut rather that they should be content to wait ing Spiritualists. But to thoughtful and expefor more light, and not hastily attempt to sepa- | rienced observers this need not be considered a rate what we may in our ignorance of spirit- paradox. In choosing their instruments the laws erroneously suppose to be the "chaff from higher powers, so far from making their selecto assist us in the work.

physical manifestations, the company present who are of a negative character; in scripture were addressed by the guides of the medium, language, they choose hits "weak and foolish and admonished that in future investigations things of earth wherewith to confound the "Allen Boy" had been detected in fraud, and and experiments they should be careful not to wise," which they certainly have most effectuuse any poisonous material, as in making the ally done almost entirely through such "weak" physical manifestations elements were drawn instruments since the inauguration of Modern apprehend how the uproar and violence of their from every vital organ of the medium, includ- Spiritualism in 1845. The great prominence boy-medium's fingers, which, as in the case of ing the lungs, and that a portion of everything that has been given to mediums for form-mate- genial atmosphere that would draw to the scene

I was told of a curious phase of the phenomeinstruments of music, etc., were sailing around

Mance held, at the Banner of Elght rooms the moment the light was sprung some of these

Thus, from the alleged fraudulent toe and the medium's face, neck and body ! and, terly destroy every medium engaged in its proto show how little is yet known of the of the spiritual phenomena are to be found almost endued with striking intellectual and At the close of the Banner of Light scance for moral qualities, far more generally use those

ried back and imparted to the organs of the cutions they have always been subjected to, of destruction: but they cannot comprehend medium from which the elements necessary for seems to have excited the jealousy and envy of

tant drum was loudly beaten by the ink-smeared platform was disclosed to the full view of all, "fraud" and sends it broadcast throughout entirely bare of everything except the rough the land. Ask the conceited Wiseacre how it 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' seances 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. ----, 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 inclined to jump at erroneous conclusions, the medium would descend in a corresponding taken. She sat there in solemn earnestness while a young man (also a subject) adjusted his instrument (a chair) and finally apparently succeeded in taking an lem is this: How far, the materialized spirit- that had been eliminated from the organs of 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.

- 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 lead 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 condemners and exposers of materializing mediums do not seem to comprehend how similar results may be brought about in a spiritual seance by a like number of roughs in the circle battering to pieces the far more delicate and fragile spiritual apparatus used by the guiles of the medium in their experimental manifestations, by acrimonious and malignant thoughts hurled against the medium who constitutes the apparatus of the spirit artist-, with all the force of kicks and blows, administered by the roughs in physical life; so, too, these medium-hating spiritual roughs may readily compeers in physical life might create a conof action every rough within call to the scene how their own demolishing thoughts and vin-

## 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, vithout 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 Spiritulists determined to have a hall where right principles might be promulgated without a posibility 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 worshipers 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 numher of those who resided within a radius of three or four miles of the site chosen. All being in readinesss, 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 Mankind.' 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.

This was said in relation to a paint or color-

In further illustration of facts connected with some time after the test scance was held at the ably, as powerful a medium for dark circle

assumed the rôle of an "exposer" of the phe-With the object in view of arriving if possi- nomena on account of the unjust treatment he in a back room on the third or fourth floor, tee of three were appointed by the sitters to 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. Alight had been prepared expressly for the them for their work. Yea, more : the presence occasion, that could be turned on and off at a moment's notice, and an experienced mechanic | minds-I care not though they may otherwise 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 | matter of any and all kinds through matter, comgymnastics 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 of course, the person of the medium (for other-

very many mediums for other phases of the phenomena, and thus caused the latter to become, in too many instances, the defamers and

But far more venomous and damaging than all other to the cause of "form-materialization' ualists, and which has to all appearance been potent enough to crush almost entirely out of existence every medium for its manifestations domineering tone to do the same on this. 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 clared.

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-alls sit (as I have seen) brimful of malignant and revengeful thoughts, which by spirit law penetrate the disrobed spirit of the poor mediums with all the force of daggers driven by an assassin's hand, and disqualify in a materializing circle of such pharisaical occupy the highest seats in the synagogues-not 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 pel 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, heads of the sitters at the table; whilst the dis- | ening-like flash, up went the gaslight, and the | pharisaical saint who then raises the cry of |

dictive 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 condemners 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. "spiritual mediums," as the Nazarene also de. 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 The decease of such a remarkably good and useful man as Geo. A. Fairfield, a nailve 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 sug-gested by some that the services of a clergyman should be secured, but the idea was not entertained in the ab-sence of any desire from him. Mr. F. was such an eminently honest man, had had such a pure life, had wronged no one in all his earthly career in this primary school, that we regarded this mere customary pro-ceeding under such circumstances as entirely super-fluous. 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 ages, by living in accord with nature's laws in human life; and that, just before the heart mechani-cally 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 signt triver. 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 sublime 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 fligh this connenance brightened, and throwing up his hands he exclaimed in a loud voice, "Here they all are !" and expired as calmiy as the serving of the sun ". *Washington, D. C., March*, 1182. man as Geo. A. Fairfield, a native of Maine, and for

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 goodsense 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 1 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 thick 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 tips of my fingers and ends of my finger-nails touch the inside of the paim

of the quick around my finger-nails, a sensation I do not feel nor ever did in the left hand. There are other sensations I experience, that | liberal views regarding every aspect of the Woprove to me, though I have parted with material right hand and arm, I still have a spiritual right hand and arm connected with my body."

#### Maine.

PORTLAND.-Services recently held by the Spiritualist Society are reported as follows, by a correspondent: "During the sojourn of Messrs. Fuller and Emerson in this city we have had a real spiritual revival. Monday evening, March 20th, Mr. Emerson held a circle at the residence of Mr. II. C. Berry. The parlors were crowded, and many fine tests were given. Tuesday evening Messrs. Fuller and Emerson were at Mr. Fred Runnell's. Thursday evening the Spiritual Society had their regular services at the hall. Mr. Fuller gave an able address and Mr. Emerson about fifty tests, nearly all of which were recognized. Friday evening there was a large gathering at the residence of Mr. Walker. Mr. Fuller gave an address, which was listened to with much attention, and many very convincing tests were given by Mr. Emerson. Sunday, March 26th, Mercantile Hall was crowded as it never has been before. In the afternoon Mr. Fuller discoursed in his usual manner upon "The Utility of Spiritualism.' At the close Mr. Emerson gave many excellent tests of spirit-presence. In the evening, services in commemoration of the Thirty-Fourth Anniversary of Modern Spiritualism were held in the same hall. The floral display was very fine, and the music appropriate and excellent. Mr. Fuller gave a discourse upon 'The Work Already Accomplished by Spiritualism.' This effort was fully appreciated by the large audience. Mr. Fuller also read a poem written by Mrs. Harriet Woodbury, 'Our Thirty-Fourth Anniversary.' Mr. Emerson followed, giving thirty-seven descriptive tests, with names in full and many characteristic communications; nearly all were fully recognized. Thus has closed a very successful month's labor. Messrs. Fuller and Emerson leave Portland with the best wishes of the Spiritualist Society. We shall endeavor to have Mr. Emerson with us again during the summer, and regret that Mr. Fuller's engagements are such that we shall not be able to secure his services again until the fall months."

#### California.

COLOMA .- J. Lorain writes: "In the establishment of our country the people of Virginia, under the leadership of true men, framed and had accepted a Constitution as the organic law of the land, founded upon the needs and rights of man; while the people of Massachusetts Bay Colony, under the leadership of the so-called educated Cotton Mather and his ilk, claiming to operate under the teachings of the Bible and in the spirit of Christ, were creating a dark scroll upon the page of American history. The fearful tragedies thus enacted upon their friends, relatives and neighbors in and about Salom, could not be else than a reproach and byword among all civilized peoples, the sickenening details of which could not but cause every undeluded heart, in which remained a drop of the milk of human kindness, to turn from them in horror. Our historians, speaking of it, turn their faces aside and diffidently utter, 'Well, the unenlightenment of the age caused it." But, wonderful to say ! Prof. Phelps, right in the clear sunshine of the nineteenth century, steps to the front and suggests the revival of the faiths and methods of two centuries ago. I much mistake the intelligence of the New England pulpit, if there be a single occupant who would desire to be dragged down to unite with him in resuscitating what has long since been buried and forgotten amongst the rubbish of the dead past. Wouldn't Prof. P. assume rather an unenviable appearance in the present sunshine of advancement, going forth in the mirit ' of C tton Mather to make 'short work of Spiritualism'? Even Cotton Mather would n't operate with him; for, after writing in 1692 his 'Wonders of the Invisible World,' in justification of his conduct, and which was so ably and convincingly answered by Robert Calif of Loudon, he repented of his course, and acknowledged in sorrow that he had been the instigator of shedding much innocent blood. What a cheering contrast between the boyish whinings of Prof. P. and the dignified manhood of Episcopal divines in convention across the water !"

of my left hand; I could feel the contour even | tition here. It may be well, however, to state that not only is the lady heart and soul with the suffrage movement, but entertains the most men's Rights question. She is also liberal in her religious sentiments. Brought up a Unitarian, she has for several years past been a pronounced Spiritualist, entertaining the apostles of our faith at her house, and holding frequent

BANNER

séances with mediums. There is no manner of good to he obtained by Orthodox Societies in the claim of that which does not belong to them."

#### Ohio:

CINCINNATI.--K. G. Walker writes : "A few weeks since I wrote you about the state of Spiritualism in Cincinnati, and especially about Mrs. Fletcher's materializing séances, promising further information on the same subject in the future. On the Friday night preceding Christmas we had a most remarkable seance. About thirteen were present beside the original number of sitters. The first who appeared was little Nannie Keniston, a niece of Capt. Keniston, a well-known river man. The beautiful spirit I sweet?" in her little childish voice. She was were present. Capt. Keniston's wife, who entered the spirit-land about two years ago, also appeared. In this life she was a most exemplary woman, and now through the medium gives many excellent and satisfactory proofs to her husband that she still lives.

Two spirits materialized in full view, and asked for handkerchiefs from the company, Having received them, they tied as many knots in them as there were spirit-friends present, and in one was a lock of hair, which was recognized and retained by Mrs. Annie J. Smith. Several in the company received beautiful houquets from their spirit-friends. Taken all in all, it was the most remarkable materializing scance held in this city, considering the length of time Mrs. F. has been sitting for this phase of manifestation.

A remarkable feature of these sittings is the spirit-singing, each spirit having its own particular song. 'Mingo,' an Indian control, sings The Last Rose of Summer' exquisitely; little Nannie Keniston, 'I Want to be an Angel.' Other hymns are also sung by different spirits.

Mrs. Fletcher gives sittings daily, to the general satisfaction of those who visit her, as her tests are convincing. In addition to her fine mediumistic powers, she is a most worthy woman, well deserving of the support of the community and the friendship of believers in our welcome and encouragement."

#### Vermont.

WEST PAWLET .- W. H. Vosburgh, of 65 Hoosick street, Troy, N. Y., writes : "I have recently made a short visit to West Pawlet, Vt., and Granville, N. Y., where I had the pleasure of meeting Mrs. II. B. Morse. She was filling a lecture engagement at West Pawlet. She had good houses. I was pleased to witness the interest manifested, where parties love the cause and its teachings so well that they will drive two, three and four miles to listen to a It indicates that the work will not lag there. should take heed and pattern therefrom. Our friends, many of them, are too tardy in this | indefinitely extended. grand movement. We should feel it a duty incumbent upon us to use diligently every means of spreading the knowledge we have gained. among the people. I feel that there is to-day a greater desire to know and learn concerning Spiritualism and its philosophy than ever before since the day of its advent. Should we, therefore, who have been blest fold our arms and rest when so great a duty devolves upon us? At Pawlet I met a few earnest laborers for the

VINDICATION OF SPIRITUALISM! BATTLE-GROUND OF THE

 $\mathbf{OF}$ 

SPIRITUAL REFORMATION.

BY

### S. B. BRITTAN, M. D.,

LIGHT.

Editor-at-Large.

"Truth is the naked sword of the Spirit," \*\* Take the bright sword that flashes from the skies, Oh' Man, and smite the hosts of Despetism, \*\* {Spirit of Shelley. \*\* He that is first in his own cause seemeth just; But his neighbor cometh and scarcheth hlut, \*\*- Solomon.

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

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

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

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

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

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

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

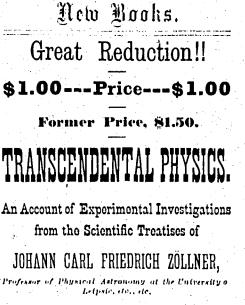
Will some one interested in the work of the Bureau, in every city, town, village and neighborhood, where Spiritualism has a name and an abiding place, take the trouble to procure a list of subscribers for the work? This will be effective missionary labor.

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

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RESIDENCE.

do so.



3

Translated from the Gorman, with a Preface and Appendices, by

CHARLES CARLETON MASSEY.

Of Lincoln's Inn, London, England, Barrister at-Law

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35 V. Ditto, on an Enlarged Scale.

#### Missouri.

GALENA .- W. Patton, M. D., writes: "I see some are advocating the discontinuance of the Message Department. I consider that it would be most unjust, were it possible, to deprive spirits the pleasure, profit and privilege of sending their kind greetings to their friends through a channel they have themselves opened by arduous labor. All investigators after truth of spirit-communion might as well cease their efforts. You deserve great praise and encouragement from all truth-seekers for giving to do some work, I have been earnestly watching spirits a page devoted to their gratification. I think we should doubt the motives of any one claiming to be a Spiritualist who would encourage the discontinuance of this page. It is true not one of my spirit-relatives, or even acquaint ances, has addressed me through this channel: yet, while no one regrets it more than I do, I am anxious that others should hear from their friends, and I love to read the messages, and am greatly rejoiced when I see one verified.

I was somewhat amused last evening at the remark of a surveyor while I was standing near his compass. He asked me if I had any loadstone about me. I told him I had not. 'Well, he said, 'this is the first time my compass ever failed to work correctly.' At his request I moved off some forty rods, and his instrument was then all right; I came back, and it became addled again. I then remained with him an hour, to see if he could get it right, but he failed to do so. I then left the ground; but during the remainder of the evening, which was about two hours, it would not work correctly. This morning I started to go where he was surveying, but he hailed me and requested me not to come any nearer, and if I pleased, to go back, as his needle was working all right this morning, but as soon as I came within one hundred yards he could discover an influence. Now the question is: Will the proximity of a mediumistic person have a tendency to attract the magnetic needle when such a thought was not permeating the mind of the medium ?"

New York.

BROOKLYN .- A correspondent, over the nom de plume "Cui Bono," writes : "The Congregationalist attempts to weigh down the balance against progressive women by contrasting Miss Clara Barton with the suffragists. The letter has been too widely circulated to require repe-

cause prominent among whom were Mr. Paul Dillingham, an earnest and zealous worker, Mr. Peter Goodspeed, Mr. E. R. Thompson and lady, Miss Eva Thompson, and Mr. George F. Baker. In the care and under the supervision of such workers as these I feel sure the light of spiritual truth will not be hid under a bushel."

#### Illinois.

LINCOLN.-H. C. Braucher writes : "Since I last addressed you many changes have come to me. Happy changes they have been, for no longer do I fear to do the will of God and the angels as I onco did; now I know I am not deceived. It has taken almost six years to bring

about conditions to give me that knowledge. I had *faith* from the first, for so close did my spirit guides come en rapport with me, and so clearly did I seem to read their every thought, that I did not see how I possibly could mistake their meaning; yet when they would leave me again, surrounded by the inharmonies of earth. I would fear and tremble. Hid away from the great world in my quiet home, save when they have required me to go forth on a short trip to the unfolding of spirit-power. I have finished the work laid out for me six years ago by my angel-band, and now they say I am soon to be led in a new path. What it is I know not, for I am no longer allowed to read the future nor do I wish to do so. I have earnestly prayed that but will probably be renewed either in the same never again may the curtain of futurity be lifted for me, for quite sufficient are the joys and sorrows of the present."

#### Alabama.

#### MOBILE.-A correspondent, "A.," writes: 'My quiet little home seances, to which I invite my friends, are creating considerable interest among many families who have never before had opportunities for such experiences. An earnest spirit of inquiry has been excited in them, and it will spread to others of our best citizens. Of course 1 am quietly laughed

at by those who know nothing and who will not investigate; but 'let those laugh who win.' Last evening was my regular night for receiving the children, and they came with beautiful communications. My spirit-wife always brings me a written communication at every meeting, and last night wrote me a poem embodying advice such as if adopted by all mankind, would insure their eternal happiness. If such words are sent by the devil, I say, Come often, good devil, for you are my best friend. If people who attribute spirit-messages to devils, receive better advice than I get at every scance from any source, they are blessed indeed. I hope to awaken a spirit of inquiry here among good people in a quiet way, and advance the cause of Spiritualism."

#### Rhode Island.

PROVIDENCE.-George Hennon writes : "I wish to submit to you a test of the truth of Spiritualism I received through the mediumship of Mrs. M. A. Charter, of Providence. At a sit- use Hop Bitters, that builds up, up !

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

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received the communication."

ting she communicated to me the statement

that, on a certain night, while asleep at a speci-

fied hour, I would receive a communication

that would awaken me. At the very hour

named, just as she stated, I was awakened and

Now Jersey.

NEWARK. - J Pickford writes : "Having

been a subscriber to the Banner of Light for a

period of eleven years, I must congratulate you

on your enlargement. I never destroy my copies,

but pass them on to others, as I believe by so

doing many persons are led to inquire into the

subject who otherwise would never have their

attention drawn to it. Some time ago we formed

a circle and were soon favored with very de-

monstrative evidences of the presence of unseen

intelligences. These manifestations have ceased,

or some other form. Twelve years ago 1 was a

hard-shelled atheist, but by taking the Banner

I was led to investigate. I patronized the medi-

ums whom it endorsed, and during the whole

time I was never deceived or imposed upon, and

I say, long may the Banner of Light wave upon

Wisconsin.

Connecticut.

SALEM .- A. W. Foster writes: "How much

the rock of truth."

happiness."

Banner pleases me more.'

'awful creak," says a cobbler.

but accounting for tastes.

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CARLES MARK

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#### LIGHT. BANNER $\mathbf{O}\mathbf{F}$

### Message Department.

### Public Scance, March 7th, 1882.

#### Invocation.

**Invocation. Invocation.** Oh, our God tour Father and our Mother 1. Divine Parent of All 1 thou who at the source of all Blessing 1 we come to there at this hour, conscious that thy pres-ence is manifested throughout the hummenily of space, that thy power permeates all fife and existence, quick-enting it with activity, conscious that the pres-that thy power permeates all fife and existence, quick-enting it with activity, conscious that the pre-lowed father, feeling that we will be received with ten-derness and sympathy, and that thou will be stow upon our hearts that food and sustenance which we most require. Oh, our Father God 1 may each spirit pres-ent, and all souts, wherever they flay be, feel the dl ying influence of forgiveness, of mercy and of tender justice stirring within their souts, causing them to be-come more and more in harmony with each other, sympathizing more and more with their follow-beings, desting to draw each and every one out from the hamts of sorrow and of iniquity unto the bright plans of peace and honor and hapdness. We ask thy bless-ing to rest especially upon the sorrowful and the weak. May they become conforted and strengthened, and the burdens upon them be made light, that they may feet that a tender care is watching over them, and a loving parent is guiding them hono: and may they be with their loved ones who have gone before.

#### Questions and Answers.

CONTROLLING SPIRIT .- Your questions are in order, Mr. Chairman.

order, Mr. Chairman, QUES. --[From John Greenhow, Hornellsville, N. Y. Nearly fifty years ago, while entranced, or in what seemed to me a half-dreamy condi-tion. I visited my home, at a disfance from where I then was, and in so tangible a form, that my wife and others saw me enter the house and go up stairs; the former going up soon af-ter only to find I was not there. At the time they saw me, I appeared in clothes different from those I actually had on. By what means was the change of clothing effected ? ANS.--It was the spiritual body, and not the mortal, of your correspondent, that traveled to

mortal, of your correspondent, that traveled to a distance from the body and was seen and re-cognized by the members of his family. Spirit-clothing does not necessarily correspond in color, texture or style to that of the mortal color, texture or style to that of the mortal form. Spirit-clothing is rarely shown in corre-spondènce to that once worn by the body, un-less it be for the purpose of identification. Is a spirit sud or in pain, his garments are of sombre hue and heavy in texture ; is he cheerful and gay, then his apparel is lighter in material and brilliant in appearance; is he calm and screne-in mind than bis carb apparent is he doory and form. Spirit-clothing is rarely shown in corre-spondence to that once worn by the body, un-less it be for the purpose of identification. Is a spirit sud or in pain, his garments are of sombre hue and heavy in texture ; is he cheerful and gay, then his apparel is lighter in material and brilliant in appearance: is he calm and serven in mind, then his garb appears to be fleecy and of white or some delicate hue. The fashion or cut of all garments is dictated by the taste of the wearer; they may be of curved and symmet-rical form, showing a flowing outline of the in grobes. Undoubtedly the spirit of your corre-spondent gathered its robes around it as it figure, or they may appear to be merely as plain robes. Undoubtedly the spirit of your corre-spondent gathered its robes around it as it passed from the mortal form, and was enabled to appear to the family at a distance as it would naturally be clothed were the spirit ab-font from the back.

but we have not the time to elaborate upon this good fellow, and it was a pity to lose him. I am subject at this place. We have seen many souls, not lost, by any means, and I want my friends who have not yet inhabited a physical body, to know it I want them to feel, too, that I am and we do not find them different from other in a good condition. There were some friends spirits; that is, they are as essentially human of mine who were good friends, although misthe spiritual spheres are concentric rings, as the spiritual spheres are concentric rings, as the spirit purporting to be Judge Edmonds has declared—but our own observation is limited. The observation and experience of spirits who The observation and experience of spirits who are wiser than we are, who have advanced in knowledge and intelligence far beyond our-selves, teach us that not only are the concen-tric rings the spiritual spheres, but that also the line which the earth has traveled through space is peopled by spirits, and that all space is the home of the spirit; that there is no limita-tion to spirit-life and to the abodes where spirits dwell. A spirit in returning to earthly life to communicate, gives, if he is a wise and truthful intelligence, only the result of his own experiences and observations. He may teach that which he has learned from others; but he does not set this down as fact from his own obthat which he has learned from others; but he does not set this down as fact from his own ob-servation and experience. One intelligence may communicate through a certain medium that which he has learned of a particular locality of the spirit-world—that which he makes his home. Another spirit who controls another medium may declare his spirit-home to be in a different world of the universe from be in a different portion of the universe from that of the first intelligence, but it by no means. follows that one spirit is untruthful, or that the spirits know not where the home of the soul is to be found. We have learned that all life is spirit—that all space is peopled by souls.

and individuality, who seem to stamp our own consciousness upon everything we touch, until it bears the impress of our own lives and none other, tind a world beyond not only similar in Public Free-Circle Meetings
 Are held at the BAN NER OF LIGHT OFFICE, corner of Province street and Montgeometry Place, every TrksDay and FRIDAY AFTERSOON. The hall (which is used only for these scances will be open at 2 of check, and services commence at 3 of check precisely, at which time the design of the scance, every fin case of absolute necessity. The public recentrality incited.
 The Messages published under the absorption of the powers within the conduction of the scance event in the concentration of the absorption of the scance of absolute necessity. The public recentrality incited.
 The Messages published under the absorption of the scance event with the other of the powers with the outer of the powers within the outer of the powers with the outer of the powers of absolute necessity. The public arcticle is the reader to receive no doctrine put forth by generity these oblig state, eventually progress to a higher condition.
 We ask the reader to receive no doctrine put forth by giftris in these columns that dees not comport with the size of the reader to receive an under state desire that they be when a truth as they perceive and work there is an under state of the reader to receive no doctrine put forth by giftris in these columns that dees not comport with his of truth as they perceive.
 We ask the reader to receive that they were the the scance where is an under state desire that they be when a truth as they perceive of the provide th **no more. Solution of the set of the set** As our angel visitants desire to be had half all moves in the second table, we solled in data way feel that it is a please into the place upon the altar of spirituality their floral offering. We have any time and the solution in any cost of the solution in the solution of the solution in the solution is solution in the solution in the solution in the solution in the solution is solution to the solution in the solution in the solution in the solution is solution in the solution in the solution in the solution is solution in the solution is solution in the solution in the solution in the solution in the solution is solution in the solutin ed to us: therefore I feel that it is good to ex-change the bodily life for the spiritual, although I had much to attract me here. I had a great deal to the me down—I had nuch of interest in earthly things, and in friends, that would have held me down to the body had I been permitted to remain. Yet I do not regret the change; I am glad I am a spirit freed from the body.

an glad I am a spirit freed from the body. I have a dear family still remaining on earth. How happy I, should be to come into close communication with those dear ones! I have sought to give them evidence of my presence and power. I have tried to bring them influ-ences from the spirit-world that would assist them in their labors here. I am still working to that end. I would endeavor in all ways to assist them. I hope the time will come when they will meet me face to face, while they re-main in the mortal form. If they do not, I am sure I will be able to meet and welcome them when they pass to the spirit-life. I was inter-ested in the cause of temperance when in the body. I was very much interested in that cause, for I felt that it called out the powers of a man, that it was a work worthy of every in-telligent being—to try to uplift the fallen, to common the spirit the allent to telligent being—to try to uplift the fallen, to spread abroad the principles of honor and of temperance; and I am still associated with my temperance; and I am still associated with my friends and brothers in that work. I find many who have passed from the mortal plane of life, who are alive to the interests of mankind, who are still working in the spirit world, uplifting the fallen, strengthening the weak. I am glad and prend to say I am permitted to work with these friends; that we will pause not until an influence spreads abroad that will work a great good to humanity by abolishing the evils which curse man in the body, and bring him up up-on a higher plane of life. My friends may think strange that I have returned in this way, but I assure them it is only because of my deep love for my dear ones and the interest which I take assure them it is only because of my deep love for my dear ones and the interest which I take in humanity, that I feel it to be my duty to re-turn to earth to give my testimony to the truth of Spiritualism and to the power of spirits to re-turn and communicate with mortals. Alexan-der H. Beers, of Holyoke, Mass.

#### Charlie Street.

rleal form, snowing a normal current is given unto these of earth, but we have not the time to elaborate upon this is the there that the time to elaborate upon this is the there the time to elaborate upon this is the there that the time to elaborate upon this is the time to the time to elaborate upon this is the time the time to elaborate upon this is the time the tis the time to elaborate upon thi and we do not ind. them different from other spirits; that is, they are as essentially human as are all other spirits, but they are lacking in that air of wisdom, intelligence and experi-ence which those who have passed through the mortal life wear, and have attained. Those souls who are awaiting birth into earthly con-ditions are in a quiescent state: they are a the child is, who is innocent because of its izno-rance of life and law; they are inneed of all the experiences of earthly life and its conditions. The powers within them are not unfolded, the metra biblitties within them are not unfolded, the matter, the experiences of a mortal birth and the conditions which surround infancy seem to this life or in the life beyond the mortal veit. Q.-(By Catherine Hastings, Oswego, N.Y.) In a communication published in pamphel form, purporting to come from Spirit Judge Edmonds; it is distinctly stated the spirit pheres are concentric rings ensirting within state they are a great deal to say. I know that has been traversed by the earth in its pas-sage through space. Which of theses state-reduction published in pamphel form, purporting to come from Spirit Judge Edmonds; it is distinctly stated the spirit-states that the spiritual authority as distinctly that has been traversed by the earth in its pas-sage through space. Which of theses that the endifierence of opinion? - A.-Our own observation has taught us that the spirit purporting to be Judge Edmonds has the spirit purporting to be Judge Edmonds has the spirit upon which it would seem that there could be no difference of opinion? the change was not to his advantage. I think I the change was not to als advantage. I tunnk I can advise him how to act in order to retrieve his business misfortunes and retrace his steps. I do not know as I can, but I think I can. If he will visit a medium whom you call Mansfield, or write to him, so that I can get into communicawrite to him, so that I can get into communica-tion with him direct, I will see what I can do. There is a very dear friend of that party in the spirit-world—his friend Nellie—who was closely attached to him. She also wishes to come into communication with him, and through him with the members of her family. I would tell my friend she is a very beautiful spirit-a belot: particular stor—who will guide him bright, particular slar – who will guide him safely over many a rough pathway, if he will only give her some opportunities of returning, of coming en rapport with him. At the same time I will be much obliged to him if he will I send my love to my friends. Tell them I am still the same rollicking fellow, jovial as ever. I don't mean to do wrong if I know it; I am trying to do right, and to help others whenever (can. I think I am in a pretty good condition. My home in the spirit-world is a pretty fair one; I do n't remain in it, however, long enough to enjoy it very much. I find myself drifting back to earthly things and among old associations very frequently, therefore I keep track of what ever is going on. I am ready to unfold a tale of remarkable things if they care to listen. You may put me down, sir, as Charlie Street.

ences which were mine in mortal life I know were given me for my advancement and soul-growth in the spiritual world. And when I have collected all these things and viewed them over anew, and placed them where I think they belong, I will be able to understand the past; and when its mysteries are unraveled, then I feel I will be capable of manifesting more intel-ligently and fully to my friends. I think that I will be able to bring sweet messages and other manifestations of spirit-power to those who are dear to me, and I am working for that purpose. As I come in contact with the medium I feel somewhat weak and distressed, almost unable As a come in contact with the incumin 1 feel somewhat weak and distressed, almost unable to express myself; but I do so wish to send my love and to tell my dear ones that I am safe, happy and well in the spirit-world. It seems to me they will be glad to hear this from a distance; to know that I have come in order to try and bless them at all times. I have planned a work for myself to do, a special work. My friends, perhaps, will know to what I refer. If they do not, I will try to come and communicate to them nearer home: but that work will engage all the powers of my spirit. It is in confeel that it will be a work of good for the bene-fit of a soul, and that I shall not rest until it is accomplished-until 1 see that soul just where

I wish to. By-and-by I will be able to give more and do better. I have done the best I could. I am Mrs. Martha Ouellette.

#### Dr. D. W. Brickell.

[To the Chairman :] This is decidedly a novel experience to undergo, but one that I have wished to take upon myself in order to compre-hend and understand the workings of psycho-budged bars are the second to the conductor hend and understand the workings of psycho-logical law, for I have come to the conclusion that all spirits, all individuals, rather, more es-pecially those who are interested in medical science, should understand something of the laws of psychology, of the power of will, and should comprehend the power possessed by cer-tain individuals, which can subject others to their own mind. I may not express myself clearly, for I feel as though I only had partial control of my subject, but still I desire to speak and to notify my friends of earth that I return control of my subject, but still I desire to speak and to notify my friends of earth that I return from another life, not only to come into com-munication with them — which will be very pleasant to me—but more especially to learn, to acquire knowledge concerning the laws of spiritual control, and to gain a comprehension of the whys and wherefores of spirit-life and of so-called Spiritualism, as connected with mor-tals and with the earth. I have not gathered up old memories, old recollections concerning in contact with this individual, because I have laid them aside for a time, and have entered in-to my new study of man and his relations to the universe. I do not feel that it is a great while since I passed out from earthly scenes; but I know I have passed away from the mate-rial plane, from my former field of action, and

but I know I have passed away from the mate-rial plane, from my former field of action, and entered a new life where all is novel and strange to me, but where I am compelled to labor and study, and to seek for light and wisdom. I am very rapidly coming to the conclusion that medical men of the earth know very little of what they profess to. I am learning that we, that is, those physicians who are in the body, know very little of the structure of man; and when they attempt to treat him for his ail-ments, are very apt to do him more injury than good; more especially as they adopt one system of treatment, or are very apt to do so, for all who exhibit the same symptoms of disease, irrespect-ive of their constitution, temperament or habits. What is good for one may be poison to another, yet they give the same remedy to both. Well, I an studying into these laws, and hope to be able to impart information to my fellows, my associ-ates and friends. If I am not able to do so in external ways, still trust that by learning constitute concerning the number inclusion something concerning the psychological laws of life. I may be able to operate on their minds, their brains, and to instill into them ideas which will be to their advantage and the good of humanity.

I am right glad to return and manifest. I I am right glad to return and manifest. I trust I will be received by my friends. Be kind enough to assure them I am not idle, nor dead; but alive and active, heady for work. When I find my field of occupation I shall enter upon it, and I know I shall succeed in what I under-take to do. Then will I try to return and man-ifest, spiritually or materially, to those who care to hear from me. Dr. D. W. Brickell, of New Orleans.

sometimes, when she is alone, in hours of sadness and sorrowful retrospection, she feels a peace and comfort falling over her that she cannot explain. At such times I wish her to feel and realize that her spirit-mother and sis-ter and other friends are with her, trying to ter and other friends are with her, trying to baptize her soul with a heavenly influence. I come, bearing many sweet tokens of love from the dear friends who have passed away. Her former companion, she who was so very dear to her spirit, almost like a sister, but who was suddenly taken from the body, and who left her sad and lonely, frequently comes with me, and together we try to do that which we feel would bless and benefit my own dear sister. She sends her love; others send theirs, also. Altogether we form a happy band of spirits who are trying to uplift, console, and strengthen her who yet remains in the body. I wish to say to my dear to uplift, console, and strengthen her who yet remains in the body. I wish to say to my dear sister that her earthly life will not be an ex-tended one. Before many years have passed away she will join us in the spirit-world. She sometimes feels that she will not live very long in the body. I wish her to know we have been impressing her in that way; not that she has any idea of organic disease—there seems to be a wearing away, it is true, for the physical is too frail; the spirit will not inhabit it a great while. Before many years have passed, indeed, within Iral; the spirit will not inhabit it a great while. Before many years have passed, indeed, within a few years, she will come to us, and then she will be able to understand the past, and all mysteries will be explained; she will know that each experience of her life has been for the best; that those friends who were taken from her in the mortal were taken in love; that they are together in the world where scenario. her in the mortal were taken in love; that they are together in the world where separations come not; that they have been preparing a home for her spirit from the good deeds and kind thoughts which she has bestowed upon others, which pass out from the spirit like bright emanations, material and strong and en-during. I bring a cluster of sweet rosebuds such as my dear sister secured to place in my hands when I was taken from the body. I bring them to her as a token of kind remembrance and love, to assure her that when she comes to and love, to assure her that when she comes to us she will receive a crown of sweet flowers which are thornless and which cannot fade away.

#### John Sias.

[To the Chairman :] I am here, sir, to meet my friends who are in the form, if I can. I am here to tell them that I come back from another ife in order to manifest to them, and bring them my love, and to assure them that there is no such thing as death. Death, to me, and it must be so to all spirits; was merely a little change, an event in life—and to me it was a plocent a such as the second pleasant event, one perhaps not welcomed as it should be, but which brought me only good. I was taken away by that death or change, in an instant—as one suddenly passes from one room to another—there was no long preparation, no thought of going to spirit-life; the change came suddenly yet beautifully, and hore me away to another plane of existence. I am glad, to a certain extent, that it was so, although I could have made different arrangements had I been aware that I was to go. However, I am not here to regret anything that has occurred. I am only here to reach my friends, to tell them of my love, and of my desire to meet them. I was well-known where I resided; all the neighbors and friends, for a long distance around, knew of me, knew of my principles and man-ner of life. I will not speak of them here; I will only say that I would be glad to come into communication with any old friends or neighcommunication with any old friends or neigh-bors, and give them an account of the life which I have experienced since I passed out from their midst. I was a farmer, so-called, yet my interests were not confined to that par-ticular occupation; they were large enough to take in other things; and I believe I can say that I wished to be a growing man, one who would not remain in one rut for his lifetime. I find that I am a growing man still. Although I experienced a good many years in the body, yet I am as a child, and wish to expand. I feel like developing my powers—and as I go on and on, the sensation comes to me stronger and Interdeveloping my powers—and as 1 go on and on, the sensation comes to me stronger and stronger—but I do not know to what extent or proportion. I am glad to take all that comes to me in the way of experience or knowledge. Tell my friends I await them in a spirit-home; in the meantime I will be glad to return to them in their own homes of earth. You may say I was from Milton, Mass. John Sias.

#### MESSAGES TO BE PUBLISHED.

March 10. – Children's Day. – Susle Williams; Nellie Troy; Annie B. Carpenter; Avina Pfeiffer; Lewis Henry Pentz; Wille Harris: Eddie Gleason; Mabel, to W. C. T.; Charlie Carver; Willie K. Lewis; Theo, to Charles H. Ti-tus: Mandle Kowke.

Guarde Cavier, Wille R. Lewis, Theo, to Charles R. 11-tus; Mandle Fowler,
 March 14.-Lucy Allen; William C. Thayer; Dr. Pass-more Treadwell; Mary Armstrong; Lucius Holchkiss; A. D. Waite; Mrs. Jano Naylor; Thomas Kirk,
 March 17.-Annio Lawrence; Charles Ferguson; Conrad Meyer; Daniel Carpenter; Mrs. S. F. Green; Col. W. B. Swan; Hannah Barnard;
 March 21.-James Lewis; Sarah F. Green; Charles Dur-

and will bring you the Bright Star, the Beauti-ful Crown, to assure you that all is well, and that a garland of sweet flowers awaits you if you perform your duty as it appears before your spirit." In explanation of the "Bright Star," the "Beautiful Crown": My mother, the cen-tral ideal of my affections, crossed the shining river, when I was four and a half years old, since which time, more than fifty years (until within the last sixteen monthis), in moments of quiet I have seen a bright star, which in a few seconds takes the form of a beautiful crown of the most brilliant hues, and appears to be ex-hibited by my mother.

the most brilliant hues, and appears to be ex-hibited by my mother. Knowing what I have experienced, I can never have any hard feelings, much less hard words, for any spiritual medium. Go on with the good work, and may they that have to spare-uphold you pecuniarily, and pure spirits show-er you and Sister Shelbamer with the holy bap-tism of perpetual peace, love and prosperity. Fraternally yours, J. M. HAWTHORN. Galeta, Sunta Barbara Co., Cal., March 20th, 1882.

### CHARLES L. WHEATON.

#### To the Editor of the Banner of Light :

To the Editor of the Banner of Light: Seeing a message attributed to Spirit CHAS. L. WHEATON, published in the Banner of Light of Feb. 25th, 1882, I presented it to Mr. Stephen Wheaton, of Livonia Station, Livingston Co., N. Y., who formerly resided at Auburn, Cayu-ga Co., N. Y.-the place where Spirit C. L. Wheaton claimed to have lived while in earthga Co., N. Y.-The place where spint C. D. Meter Wheaton claimed to have lived while in earth-life. He carefully read it, and said it had all-the appearances of being from his oldest broth-er, Charles L. Wheaton, who died over three years ago. Also that he attended his brother's funeral. He stated that his brother Charles was an active public man most of his mature life. He was elected to the First Board of Al-dermen when Auburn was organized a city; was a Deputy Sheriff of Cayuga County, and also an officer connected with the State's Prison for a long time. Stephen says that his brother Charles was very reticent both in regard to his-views and business. His particular friends only know that he believed in the "Spiritual Philosophy." But he (Stephen) had known it for years. B. J. BLAKE. Livonia Station. Livingston Co., N. Y., March 25th, 1852.

#### MRS. PHILENIA COLE.

Reference having been made, in a communication published in the Message Department of this paper, Dec. 24th, from MRS. PHILENIA COLE: to G. Louis, of Hannibal, N. Y., Mr. F. H. Jones, of South Lee, Mass., sent a letter of inquiry to that address, in reply to which he received the following :

MR. F. H. JONES: Dear Sir-Your letter of in-MR, F. H. JONES: Dear Sin-1 our letter of in-quiry was received yesterday, and I will say that the message you refer to is from our own-sainted mother, and that it is very character-istic of her in all its details and true in every particular, so far as pertains to her earth-life. We feel grateful for it, as we did not expect that we should be so blessed as to receive a mesthat we should be so blessed as to receive a mes-sage from the one we hold so dearly in remem-brance. Since mother's death Mrs. Daniels, of Mexico, Oswego Co., has held a few séances at my house, at which she appeared, (Mrs. D. be-ing a medium through whom spirits material-ize,) and was recognized by several of her coing a medium through whom spirits internat-ize,) and was recognized by several of her ac-quaintances as well as by ourselves. We are having some grand things in the good Banner of Light of late, the perusal of which tends to-confirm our hope in immortality beyond the grave. Yours fraternally, G. Louis.

#### DR. MOSES B. KENNEY.

To the Editor of the Banner of Light: I saw in the Banner of Light of March 25th. 1882, a communication from one DR. MosEs B. KENNEY, which interested me very much, as I KENNEY, which interested me very much, as 1 once had a very intimate friend of that name in Stockton, California. We tented together in the mines, and were off alone by ourselves some three miles from any other miners. There are some incidents and facts connected with our passage out and our association in California, which, if he would mention in some future com-munication, would be a great satisfaction and do much to help the cause along and benefit the human race. I would say that my friend Kenhuman race. I would say that my friend Ken-ney was Mayor of the city of Stockton the next year after I left California, which I think was in 1850 or '51. My brother-in-law, Mr. Kingman, is an old

subscriber to the Banner and loften geta chance to peruse its columns.

I was living in Lowell, Mass., from 1857 to I was living in Lowell, Mass., from 1857 to 1860, and I occasionally heard from Mr. Ken-ney by the way of friends, but have never seen him since I left him in Californin, and did not know he had passed over. I am very anxious-to see another communication from him. He did not have the Dr. attached to his address-when I left him. In haste, yours truly, *Tilden, Me.* J. H. JORDAN.

#### Alexander H. Beers.

It seems to me a long time that I have been endeavoring to return and communicate some thing of my experiences in the spirit-world. I was surprised when I found myself outside of the body, for the surroundings which I en-countered and the faces whom I met seemed countered and the faces whom I met seemed so strange to me, I did not understand fully my condition; but now I feel to rejoice that spiritual life is just what it is: that it appears to every man to be individualized—that is, it is not the same to every spirit. I think I have learned this in the little time which I have been away; and yet, when I look back, it seems as though it was a long time, for I have grown impatient to reach my friends of earth. Spirit-ual life is essentially that which we make it; and those of us who are marked in character

#### Mrs. Martha Ouellette.

About a year has elapsed since I passed to the spirit-world. I return again to send my love to my friends, and especially to one dear friend in Detroit, Mich. She is a Spiritualist:

ceded me, and I am glad that I came from the same place that he did—New Orleans. I want to reach my friends who are there. It is only a little while since I died and left the body. My notions of the future life were very differ-ent from what the result has proved. I did-not expect to find things so very much like what they are on the earth. I did not look for homes and habitations in heaven, for houses, for neede convergenting, there in families but homes and habitations in heaven, for houses, for people congregating there in families, but I find them. They are all at work, or most of them, minding their own affairs—working for their own interests, as you do here. It seems very stange to me, and I don't understand it, but it is a pretty good life. I like it very well, and I am glad to find myself so well situated. I was very well known in the aity where I was very well known in the city where I ved. I was not born in New Orleans, but in Inamilton, Canada; but for many years I made my home in New Orleans. You can ask any of the boys of the Fire Department of that city, of the boys of the Fire Department of that city, and they will tell you who I am, and what kind of a fellow I was. I reckon that they will be glad to learn I have come back. I hope they will, for I want to come to them and tell them a good many things that I have found out since I died. It does a man good to die, because he wakes up and begins to learn something, and to know more than he ever did before. That's my experience in these things. I was thirty-four years old when I died. Tell my friends that I have not forgotten them. I had a great many friends, and I was warmly attached to them. I am so now. I want them to feel that I can come into communication with them. I want them to give me a chance to come. I want them to give me a chance to come. I think if some of the boys will sit alone in the old house, and be quiet and be earnest in spirit, and desirous of hearing from me or some other one who has passed on, that we will be able to make ourselves known. Of course they will have to sit a good many times before they hear or see anything, but if they will persevere I believe I will make them know I am still with them, belonging to that same old department ways trying to come in contact with those who ways trying to come in contact with those who are in the body. I have come back because I feel that I ought to do so, because I feel it my duty to tell my friends that I am in good con-dition in the other life. I will just say to them that masses and ceremonials are of no account to the spirit—they do n't help him along in any degree. I found that out very soon after pass-ing from the body. The kind thoughts, the loving sympathies that go forth from those friends in the body who perform those cere-monies, who chant those masses because they monies, who chant those masses because they feel it will benefit their friends, do assist the spirit, for they make him feel warm and genial and kind toward his friends, and toward every-body else. Edward E. Duffy.

#### Lizzie Darling.

My name is Lizzie Darling. I want to come to my sister, who lives in Philadelphia; her name is Mary Darling. I want her to know that mother and I very often come to her home and try to make her see or feel us in some way. We have not been able to do so. I have tried so many times to come to her through different people, but I have not succeeded, and I became discouraged and sad. I have come here to send her our love, and to tell her we watch over and care for her. She has had many trials; she has thrown what it was to suffer a librourh she is

Swan; Hannah Barhard; March 21.—James Lewis; Sarah E. Green; Charles Dur-relt; Mrs, Rebecca Cullum; Mrs, Lydla Melley; John Moo-nev; Liliey; Belden D. Bingham, March 24.—Rev, E. C. Condo; Thomas Coleman; Mrs, Elizabeth T. Sanborn; Susan Marsh; George Lowe; John Porter; Minule Bird, March 23.—Clavin Halt; Henry L. Cannon; Sarah Dyer; Charlotte Adams; Maggle Rae; John Bullard; George A.

Walson, March 31. –Henry C. Wright; Laura Kendrick; Robert March 31. –Henry C. Wright; Laura Kendrick; Robert Anderson; Jennie Meikee; Sylvester R. Fowler; Mrs. Jen-nle Fatrfield; Loteia, for Bertha Harder, William Merlei, Emeilne Jameson, John Jones, J. Emory Wilson, April 4. –Rev, Fiske Barrett; Frederick Bean; Gen, John Bankhead Magruder; Zadoc Smith; Mary Ann Johnson; Charlie Horton. harlie Horton.

#### Verifications of Spirit-Messages.

NINA, TO HER MEDIUM.

To the Editor of the Banner of Light: In the year 1864 I was induced to read the Banner of Light on account of its Message De-partment; and seeing the advertisement of Mrs. Mary (or A. B.) Severance, I wrote to her for a delineation of character from a lock of hair, and she sent the delineation, also a diagnosis of disease, with a prescription. They were so ac-curate that I tried the prescription and was cured; by reason of which I investigated Spirit-ualism and became convinced of its truth. Ind is not been for the Message Department of the Banner, I would perhaps have remained the same materialistic doubter I then was. I have been an occasional subscriber to the Banner (in fact whenever I felt I could spare the means to pay for it), yet never received a communica-tion through the Message Department until the issue of September 17th, 1831, and I feel that one who esteems the Message Department of the Banner more than all its other departments' combined, should acknowledge the correctness of any message he is so fortunate as to receive. of any message he is so fortunate as to receive. The communication referred to was "NNA, TO HER MEDIUM." Nina crossed the shining river in the year 1858, from Santiago, Chill, at the age of four years, and became my spirit-guardian in the year 1866 (at that time I was investigating Spiritualism), since which I have never missed her presence for a day. The name is only an annelition of affection in her couris only an appellation of affection, in her coun-try, proper to be addressed to any female from infancy to full-grown womanhood or marriage, and is pronounced Neenyah. I knew her par-ents in her native home. Her father was a naents in her native home. Her father was a na-tive of the United States, and her mother a na-tive of the Province of Santiago, Chili-hence the name, Nina, as she was called by no other name on earth. My particular work of which she spoke is two-fold: first, a nucleus around which undeveloped spirits assemble for devel-opment (and being clairaudient, I hold conver-sation with spirits by the hour). Second, pub-lic speaking, the desire for which I inherited, though I abandoned public speaking in the year sation with spirits by the houn. Second, pub-lic speaking, the desire for which I inherited, though I abandoned public speaking in the year 1874, contrary to the advice of my guardian. She stated truly that she had been earnestly requested by her medium to communicate at the Banner of Light Free Circle. She would often say (when I begged for a communication through the Banner Free Circle), "It is hardly right to take up the time from some less fortu-nate person than yourself at that great empo-rium of news from the spirit-world." How truly she says: "You sometimes feel faint and weary, and you think, oh, I must turn back; I must not follow this work any longer; I feel that all my powers are gone away; then new strength comes, and you still go pressing on-ward, wearily, almost staggeringly." Yes, how often have I at such times prayed earnestly that the Band would take that cup from my lips, give me another path with less thorns in it, or take me over the sweet river of life. And yet this message, so full of mystery to the cas-ual reader, perhaps all without meaning to some, and to others of no importance, is to me a sweet messenger of love and truth; every sentence is plain to me. Again she says: "I send you my own love,

### SAMUEL J. CLARK. To the Editor of the Banner of Light:

In the issue of the paper dated March 11th is a communication purporting to come from the Spirit SAMUEL J. CLARK. Knowing as I did this man in 1830, as a sea-captain, a resident of New Haven, Conn. and of his residence here to the time of his death, a period of fifty years, I fully identify the communication as coming

from him. On inquiry for some surviving members of his family I found but one, who informed me that he was his brother-in-law. He carefully read the message, and then said he could see but one thing that was unlike the style of Capt. but one thing that was unlike the style of Capt. Clark, and that was the omission of the letter e at the end of his name, an error that was-quite natural to be made by the reporter. It was shown to four others of his acquaintance, and they all admitted its genuineness so far as-they could judge. E. P. GOODSELL. New Haven, Conn., March 14th, 1882.

#### LOUISA HUBBARD.

To the Editor of the Banner of Light: I noticed a communication from LOUISA 1 noticed a communication from LOUISA HUBBARD, printed Feb. 11th, 1882, and will just-say that it is recognized by her friends in St. Johnsbury as being a true statement and all correct. She was a strong medium while in the form, and has conducted circles in our own house. Yours truly, MRS. BENJAMIN ANDREWS. St. Johnsbury, Vt., March 26th, 1882.

#### E. J. FORSTALL.

To the Editor of the Banner of Light :

I read in the Banner of Light : I read in the Banner of Light of Jan, 14th the communication of a spirit who said he was-E. J. FORSTALL, of New Orleans. It is a fact-that there did live, some years since, an Ed-mond J. Forstall. He lived on St. Louis street, as the spirit said. Sir, my sympathy and my most sincere wishes are with you for the propa-ration of the which must make humanity truth, which must make humanity

better and happier. I am, yours with consideration, NARY SMU MARY SMITH. New Orleans, March 14th, 1882.

#### REV. O. H. TILLOTSON. To the Editor of the Banner of Light:

In the Banner of Light, Dec. 31st, is a message from REV. O. H. TILLOREN. Forty years ago: I sat under his preaching one year. He was an excellent man and a devoted Universalist. His-excellent man and a devoted Universalist. message breathes the same beneficents spirit that characterized his sermons, and was very much such a communication I should look for from him. He was well known in Vermont and Massachusetts. G. SEVERANCE. Massachusetts. Tunbridge, Vt.

#### JOHN R. RICE. To the Editor of the Banner of Light:

In regard to the communication in the Ban-ner of Light of March 18th, from Spirit John R. RICE, I wish to say that I have known him well for over forty years, and can vouch for the correctness of the various statements he makes in his message. I have shown it to many of his old friends, who are not believers in spirit-re-turn, and they all admitted that the statements are true, and that they read a good deal like him. I send you these few lines, but hope some others of his friends will verify the mes-sage. NATHANIEL B. EATON. In regard to the communication in the Ban-NATHANIEL B. EATON. Boston, Charleslown District, March 24th, 1882.

George H. Norcross, Malden, Mass., writes

#### LIGHT. OF BANNER

that he recognizes the messages of REV. JOHN BLAIN and DEACON JONATHAN HOWE as from those known to himself personally; that of MRS. MARGARET SANDERSON he verifies as from one well known to his parents; while the messages of CARRIE GURNEY SNOW and ISBAEL BOOTHny have been acknowledged to be correct by near relatives of the communicating spirits, though the relatives are not believers in Spiritualism.

## The Tenth U. S. Census. Answers to the Request Made for Sta-

tistics of Spiritualism.

(To avoid needless repetition, a brief summary of the list of census questions published by us-and some of which are referred to by number in the reports of correspondents he-low presented-is here appended. Nos. 1, 2 and 3 ask for the location of the correspondent, the number of Spiritualist Societies in the place, and the names of the President, Sec-retary and Treasurer of each; 4 asks the number of avowed spiritualists in the place; 5 how many of the same are church members; 6 how many acknowledge the verity of the pla-nomena, but ascribe them to other than spiritual causes; 7 and 8 ask the number, name, gifts, etc., of reputed spir-itualist mediums in the place specified; 9 requests to know if circles for the investigation of phenomenal spiritualism are regularly held; and the remainder, 10, 11, 12, 13, ask for a citation of illustrative phenomena occurring in the place, the number of pares published there, and their attitude toward Spiritualism; and the space inediums and believ-ers,-ED, B, or 1.....] FLORIDA. PALMETTO,-J. A. Thompson writes that " we

PALMETTO.-J. A. Thompson writes that "we have at this place a small circle, but no Spirit-ual Organization exists in the town. We num ber ten true believers, one of whom is a church member. There are four reputed mediums here, viz: Joel Hendrix (born in South Caro-lina), healing medium: Mrs. Martha Ann Hen-drix (born in Georgia), a rapping and trance speaking medium; Green B. Harroll (born in Georgia), a trance speaking medium: Jas. A. Georgia), a trance speaking medium; Jas. A. Thompson (born in New York State), a healing and personating medium. Nothing has oc-curred here in the way of wonderful or strange manifestations, though strong healing powers are displayed by the spirits controlling." Our correspondent reports that while no

marked cases of direct persecution can be noted in this place, public sentiment, ruled exclu-sively by the church, regards Spiritualism and Spiritualists with bitter enmity.

#### GEORGIA.

ATLANTA.-C. II. Stockell writes : "We have ATLANTA.-C. H. Stockell writes: "We have an organization in this eity, bearing the title of the LIBERAL AND SPHETUAL CHURCH OF ATLANTA, GA. Officers: Charles H. Stockell, President; A. C. Ladd, Vice President; W. T. Waters, Secretary: T. Swift, Treasurer. There are two hundred well-known Spiritualists here: Our Society numbers seventy members. We are unable to ascertain the number of Spiritu-alists in the churches, but find a great many who believe in the fundamental principles of our Society, viz., the intercommunion between who believe in the fundamental principles of our Society, viz., the intercommunion between the worlds. It would astonish the church peo-ple themselves if we could publish the names of such. We estimate at least seven hundred be-lievers in Spiritualism throughout the city. We have good reason to think that there are large numbers of Spiritualists in other cities in the State." State.'

State." SAVANNAIL—Louis Knorr, M. D., furnishes us with the following answers (by number): "1. Savannah, Chatham County, State of Georgia. 2. There is no other spiritualistic organization in this place, but a 'Spiritualistic Library Asso-ciation,' which, however, is not sustained to the degree which it merits. 3. President (called Curator) of the Association named is L. Knorr ; Secretary and Treasurer, John Lord ; Librarian, Adam Heller. 4, I estimate the number of per-sons 'who accept the facts, and philosophy of sons' who accept the facts, and philosophy of Spiritualism' to be from three to four hundred ; 5. Of these two to three hundred are members of Christian churches. 6. This question I am not able to answer even approximatively, 7. As far as I know, there are about a dozen mediums far as I know, there are about a dozon mediums in this place, but they are not generally known to be such. S. I can give the name of only one, viz., George Lanier, born in the interior of this State, I believe, a blacksmith by trade. Phases of mediumship: Clairvoyance and clairaudi-ence, formation of beautiful spirit-lights, mov-ing of objects, touches, and materialization of hands. 9. I know of only two circles being held bere, and they are private ones.

this place, also a list of the names of some who, while they are not members, are pronounced believers in the truth of spirit-return. Our city is one of churches: One Catholic, one Presbyterian, one Episcopal, one Baptist, one Methodist, each of which religious societies has a separato clurch edifice; and one Campbellite and one Lutheran church organization, with no church accommodations; one Hebrew Synazogue is here, which convenes in an elegant temple of worship. Although public sen-timent is against Spiritualism here, we make a fair showing, considering the dense clouds that

fair showing, considering the dense clouds that surround us: Roll of the members of the Shreveport Spirit-ual Association: David Le Rosen, President; John W. Wheaton, Vice-President; William C. Peggott, Treasurer; Rufus L. Tabor, Secre-tary; Capt. J. W. Fuller, Mrs. Alena Faller, Hon. Robert J. Looney, Dr. Andrew Walker, Dr. — Compton (now deceased), John McKel-ar, Mrs. Fanna, McKallar (inspiritional speci-Hon, Robert J. Looney, Dr. Anarew Stance, Dr. — Compton (now deceased), John McKel-lar, Mrs. Emma McKellar (inspirational speak-er), James Heffner, Mrs. Annie Flake (inspira-tional medium), Mrs. Fannie Morris, medium, Mrs. Ennua Wylie, J. L. Morris, Col. W. D. Wylie, Mrs. E. C. Smith, E. A. Griffin, Donovan Carter, Col. J. B. Gilmore, Mrs. I. E. de Bergue, Miss Fannie Romagosa, Paul E. de Bergue, Ru-dolph Romagosa, W. E. Maples, James F. Phelps (now deceased), Mrs. Anrie Phelps, L. H. Gilliland, Ed. M. Austin, W. F. Guérin, Col, C. C. Henderson, Mrs. Sarah I. Cole, Dr. D. L. McKiterick, John McFarland, Dr. Knob-lock, Henry Kneeland, Mrs. Lou Kneeland, Jacob Mendelson, Col. H. Wharton (now de-ceased), Neville Jackson, L. M. Peeple (now deceased), Mrs. Sallie Piggot.

ceased), Neville Jackson, L. M. Peeplet (now deceased), Mrs. Sallie Piggot.
List of the names of persons who visit our Association, give us aid, and are believers in our Philosophy: Cant. J. W. Forbson, Capt. E. M. Bangers, E. B. Solomon, Capt. James II. Smith, Mrs. J. W. Wheaton, Miss Dora Wheaton, Walter Jackson, Miss Fannie Keene, Mrs. R. L. Tabor, Thomas Phillips, Mrs. Thomas Phillips, Mrs. Rosa Moritz, E. C. Snyder, James C. Weeks, Asa Russ, Dr. Frunson, Mrs. A. Jordan, Dr. John B. Harris, Mrs. John B. Harris, Mrs. D. LeRosen, Thomas W. Jones, William Kiffner, Mrs. Sallie Kiffner, Capt. Wm. Scott, Mrs. J. Peeples, E. W. Durant, Dr. H. La Place, R. C. Simms."

POINTE COUPEE.—J. F. Tounoir writes that no organization exists in this place; and that the number of believers there is small—most of them being still connected with the churches.

#### ARKANSAS.

HOT SPRINGS.—Mrs. Jennie A. Smith reports that there is no Spiritualist society in this that there is no Spiritualist society in this place. There are about twenty-five persons there who proclaim themselves Spiritualists, and at least fifty persons in the churches who accept the truths of Spiritualism without the name. There are no reputed mediums there, and no circles are held. Two papers are pub-lished there—both dailies—neither of which en-dorse Smiritualism. dorse Spiritualism.

#### KENTUCKY.

MUNFORDSVILLE.—Mrs. E. M. Bindwell re-ports that no Society exists in this place; the number of believers is small, though that of the investigators is on the increase. She rehave accomplished good results regarding the (private) conversion to a belief in Spiritualism of various prominent persons in Munfordsville; these persons, however, do not publicly make manifest their sentiments.

#### SOUTH CAROLINA.

CHARLESTON.-A. F. Melchers reports: "At the organization meeting of the FIRST SOCIETY OF SPIRITUALISTS OF CHARLESTON, S. C., held on the 2d of Sopt., 1881, the following officers were elected: Presiding Counsellor, F. Mel-chers; First Vice Counsellor, John Cunning-ham; Second Vice Counsellor, Dr. G. F. Hed-ham; A. W. Melcherser, Under Manager ham; Second Vice Counsellor, Dr. G. F. Hed-rich; Recorder, A. F. Melchers; Circle Manager, Thomas Grimke, jr." He continues his report on the census queries by number, as follows: 4, About two hundred; 5, Nearly all of them; 7, About thirty; 8, Table-tipping, writing and clairaudient; 9, Some circles held privately; 12, Three papers, one in favor, none opposed; 13, None 13. None.

#### TENNESSEE.

KNOXVILLE: - Charles Christian informs us that no Spiritualist society exists in this place. The believers in the facts and phi-losophy of Spiritualism are placed at twenty-five-one of which number is a churchi-mem-ber. Our correspondent is conversant with

iz, trovenest state, 1 bolieve, ...
of mediumship: Clairvo, ...
once, formation of beautiful spiro-...
ing of objects, touches, and materialization ...
hands. 9. I know of only two circles being held here, and they are private ones.
10. Of interesting spiritual manifestations I have to report the following, occurring a few years ago, through the mediumship of B. F. Sheftall, M. D. (our present coroner), a mediums there, viz.: Annum years ago, through the mediumship of B. F. Sheftall, M. D. (our present coroner), a medium ship that seems to have gone from him since:
ist, Untying of ropes in the light (subdued). I myself and others witnessed it. The medium was wrapped up in soveral ropes from shoulders to feet, and the ropes lay coiled by his side. 2d, moved about, while the medium was lying immovable in a trance on the floor, and after a few and a judge, and moved about, while the medium was lying immoved about, while the fore state and the secured immoved about methers. It can be about one bundred and ten Spiritual and the secured immoves the proved the state of the state o generally counting women and children. I can enumerate about one hundred and ten Spirit-ualists in this city. There are doubtless many more. We have as mediums, Mrs. M. C. Mars-ton, Mrs. A. P. M. Davis (recently from Bir-mingham, Ala.), Mrs. Barnett, Mr. E. G. Craw-ford, J. W. Goucher, J. L. Whitside: and there are others not here named."

#### Written for the Banner of Light. SPIRIT PRESENCE.

In waking dreams I sat alone. The evening star shone in the west, The moon anon broke through the clouds, And gemmed the river's restless breast.

- I thought of youth's long vanished years. Of childhood's home-who can forget That holy spot, though we are old, When life held nothing to regret?
- Along the old, famillar path I walked again; the same old trees Above me spread; my long lost flowers
- Tossed me their perfume on the breeze. I reached the door; it stood ajar;
- I pushed it wide: all was the same, The hall, the stairs and window, with The rose-bush twined around the frame.
- With eager steps I sought the room We children always loved the best-Our mother's room; she used to say We were her birds, and this our nest.
- I felt I was at home again; I stood and looked with anxious face. When, lot 1 saw-Oh! could it be?
- My mother in her favorite place ! She raised her eyes, they met my own;
- Quickly I sprang to reach her side. Ever as in the days of old, Her arms for me were open wide.
- I did not dream ! My head dropped low. Once more upon her falthful breast: And through my being thrilled the sense Of rapturous bliss, of perfect rest.
- She kissed my brow, put back my hair, And said: " I know it all, my child; With scarce a plank to stay your foot,
- Your way has been through breakers wild You have been scorned because you snapped The chain of creeds that chilled your youth; But falter not : God never wrecked
- A soul upon the rock of Truth. 'T is by an carnest life spent here,
- We build our home beyond life's sea. Be true! for know that right is right, And God is God eternally!"
- "Oh, no!" I cried, "take me with you; How can I bear earth's noises more, Since I have heard celestial strains, Your voice of love from that bright shore?"
- " Be patient, child," she said, " not now." And clasped my hands in both her own:
- You shall not feel yourself alone," One long, deep gaze into her eyes, Then gently as day fades in night.
- Or evening breeze along the grass, She slowly vanished from my sight.
- Whose whillom tenant now is free! I was not wild! and well I know

#### Glbson, Pa., 1882. D. L. B.

### Spiritual Matters in New York City.

The month of March was rendered a memorable one in the domain of spiritualistic affairs. in New York and Brooklyn. The recent socalled exposures of materialization mediums, the remarkable cures in the healing of the sick by Dr. Flower and Dr. Monek, and the presence of Mrs. Richmond, who lectured for the First Society of Spiritualists, exchanging with Mrs. Brigham, created an unusual stir in the spiritual atmosphere.

man like Dr. Flower calls crowds of the wealthy and influential to his saditarium on Fifth Avenue to be treated by the lately despised method of spiritual insight; and the wonders that are wrought under his treatment are being discussed among the conservative and unbelieving world's people; while Dr. Monck heals publicly on the rostrum the poorer and humbler classes of the community. He breathes on a man's cancer and it heals, from that hour ; he lays his her capable of the low, cheap trickery of simuhands on eczema, and it vanishes, notwith- lating spirit-materialization, whatever the apstanding the child has suffered from its birth pearances may have been; and the time has with the terrible affliction. These are well- come in the world when Spiritualists ought to attested facts, which can be proved by any one put in abevance their skepticism and prejudice having sufficient interest to do so, and notwith- and investigate these manifestations without standing this is true an effort is being made in passion and suspicion ; then the law may be Albany now to enact a still more stringent law against the "irregular practice" of the art of healing, which law if passed will relegate all such public benefactors as Flower and Monck, know absolutely nothing that occurs during a and this entire class, out of the field where God has evidently placed them by their endowment of this super-sensuous power unknown to the scientific schools. Fortunately, this effort is being met by a counter-current of influence which may be suc- | ship and encouraging "honest mediums," whencessful in not only preventing additional legislation so contrary to the thought of the day, but in repealing the present law as well.

On Wednesday evening, March 22d, Mrs. Richmond delivered a lecture at Music Hall, in Brooklyn, on the subject, "Materialization the Bone of Contention," by her band. In view of the late excitement and contention among the Spiritualists themselves in the City of Churches, this was an apropositime, place and subject. The battle has raged with great strength, and the smoke had not yet lifted from the battle-field sufficiently to count the wounded and disabled. It was time for a solvent to appear, time for some influence to throw oil upon the troubled waters. The hall, which seats 1200 people, was full, the audience composed of the intelligent, earnest and thoughtful residents of Brooklyn, and was a comment on the interest felt among all classes in this subject.

Judge Dailey, a recent convert to Spiritual-Ism, presided, and opened by an announcement of his undeviating faith in the phenomena of materialization in spite of the storm that was raging about them.

The lecture was a calm, dignified and most eloquent review of the movement of Spiritualism from its inception, a masterly statement of its claims to the confidence of the world, an unanswerable defense against the attacks of science upon it. When dealing with the phenomena of materialization, they gave some of the fundamental principles of these manifestations, declaring that form-materialization is a fact in the world, and excoriated with fervent indignation the investigator who insists on destroying the conditions precedent to success in the spiritual chemical laboratory of the medium for such manifestations by ruthlessly demanding his own supervision of methods he knows nothing of, and substituting his ignorant interference for that harmony which is the first requisite for success. They painted in breathing colors the spirit of suspicion, antagonism and intrigue which is carried into the circle-room and under the influence of which seizures of mediums at materialization séances are made, and domanded a cessation of embezzlements by bank officials, of dishonest dealing in the boards of trade in our cities, and other forms of legal and unlawful robbery of the people, before demanding that there shall be no fraud among mediums.

For myself I confess to a disappointment when the lecture was finished, not so much at what was said as at the -- it seems to me--many important things which were left unsaid. I was disappointed in that the difference between transfiguration and materialization was not described, a failure to understand which the writer feels sure is one of the main stumblingblocks to many earnest investigators in this phenomenon. Also that the law under which when a spirit-form is rudely caught the medium will always be found in the arms was not explained, nor the fact that when it is a transfiguration, instead of a materialization, a large part of the drapery in which the medium was clothed always disappears, and often the entire costume has vanished. And another item which is involved in this discussion, and an item which all seem to forget, is the fact that costumes, masks, etc., etc., are used, which must be either materialized or brought by the same power which brings flowers and ponderable bodies into scaled and barred rooms-for as yet at no expose has there ever been produced a tithe of the paraphernalia exhibited during a successful scance for form-materialization.

The writer has been patiently waiting for some authoritative atterance from spiritualistic rostrum or press upon this subject fraught with so much contention, because so little understood. It is not a matter to be settled by crimination and recrimination, by denouncing this medium or that one, nor by attributing exposes to evil spirits. No one who has ever really known the gentle, sensitive, truthful lady, Mrs. Hull, could ever be made to believe made sufficiently manifest to explain the apparent inconsistencies. Mediums for this class of manifestations are usually entranced, and séance; what a gross injustice to hold them responsible for the occurrences, whatever they may be; and in spite of self-constituted censors of mediumship, of associations and societies formed for the purpose of purifying mediumever exposes occur let it not be forgotten that the medium, whether having successfully passed these tests or not, will always be found in the arms when a spirit-form is rudely seized; and the time is not far distant when these facts, with many others, will have to be sifted from the mass of apparent deceptions, and a verdict rendered on them which will acquit mediums of fraudulent practices in physical manifestations. <sup>\*</sup> HELEN BARNARD DENSMORE. New York City.

their loved ones. See that your record is clear, full of pure thoughts, kind acts, charitable deeds, and you shall develop into all that is beautiful and grand and noble. Culture and water the seed, even if it is bedewed with tears, and grand results will follow." " [hez " then controlled, and gave poetical

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readings to several ladies. Prof. Deane said: "If you desire happy days, peaceful nights, and souls filled with pure and holy delights, embrace Spiritualism. In it are found all things that pertain to humanity and the wilders?" its welfare.'

Its welfare." The Professor proposed giving an entertain-ment in the hall similar to that given at Ever-ett Hall on the 25th of March. Mrs. Brett said: "Our present life is but a succession of gates; the first we do not enter yolur andy, and it may be that we may not pass through the last any more so. A more is a wavelob baccine which presents

A gate is a novable barrier which prevents or allows entrance and exit into or out of any thing, and is a symbol of many an old and creak-

thing, and is a symbol of many an old and creak-ing dogma and many an opening into light." Mr. Swift: "Spiritualism is in its infancy; you cannot judge of its future by its present state. Look out upon its growth and see where its additions come from-men from the judi-cial bench and from the courts of law come here to listen to and to speak for the truth. It is asked, 'What is your harvest?' Let the answer be, kind acts, loving thoughts, and pure and true words. Claim not to be a follower of Jesus while refusing to follow his example." DR. WM. H. COTTIN, Sec. 204 South 8th street, Brooklyn, E. D., N. Y.

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

No. 1: All Things Made New. Delivered Sunday morning, Sept. 18th, 1881. Single copies 5 cents.

No. 2: Why was our President Taken Away?

Delivered by Spirit E. H. Chaplin, Sept. 25th, 1851, Single coldes 5 vents.

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 18-1.

Single copies 5 cents. No.4: The Spiritual Temple: And How to Build It.

Delivered Sunday morning, Oct. 9th, 18st. Single-copies acents.

No. 5: Houses of God and Gates of Heaven.

Delivered Sunday morning, Oct. 16th, 1881. Single copies 5 cents.

No. 6: The Gods of the Past and the God of the Future.

Delivered Sunday morning, Oct. 23d, 1881. Single copies 5 cents.

No. 7: Spirit E. V. Wilson's Answer to Prof. Phelps.

Delivered by Spirit E. V., Wilson, Sunday afternoon, Nov. 6th, 1881. Single copies 5 cents.

No. S: In Memory of our Departed Friends.

Delivered Sunday morning, Nov. 6th, 18st. Single copies 5 cents.

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

No. 10: The Restoration of the Devil. Delivered Sunday atternoon, Nov. 20th, 1881. Single copies à cents.

No. 11: The Blessedness of Gratitude. Delivered Thanksgiving Day, Nov. 20th, 1881. Single copies à cents.

No. 12: The Tares and the Wheat. Delivered Sunday morning, Nov. 27th, 1881. Single copies 5 cents,

"I neter shall cease to guard and bless, The grave may keep the crumbling form, My mother came and talked with me

To the Editor of the Banner of Light :

It marks an epoch in this movement when a

on the different crossings the links were secured or fastened together by padlocks (seven in all); besides, the medium's hands were handenfied behind his back. Thus he was put into the cab-inet. After a few minutes he was suddenly freed of all chains, padlocks and handcuffs. We had taken a record of the medium's pulse and temperature before his entering the cabinet, and compared it with the ones immediately after the manifestation-observing a considera-ble fall in both, and thus proving the complete passivity of the medium." He concludes in the follows: "12.

Bis and the medium." He concludes his account as follows: "12. Morning News, editor takes an interest in Spir-itualism; eity editor a secret Spiritualist (his first wife was a medium); but the unpopularity of Spiritualism makes them exclude articles favorable to Spiritualism. Recorder, proprie-tor a very strictly orthodox Jew, and therefore inimical to Spiritualism. The editor employed by him is not permitted to write independently. Abendzeitung (German), belongs to the propri-etor of the Recorder. Being a contributor, I am now and then enabled to get into this pa-per German articles favorable to Spiritualism. [Here I have also to state that the 'Georgia IIis-torical Society' has a Circulating Library, into torical Society' has a Circulating Library, into torical Society' has a Circulating Library, into which I have been able to introduce so far three spiritualistic books, viz., 'Zöllner's Transcend-ental Physics,' Epes Sargent's 'Scientific Basis of Spiritualism,' and S. Watson's 'Religion of Spiritualism,' which I find are sought after. This encourages me to try more.] 13. Not to my knowledge."

#### MISSISSIPPI.

PASCAGOULA.-S. Moore, M. D., reports that "Spiritualists have friends here, and no open enemies that I know of. No public medium here, but some half a dozen who are partially developed as writing mediums in private occa sionally. As far as I am aware, I am the only per son here who is openly known to be a Spiritual-ist, believing in its facts and philosophy. The *Democratic Star.* published here, seems to be liberal on the subject (though a Baptist)."

#### LOUISIANA.

LOUISIANA. MORGAN CITY.—A correspondent reports as follows: "The appended is a list of all the Spir-itualists residing here or in the vicinity that I know of: Arthur Hoskins, inspirational me-dium; James Malchom, a healing medium; James Murray, a healing medium; Tom. Harri-son (writing medium). Mrs. Bateman, Mrs. K. G. Sutton, Widow Daily, M. McCann, Henry Train, George Barlow, Lewis Barlow, Mrs. Elmira Barlow, John Walkers. Dr. Ells and wife (who died lately) were instant in the faith. We have no Society here, and I do not believe any of the above reported are church-members. There is one other medium not publicly known. The most extraordinary facts in Spiritualism There is one other medium not publicly known. The most extraordinary facts in Spiritualism that have occurred relate to a capital lottery prize of \$5,000, won by a medium here, through spirit direction; and the announce-ment to her of the arrival of Admiral Farragut in New Orleans one month before it took place, by her guides, whereby a loss of \$1000 was avoid-ed. The Free Press and Morgan Review are printed here; the former has published, without endorsing them, several articles by Henry Train, under the nom de plume of 'Nubifugus,' on the Immortality of the Soul, and Spirit Inon the Immortality of the Soul, and Spirit Intercourse."

SHREVEPORT .-- D. Le Rosen writes: "I send the roll of the members of our association at

#### TEXAS.

TEXAS. SALADO.— Frank Howard writes: "Agree-able to notice in the *Banner of Light*, I send you the names of the officers of our Associa-tion and number of the Spiritualists here: 'THE SPIRITUAL ASSOCIATION OF SALADO, *Bell Co.*, *Tezas*," L. A. Griffith, President; H. C. Smith, Secretary. Number of Spiritualists, twenty-five. I know of many more Spiritualists, but they do not belong to our Society—in fact, do not be-long to any, and will not be counted in this arrangement."

CURRO.-A correspondent writes that a so-CUERO.—A correspondent writes that a so-clety is in operation in this place, bearing the name of "THE FIRST SPIRITUALIST SOCIETY OF CUERO, De Will Co., Texas." Mr. J. M. Baird, President; Mrs. M. Stubbeman, Vice-President; Mr, A. Fidelbach, Secretary." [To be continued.]

### Additional from States Already Reported. MASSACHUSETTS-LEVERETT.-W. H. Smith informs us that "the number of pronounced

Spiritualists in Leverett, a place of eight hun-dred inhabitants, is twenty-eight. Several of this number were excluded from the church for this heresy, so-called; one is still a member. There are many more who are really Spiritualintere are many more who are rearly Spiritual-ists, but cannot or will not or dare not ac-knowledge it. We have no mediums, no lec-tures. Probably in the town there are more than one hundred adults who are liberally disposed toward Spiritualism. With organization and a proper teacher every one of them, I believe, would accent Smithenism within the year." would accept Spiritualism within the year.'

would accept Spiritualism within the year." NEW YORG-AUDURN. - Melvie A. Clayton writes: "There are from seventy-five to one hundred decided Spiritualists in this city. No organization. Many circles are held; we have some ten or twelve more or less developed medi-ums for different phases of spirit-control. A good Spiritualist lecturer calls out a fair sized and intelligent audience. Briefly: The good work goes on; and it is only a question of time when all shall see the light and be free in-deed." VERMONT-AMSDEN. - Mrs. S. A. Jesmer writes that no Society is formed in this place, and that the number of Spiritualists there is small. Recent lectures in the vicinity have, however, accomplished much good for the

however, accomplished much good for the cause.

LITERATURE. A Magazine of Literary Culture. C. A. Wenborne, publisher, Buffalo. Whittler, Wordsworth, H. K. White and W. E. Glad-

stone are made subjects of biography and their writings of criticism in this April number. Lewis Garthe contributes an interesting paper upon "Grecian and Shaksperian Tragedy."

The telegraph work of England has now been very hargely confided to women, and it is calculated that there cannot be less than seven hundred employed at the Central Office.

Physicians of all schools use and recommend Hop Bitters; take their advice.

There is an association here formed for this purpose, and it is just now actively engaged in this good work:

Dr. J. R. Buchanan, Bronson Murray, Judge Nelson Cross, George Jones, (Spiritualists,) are among its hard-working members, while, to the honor of the medical profession, Dr. Gunn, the accomplished and large-hearted Dean of the United States Medical College, Dr. Forbes, and several other physiciaus, are lending their influence and giving substantial aid to the work. We in New York are not so fortunately situated as the Boston people. Albany is not a convenient or pleasant winter residence, and to be able to do efficient legislative work it seems to be necessary to be on the ground all the time. If the capitol was here, we could without expense or loss of time get the matter before the proper committee and attend to it, when it would be quite impossible to do the same work at a distance. However, the gentlemen above mentioned are devoting time and attention to the subject, with an evident front that means "business," and there will be some pretty strong talking done before the committee having the matter in charge.

Mrs. Richmond's lectures in this elty were unusually well attended; the evening service being crowded beyond the capacity of Republican Hall to seat comfortably.

Several delightful receptions were tendered to her, on which occasions this lady's guides through her lips gave those ever-to-be-remembered discourses of wisdom in the form of answers to questions from those present. On one of these occasions-a reception by Prof. J. R. Buchanan and his lovely bride, (formerly Mrs. Cornelia H. Decker, of our city, seeress in the New Dispensation)-were present a number of intellectual ladies and gentlemen, not Spiritualists, in addition to many veterans in the cause. The questions took a wide range, into the realms of the stars above us, probing into the centre of the earth beneath us, embracing the soul of things, the material, moral and spiritual departments of life; and these vast subjects were treated in so masterly a manner as to hold the company spell-bound, if not convinced of the divine nature of the intelligence controlling the organism of a delicate, sensitive woman. unlearned in the culture of the schools.

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

To the Editor of the Banner of Light: The remarks at the last session had special reference to the anniversary season of Modern Spiritualism. The Hon, Wm, Coit gave a brief sketch of the life and character of Swedenborg previous to his illumination, remarking that h previous to his infimination, renarking that he was a voluminous writer upon a great valiety of subjects, scientific and philosophical. For thirty years he enjoyed communion with the realm of spirits, and published many works up-on these subjects. The speaker alluded to the theory of evolution in the light of Spiritualism, and the difference between the targebres of and the difference between the teachings of Swedenborg and those of our faith in this re-

spect. Hon. A. H. Dailey said he had been much pleased with what he had heard of the lecture. The Anniversary which we commemorate is but a simple incident, but, simple as was the ad-vent of Spiritualism, it was the heralding of a new dawn, of an era of light and truth. He compared this dispensation with that era which was ushered in by the birth of Jesus; the world does not welcome the advent of spirits any more than the Jews welcomed the infant Jesus. There are men who do not want to be conthan the Jews welcomed the infant Jesus. There are men who do not want to be con-vinced. A great deal is said about the Book of Life; the life of the man is the book wherein all his deeds and thoughts are ineffaceably re-corded, and they will confront him when he takes off the mortal garment. The rule which is the best to live by is that of love to God and love to man; this, faithfully followed, will lead ins on in the way of progress, and the Thirty-Fifth Anniversary will find us on a higher plane than ever before. Mr. Miller made a few remarks upon the beneficent nature and results of spirit-control and of spirit-communion in all the departments of life.

of life. Mrs. Carrie Tryon, under control, said: "What shall the harvest be? Thirty-four years the seed has been planted. Have you cultured, cared for and watched its growth, or have you looked upon it as those of old who said, Can any good thing come out of Naza-reth? This truth came from a humble farm-house, a little child its instrument. Now the gates are thrown wide open, and the angels come thronging through the portals to bless Carrie Tryon, under control, said :

No.13: Natural and Revealed Religion. Delivered Sunday morning, Dec. 4th, 1851. Single copies 5 cents.

No. 14: The True Basis and Best Methods of Spiritual Organization. Delivered sunday morning, Dec. 11th, 1881. Single copies 5 cents.

No. 15: What Kind of Religious Organization will best Supply the Needs of the Hour? Delivered Sunday morning, Dec. 18th, 1881. Single copies a cents.

No. 16: The Origin, History and Meaning of the Christmas Festival. Delivered Sunday morning, Dec. 25th, 1881. Single copies 5 cents."

No. 17: The New Year, its Hopes, Promises, and Duties. Delivered Sunday morning, Jan. 1st, 1882. Single copies 5 cents.

No. 18: Death in the Light of the Spiritual Philosophy. (In Memoriam Mrs. Frances Jackson Eddy.) Delivered Sunday mothing, Jan. 8th, 1882. Single copies 5 cents.

No. 19: The Coming Physicians and Healing Institutes.

Delivered Sunday morning, Jan. 15th, 1882. Single copies 5 cents.

No. 20: The Coming Race. Delivered Sunday morning, Feb. 11th, 1982. Single copies 5 cents.

No.21: The Religion of the Coming Race.

Delivered Sunday morning, Feb. 19th, 1882. Single copies 5 cents.

No. 22: New Bottles for New Wine; or, The True Work of the Religious Reformer.

Delivered Sunday morning, Feb. 26th, 1882.

Single copies 5 cents.

No. 23: The Coming Government.

Delivered Sunday morning, Feb. 5th, 1882. Single copies 5 cents.

The demand for Mr. Colville's Lectures, on the part of the public at large, has been so great that the publishers have decided to issue in pamphiet form certain of the series to be delivered by him in Berkeley Hall, Boston, during the sea-son of 1881-2. These discourses will be brought out at a price which will harely cover the cost of publication—thus enabling all in sympathy with the advanced and progressive thought there-in embedded, to irreulate them broadcast over the land with-ont great pictures, scents; 6 copies for 25 cents; 13 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage free.

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[senial, Network of spiritualist Meetings, in order to insure prompt in SECIa, must reach this office on Monday, as the BANNER or Libert goes to press every Tuesday.



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THE WORK OF SPERIELALISM Is as broad as the universe, It extends from the highest spheres of angelie life to the lowest conditions of human denotance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, -John Dierpont,

#### Educating the Indians.

The new plan in relation to dealing with the Indians is to give them an education in place of robbing and hunting them. Senator Hoar, of Massachusetts, is the acknowledged leader in this most sensible and humane movement. It seems as if, after all these years of fraud, cruelty and needless expenditure, light had dawned at last. Better late for us as a nation than never, even though there are fewer red men left for us to deal justly with. Yet, it is not to be overlooked that this very fact of diminished numbers is used as an objection to the proposal to educate. Besides being absurd, such an objection in the case of the Indians is ungrateful and base. There is not so much as a semblance of humanity in humor so grim. Were there but five score of Indians left, it would not change by a tittle our own relations to duty and right.

But the excuse is not a good one. It is carefully estimated that there are as many Indians on the American Continent now as when the white man first set foot upon it. The statement is made that the race is at present on the increase instead of being in a state of decay. If so, it is all the more our duty to lose no time in applying the remedy for wrong which is supplied by education. In the Indian Territory, New York and Michigan there are said to be some seventy-five thousand self-supporting Indians. In addition to these there are some one hundred and seventy-two thousand belonging to different tribes. It would be preposterous to assume that we are not able to concert measures for the steady civilization of this comparatively small number of human beings. If we would know better whether they are capable of being educated and willing to be educated, also, we need look no further for conclusive evidence than to the Thanksgiving proclamation of the present chief of the Cherokee Nation, which was read by Senator Hoar for a similar purpose to the Senate. It recites specifically the varied occupations of the people of his nation, and gives public thanks to God that such a state of things exists. The existing Indian schools, at Carlisle in Pennsylvania, and Hampton in Virginia, furnish fresh proof of the capacity of the Indian for education, and of a practical character. The results of these civilizing experiments are thus far encouraging in a high degree. The Carlisle school has been going for but little more than two years, and the progress made by the Indian boys and girls in learning the arts of modern civilization is a subject on which all humane and intelligent observers have to dwell. Any observer may see for himself that this is a better use to put the race of Indians to than to corral them for the sake of hunting them down. They acquire the use of English with a readiness that is surprising. The articles which are the product of their handiwork they have sent off to the Indian agencies, through the government channels, of course, with a satisfaction that cannot fail to act as a stimulus on their future lives. For two years the cost of maintaining the Uarlisle Indian school has been less than \$150,000 all told-a sum far better spent thus than upon sutlers and post traders. Having shown what it costs the country to educate the Indian. Senator Hoar next showed what it costs to fight him. The balance weighs fatally on the wrong side. It appears that since our Government began its existence, we have expended on account of the Indians not less than \$163,693,603,90. If to this be added, as it justly and properly may be, the cost of Indian wars, the loss of property incurred, the amount of pensions granted, and other associated items. the sum total of our Indian expenditures would reach a round thousand million dollars. Had the tribes we have so persistently hunted, after first robbing and wronging them, been educated, as now proposed, to the acquirement of mechanic arts, by which they would have been employed and become self-supporting, all this vast outlay, which can now be recognized as a wanton waste of the national resources, would have been avoided. According to the Commissioner of Pensions, it would require \$32,000,000 to pension all the soldiers engaged in Indian wars. In the past ten years it has cost us \$223,891,-264.50 to carry on our wars with the Indians, in addition to the annual allowances granted but so grudgingly paid them. The whole of that decade has been a red pathway of war for us in our Indian relations. In the past five years, for about one-third of the entire number of In-

education, if we had pretended to keep our pledges to them, would be \$2,649,250. Instead of that, we have really paid but \$219,900, -It seems to have been our preference to pay the vast remainder to eamp traders, frontier jobbers, corrupt agents, and swindling rings. That is the commentary which history will inevitably make on our Indian-policy for the past ten years. We did not keep our word in the matter of teaching the tribes so as to bring them within the limits of civilized life. It would therefore be very strange if we had kept our word in respect to anything else. We have preferred to regard them as outlaws to be robbed and wild animals to be hunted at an immense profit.

Now we stand as a people on the threshold of a new policy. It is proposed with a distinctness that arrests the attention of the nation. There can at last be no more subterfuges or lying. The frontier sneer about sentiment has lost its force. Mr. Hoar simply proposed an amendment to the Indian appropriation bill, giving \$250,000 annually to the work of educating the Indians. It is an open notice of a change of the national policy toward this wronged race-a change from force to justice and generosity, from fraud and treachery to wisdom and kindness. It is another token of our spreading civilization. The amendment has been adopted by the Senate, and should not lag in its passage through the House. If, as its author remarked, the Indian be treated as a savage, he will be sure to remain a sayage. It is time that these costly and needless Indian wars were brought to an end forever. They disgrace our pretended civilization. The leaven of education will not be slow to work in one tribe after another, until the whole body is in the healthy ferment of knowledge and development.

#### Impostors on the Wing.

We have repeatedly warned our readers against a class of "confidence operators" who | and is held firmly in the hands of one or more skeptics, are now going about the country claiming to be with equal facility "mediums" or "exposers" -- alternating these respective claims, as the sentiment of the different localities where they do their work may dictate as to the promise of pecuniary returns. It is singular, indeed, that in the face of our repeated statements, these parties continue to impose upon the people with success. Hardly a week passes but some correspondent, who states that he or she is " a reader of the Banner of Light," complains that suchand-such a person has visited the town where the writer resides, and has deceived the people (including often our informant also). Why is

this? As an instance in point: A certain mountebank claiming the name of "J. Randall Brown, the Mind Reader," is going up and down in the West at present, flooding the country with his

bills, upon which he has had inserted the imprint, " Banner of Light Publishing Company," evidently with the design to mislead the public into thinking we printed them; but as the imprint of the Banner publishers is "Colby & Rich"-no "Publishing Company" about itit would seem that this fact was proof positive of intended fraud on his part. He further claims to be traveling under the auspices of a mythical "United Society of Spiritualists' which he locates in Boston.

Now, notwithstanding our vigorous denials in former issues of this paper that the Banner of Light publishers are or ever have been in any way connected with the business or other operations of this brazen tramp; and despite our repeated assertions that to our knowledge (at least)-and we ought to be in position to knowno such organization as the "United Society of Spiritualists" now exists or ever did exist in Boston, information continues to reach us that | Henry Slade, and had expressed himself as he is still retailing the falsehood wherever he highly pleased and impressed by the result. goes, and has even in one instance stated that | On general principles it is always safe to rely that his shameless statements have no foundation in fact. We cannot afford to devote our valuable space to advertising this fellow and his performances further. Those who read the Banner will be posted by this article, and those who do not, must not blame us if they stumble into the pitfall he so willfully sets for them. We are also informed (as we stated last week) that a party is perambulating the western part of the country endeavoring to make capital on the name and reputation of the celebrated medium, Mr. Charles II. Foster. When it is borne in mind that this unfortunate gentleman is now an inmate of the Danvers Hospital for the insane, and appeals are being made for assistance toward his support in that institution, it is particularly cruel and reprehensible on the part of any one to endeavor to mislead the public with the belief that he is in a distant part of the country giving séances. An individual is also going about the land as Dr. Charles Slade, deluding the unwary with a similarity of names, and endeavoring to pass as close to being thought the Dr. Slade of European and American distinction as the information of the people where he goes will allow him to do. Look out for him, friends. It is astonishing to us that, after all that has been said in this connection, the work of deceiving the public, on the part of these soulless adventurers, still goes on; but it seems to be the rule in too many places, that, as a correspondent writes us from Rome, N. Y., when complaining of a successful raid made by one of them upon that town, and the utter neglect | cal freedom in Massachusetts on the alert. of truthful media there : "When we have a call from Foster or Warren or Fay the Opera House can be well filled." We trust our readers everywhere will assist us in circulating the statements we here make, that the spiritualistic and the general public as well may be at least measuraby protected from the incursions of these human ghouls !

Judge Dailey and "The Eagle." As was to be expected, the espousal of Spiritualism by so able and public an individual as Judge Abram H. Dailey, of Brooklyn, N. Y., called forth bitter denunciations from a certain class who worship popular public opinion, and seek to cater to its demands. Judge Dailey is well known as one of the leading lawyers in Brooklyn, and as such is presumably well qualified to detect deception where it exists, and at the same time to perceive truth. Not many months ago his attention was directed to the subject of Spiritualism by one who has since. passed over the border. Up to that time he was wholly indifferent to it ; but facts proved more potent than arguments, and these confronting him at the seance soon vanquished all his doubts, and made him a believer.

At this the Brooklyn Eagle took him to task in a very dictatorial manner, condemning more especially, because the most palpable proof, form-materialization, declaring that "all the testimony is against a belief in it"; an assertion so far removed from what tens of thousands know to be the truth, that it weakened, in fact rendered nugatory, all it further said upon the subject.

Judge Dailey felt called upon to reply to the attack of the Eagle, and did so in a letter which will probably have far greater influence in favor of Spiritualism than the article it reviews could possibly have had against it. After stating the causes that led him to investigate the phenomena, and that, becoming convinced of their truth, lawyer as he was, he was gratified in soon discovering that they were "based upon perfectly legal principles, in fact, founded upon natural law," he asserts and defends the truth of materialization in the following terse and cogent line of reasoning :

"If fifteen or twenty persons witness such a phenomenon in the light, when the medium is in full view, shall they believe their senses or deny the fact? If the phenomena shall be so remarkable that ten or fifteen separate and distinct forms shall appear, of different sizes and complexions, and be recognized by those present, shall they yield to their senses or persist in saying that the senses of ten or fifteen intelligent men are perverted, and not to be credited? It is upon such or similar evidence that I have based my belief in the possibility of so-called materialization, and I shall consider myself unfit for my profession, for the bench or any other place except a lunatic asylum, when I fail to observe and act upon my own senses, and that corroborative evidence which comes from others who observe the same as I do."

He remarks that it is an easy thing to cry "fraud" but a difficult thing to prove it. That the question of the genuineness of the phenomena of Spiritualism can only be fairly discussed by those who have studied them from personal observation, and that in cases where prominent journals have sent out their ablest men to examine and explode Spiritualism, they have invariably returned either as converts or with the conviction that they were not equal to the task. Referring to expressions bruited around juncture in spiritual affairs, and we were enthat his adherence to Spiritualism will effect his professional destruction, he says he does not consider such a result possible, but that if freedom of opinion or speech is to cost him such a price, he is willing to pay it now. The letter will lead many to look into the subject, showing, as it does, how firmly one stands whose position, fortified by truth, is impregnable to all attacks that may be brought to bear against it.

#### Correction.

Some weeks since we copied from the columns of a Western weekly-a secular journal-an account from a correspondent setting forth that Col. R. G. Ingersoll had had a sitting with Dr.

the chief editor of the Banner (mentioning him on all accounts in favor of Spiritualism which by name) was President of the aforesaid "Uni- find their way into the secular papers, as such ted Society." Once for all we desire to repeat | journals are not specially given to devoting their space to an advocacy of the cause-and a correct statement of its facts to their readers is, as all who think must acknowledge, a most useful and conclusive method for its propagation. We are assured, however, by some halfdozen correspondents, residing in different parts of the country, that, in this instance. at least, we have been led into error-that Col. Ingersoll repudiates the account, and pronounces it untrue. If any apology is needed for having stated in print-even through erroneous informationthat any particular person is in danger of gaining a knowledge of immortal life through a spiritual medium, we hasten to tender the aggrieved party the amende honorable.

#### A Highly Satisfactory Seance.

On Monday evening, April 10th, we attended, n company with a select number of invited guests, a séance at the residence of Mrs. Annie Lord Chamberlain, No. 45 Indiana Place, Boston, which proved to be of a most impressive and conclusive character.

The older Spiritualists all over the country are familiar with the phenomena occurring at the sittings of Mrs. Chamberlain, which are held in the dark, and resemble somewhat in nature the séances of Mrs. Maud E. Lord; and the younger portion of the household of faith. and the great army of investigators, cannot do themselves a better service than to become acquainted with the intelligently exercised power which the invisibles put forth in her presence.

By way of introduction it is proper to state that a correct and very interesting account of séance held under test conditions with Mrs. Chamberlain at the Banner of Light office-years ago, will be found on our second page, in the course of Hon. Thomas R. Hazard's article, entitled, "The 'Exposure' of Mediums."

On the evening of the 10th the phenomena encountered were quite similar in nature to those described by us in a recent issue of the Banner; and, as on that occasion, the positions of the medium and the sitters were arranged in such a manner as to rule out of all honest consideration the various hair-splitting theories of "confederacy" and "imposture" which are handed about so freely on every side regarding Spiritualist mediums at the present day-and by Spiritualists themselves more than all others. Musical instruments of various orders and kinds were moved and played upon-frequently two or three at a time; Belle Wideawake" made known her presence in lively phrase, and emphasized it by intonating words distinctly upon an harmonicon (a really wonderful performance); and the manifestations universally were unique and convincing.

During the evening a writing pad which had been placed on the table was correctly and deftly used in the dark-the pencil being plainly heard as it outlined the letters, as was also the tearing off of the sheets as they were finished. Among the messages so written was one of a personal nature to the company from the medium's band, and one to our address, signed by the well-known name: "William White." We have shown the signature to several parties who were familiar with his handwriting when he was in earth-life, and they unite with us in declaring it to be a fac simile of his chirography. The message set forth that Mr. White had always enjoyed these circles (which was a fact, as he used frequently to attend Mrs. Chamberlain's séances when she was in Boston), and that Mrs. Conant and our former partner, William Berry (who fell at Antietam, during the late civil war), were present, together with many others of the old workers for Spiritualism. Encouraging words were given to us at this trying couraged and directed to go on with our work. regardless of what might be attempted in any direction by those who for reasons best known to themselves were striving to compass our detriment.

A message was also written for Prof. J. W. Cadwell, who was not present; on being shown the communication after the circle, he recognized the spirit who wrote it, and acknowledged the vertinency to his case of what was transcribed.

All present expressed themselves as fully satisfied with what had taken place during the séance.

Mrs. Chamberlain is ready at any time to make engagements for séances, either at her home or at the residences of parties so desiring; she is an old and faithful instrument, deserves well of the spiritualistic public, and should be

#### BRIEF PARAGRAPHS.

The ancient temples of Egypt are believed to contain the oldest timber in the world, in the shape of dowel pins, which are incorporated with stone work known to be not less than four thousand years old. These dowel pins, according to the appearance they present, are thought to have been made from the tama risk or shittim wood, in ancient times a sacred tree in Egypt.

lines.

An electric signal apparatus on a French railway causes the blowing of a steam whistle upon a locom tive approaching a danger signal. The engineer is thus warned. The apparatus is very valuable in fogs and snow-storms, when ordinary signals often escape notice.

A Summer Item : "Roman punch" is so called be-cause it is made of frozen lemonade and Medford rum, ibings entirely unknown to the Romans.—New Orleans Picayune.

In trying to settle the question of morning prayers at Harvard College, the Faculty wrote to the families of 828 students to ascertain how many of them were accustomed to family prayers at home. Out of 741 families who replied, 211 had family prayers, and 530 had none.

During a dearth of news in a country newspaper office, the office cat was jammed in the job press, and the editor immediately set up the following headlines: "Dreadful accident." "Nine lives lost!"—Ex.

TO RENDER PENCIL MARKS PERMANENT .- Take well-skimmed milk and dilute with an equal bulk of water. Wash the drawing with this liquid-using a soft camel hair brush in such a manner as to avoid rubbing-and place upon a board till the paper has become thoroughly dry.

It recks not what the place may be That we are called to fill; How much there is of seeming good, How much of seeming fill; 'T is ours to bend the energies And consecrate the will.

Self-preservation is the first law of nature; self-saclifice the highest rule of grace.

Hiccough affects some persons very persistently; and where a simpler remedy does not check it, a half teaspoonful of niter in a half tumbler of water is recommended as an instantaneous remedy.

A man seeing a boaconstrictor at a zoölogical garden, asked what the beast had tled himself up in a hard knot like that for? "Oh," said a man who knew all about natural history, " that's to remind himself of something when he wakes up."

He alone believes truth who feels it .- F. W. Robert-

Teacher-" How does the earth absorb water?" Pupil-" Like a dog," Teacher-" How do you make that out?" Pupil-" Don't we read of the lap of the earth?" Teacher-"Go up another grade.

Prof. Huxley says that those who have taken active parts in science should be killed at sixty, as not being flexible enough to yield to the advance of new ideas. He is himself nearly fifty-seven.

"Why does lightning so rarely strike twice in the same place?" Prof. Wortman asked the new boy in the class in natural philosophy. "Huh!" said the new boy, "it never needs to." And it is a little singular that nobody had thought of this reason before.

A" Regular" Paradise .- Nashville has four doctor schools, four theological academies, two places to learn the apothecarles' business, and two seminaries where tooth-pulling can be acquired. Ugh !

#### GRAMMATICAL.

GRAMMATICAL. Remember, though box in the plural makes boxes, The plural of ox should be oxen, not oxes; And remember, though fleece in the plural is fleeces, The plural of goose is not gooses nor geeses; And remember, though house in the plural is houses, The plural of mouse should be mice, and not mouses; Mouse, il is frue, in the plural is mice, But the plural of house should be houses, not hice; And foot, it is true; in the plural is feet, But the plural of root should be roots, and not reet.

The Court (austerely)-" Prisoner, how did you have ~ the audacity to break into this man's house at midnight, and rob him?" Prisoner (pitcoust)-"But, your Honor, last time I was before you you wanted to

ET Mr. J. H. Mott, the well-known materializing medium, of Memphis, Mo., informs us that C. W. Stewart has just closed a course of five lectures in that place, which "for depth of thought and logical reasoning have never been equalled by any speaker " visiting that locality. From Memphis Mr. Stewart went to Kirksville, Mo., in which place he recently lectured with great success, to take part in a debate. Mr. Mott adds, "The cause of the angels is progressing grandly in Northeast Missouri."

"THE CHRIST OF SPIRITUALISM."-The eloquent inspired teacher, Mrs. F. O. Hyzer, will lecture under direct spirit-inspiration upon this topic in the large ball of Brooklyn (N. Y.) Institute, Wednesday evening, April 19th, at 8 P. M. Seats free. Hon. A. H. Dailey will preside.

BT A, S. Cobb, Esq., of Dunkirk, N. Y., was in this city recently, and attended one of the Banner of Light Public Free Circles, and expressed himself as highly gratified. He takes dians, all that would have been paid out for | great interest in the Spiritual Philosophy.

#### The Pharmacy Bill.

Reliable information is extant that one of the numerous bills for the "regulation" of the practice of pharmacy, etc., which were she'ved by the Massachusetts Legislative Committee. has been remodelled, and will shortly be placed before the General Court. The proposed statute, we are told, is "the cap sheaf" of all that has been claimed in this direction by the zealots who are ready to take any steps to prevent independent and clairvoyant practice in the old Bay State-containing within it provisions capable of being so expounded as to act with the most repressive effect upon all persons not 'Regulars" who "dispense medicines" within the limits of the Commonwealth. This announcement should place the friends of medi-

#### Dedication.

It gives us great pleasure to state that the dedication of the Boston Spiritual Bethesda, which was announced from the rostrum by Mr. Colville, last Sunday morning, took place at the headquarters, No. 36 Hanson street, on Monday evening last, and was a glorious success in every particular. The rooms were crowded, many persons being unable to find even standing-room, and were obliged to leave. As our columns the present week are so over-crowded, we shall be obliged to defer the report of the highly interesting proceedings, furnished by Mr. C. Stearns, until our next issue.

8-2 Prof. Cadwell still continues to attract large and appreciative audiences to his mesmeric entertainments in Horticultural Hall, late for publication this week, will appear in this city. Those who attend are thoroughly convinced of the wonderful power of this wellknown mesmerist. Prof. C. is one of our most earnest advocates of the Spiritual Philosophy. A Dr. Townsend, who lately ran in opposition to the Professor, in Windsor Theatre, and headed his advertisements, "Spiritualism Outdone," closed, we understand, on Monday night last for want of patronage. Spiritualism is not 'outdone" (?) yet.

KT A. Rothermel will be at 184 Nassau street, corner Duffield street. Brooklyn. N. Y.. after April 14th, where he will hold séances.

fully sustained in her mediumistic service Boston.

E A communication from Judge Cross, directed to the editor of the San Francisco Morning Call, and declined by that journal, will appear in our columns next week. The article was in reply to a report of Rev. E. R. Dille's discourse in that city, versus Spiritualism; and shows- (as does another from one of its corps of writers which we have also on file for publication)-that the Secular Press Bureau is on the alert, and deserves the support and countenance of the friends of Spiritualism everywhere.

BT The materialization manifestations at Mrs. Pickering's and the Blisses', we learn by competent witnesses, are very satisfactory, Prof. Cadwell, the well-known mesmerist, (who is at present exhibiting his powers in Horticultural Hall in this city) has an article in regard to the phenomena at Mrs. Pickering's, which may be found on the eighth page of this issue, and we shall publish next week his experiences with the Bliss mediums.

87 By reference to card in another column it will be seen that lady mediums have also been included among those to whom the liberal offers of A. Demarest concerning the sale of copies of the "Spirit-Daughter" are made. The picture is a fine work of art, and the engraved certificate accompanying each copy may become of historical interest in future times.

107 The Spiritualists of Cincinnati, O., ap propriately celebrated the anniversary of Modern Spiritualism by services in Melodeon Hall on Sunday, April 2d. C. B. Lynn delivered the address. At the conclusion of the formal exercises a society was organized with Mr. R. W. Sour as President; Charles Kinsey, Secretary;

🖅 Dr. T. J. Lewis, for a long time a resident of Brooklyn, afterward Chicago, recently passed to spirit-life from Denver, Col. He was an active Spiritualist, and at one time a frequent correspondent to the columns' of the Banner of Light. He leaves a wife and two children to mourn the loss of his physical presence.

Remarks made by Dr. Dutton and A. E. Giles before the Legislative Committee in advocacy of a repeal of the laws making vaccination compulsory, will be found on page eighth of this issue; those made by Dr. Noyes, received too our next.

So Mr. R. J. Shear, the materializing medium. will remain in this city a short time on his way West. His residence while here will be at 45 Indiana place, where he may be addressed by those desiring his services.

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

EF Mr. W. Eglinton is on his way from Calcutta, and is expected shortly in London.

know how I could have the audacity to rob a man on the highway at high noon. When do you want me to get in my work ?"

One of the Zuni chiefs could not find words to express his admiration of the East, and put it in these words : "I am angry with my heart that it is so awkward that it cannot say what it thinks."

"Am dose bells ringin' for fire?" asked old Uncle Cassar, of Young Tiberius. "No. uncle," answered young Tibe; "dey 's got plenty ob fire already, an' now de bells am ringin' for water."

> ORTHOGRAPHICAL. There was a young woman of Worcester So scared by the crow of a rorcester, That her mother cried, Hannah– I'm surprised at your mannah ! Why do n t you behave as you ucester? —[Cambridge Tribune.

The claim of the widow of the late Col. Alfred B. Meacham, of Washington, for \$5,000 was recently referred by the House Claims Committee, through Mr. Hill, to the Pensions Committee, with a recommendation that she be granted a suitable pension during her natural life. We are glad to note that there is a feeling prevalent that Mrs. Meacham should be liberally provided for by the Government.

THE POETICAL AND THE PRACTICAL. --Sentimental diner\_"Eat a lark ! Partake of one of the cholring songsters at heaven's gate! I would as soon eat a hyma!" Practical friend-"Ya-as, never touch small birds-they all feed on worms."-Funny Folks.

Ruskin sums up the fiction question (which he has been discussing in the Nineteenth Century) with the dictum, " No good is ever done to society by the pictorial representation of its diseases."

Mix common-sense with what you do, And love that's Simon pure; This proposition keep in view— Cause and effect are sure. When thus you work at just reform You 'll nothing find that's truer Than that the little " ounce " will save That awful " pound " of cure.

Those who like to depreciate woman's mental capacity should be informed of the feat of a Boston lady who reported the speech of the Hon. Carl Schurz. He spoke in German, and during his speech she followed him closely, translating it into English and writing it in shorthand. It is considered a remarkable performance.

No special punishment has yet been designed for that class of criminals who steal a march, strike a light, heave a sigh, drown a care, cudgel their brains, pick their steps, throw out feelers, or use a club for political purposes.

He who does not truly speak the truth is a betrayer of truth.

By Bushby, Artist, formerly Bushby & Hart, of Lynn, has no connection with the photo-graph business at 13 Temple Place, Boston, but may be found at 36 Essex street, Room 3. He will devote all his time to crayon portraits and photographic enlargements from all kinds of small plctures; and finish in crayon, water colors and India ink.

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

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

Men and Ladies Wanted. See Curran's Adv.

and S. Gano, Treasurer.

#### Movements of Lecturers and Mediums.

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

Mr. J. Frank Baxter will lecture in Composite Rooms, Brooklyn, N. Y., Monday evening, April 17th. Hon. Warren Chase lectures in Alliance, O., April 16th; in Cleveland, April 23d and 30th; in Clyde, O., May 7th. He may be addressed accordingly, or at Alliance till April 21st, and at Clyde from May 1st till May 15th.

Mrs. S. Dick lectured in Manchester, N. H., April 2d, to good audiences - this being her third Sunday there, with constantly increasing audiences. Her platform tests are, we are assured, very satisfactory, She will lecture week evenings and answer calls to at tend funerals. Address care Banner of Light.

Glles B. Stebbins spoke in Stuart's Hall, Battle Creek, Mich., Sunday, April 9th, and also to a large audience in the Presbyterian Church, in the afternoon on temperance.

Dr. G. H. Geer will speak during April as follows: Sunday, 16th, Newburyport; 20th, in Greenfield, Mass.; Sundays 23d and 30th, in Stafford, Conn.; Sunday, May 7th, will speak for the Free Lecture Association of East Dennis, Mass.

Mrs. Abby N. Burnham will occupy the rostrum of the Brooklyn Fraternity during June, and give tests from the platform.

Mrs. S. W. Van Horn, of New York, will lecture for the Brooklyn Fraternity Friday evening, April 14th, subject, "The Gods of Yesterday, To-day and Tomorrow."

J. Frank Baxter lectures in Brooklyn, N. Y., Institute, Sunday, April 16th, at 3 and 7:45 P. M., and will give tests.

Austen E. Simmons has been lecturing in Keene, N. H., with great success. Correspondents speak very highly of his efforts wherever he holds forth.

A Portland, Me., correspondent writes: "Mrs. Clara A. Field, of Boston, has spoken to good audiences here for the past two Sundays. Mrs. Field is a good inspirational speaker and psychometrist; she also gave quite a number of names and descriptions from the platform which were recognized. For the next three Sundays Mrs. H. B. Morse will occupy our platform. Her many friends here will be very glad to welcome her back to Portland."

Mrs. Emma F. Jay Bullene will probably speak in Cleveland, O., the first Sunday in May-7th.

Fred A. Heath, the blind medium and lecturer, spoke to large audiences in Taunton, Mass., April 2d and 9th. He will speak in Music Hall, New Bedford, April 16th. Engagements for May can be made by addressing him, 27 Lawrence street, Charlestown District, Boston, Mass.

Jennie B. Hagan spoke in East Braintree, Mass., Sundays April 2d and 0th, to full houses. Will speak at the same place Sunday, April 16th. Will give an enter-tainment at Providence, R. 1., Friday eve, April 14th, assisted by the popular singer and whistler, Fred E. Hansell, of South Easton. Will make engagements for week evenings in vicinity of Boston. Address during April, Quincy Point, care of J. E. Haywood. Permanent address, South Royalton, Vt.

E. W. Wallis, of England, will speak in Steck Hall, 11 East 14th street, New York, Sunday eve, April 16th, at 7:45-his last public lecture in this country.

Mrs. Abble N. Burnham spoke in Chelsea, March 10th and 23d ; Hyde Park, 13th ; Providence, R. I., 14th, 20th and 31st; Boston, 19th and 24th; April 2d she also delivered the anniversary discourse in Providence, her address being well spoken of by the Journal of that city.

Hon. Warren Chase will speak in Cleveland, O., Sundays, April 23d and 30th, in Weisgerber's Hall.

J. W. Kenyon's engagements are: Sparta, Mleh. May 7th, June 4th, July 2d and 30th; Saranac, April 16th, and Grove Meeting June 10th and 11th; Otisco, Grove Meeting, June 17th and 18th ; Trent, Quarterly Meeting, July 22d and 23d. He speaks in Kalamazoo each month. The first of August he attends the campmeetings in the Eastern States. His address is 11 Ionia street, Grand Rapids, Mich.

The post office address of Mrs. H. B. Morse will be at No. 09 Atlantic street, Portland, Me., until the first of May.

The well and favorably known healer, Dumont C. Dake, M. D., of New York City, has removed his offices to No. 8 West Thirteenth street. The doctor is meeting with his usual good success.

Spiritualist Meetings in Boston.

New Ern Hall.- ThoShawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10% A. M. J. B. Hatch, Conductor. THE ShiawMUT SEWING CHICLE, conducted by the la-

Corresponding Secretary was called upon to conduct the services, and—after the singing and reading—the Grand March of one hundred and ten children and leaders was seen in line, and formed an impressive sight. The wish of many years is now gratified in seeing the children's itags the same as those of the leaders, a much prettier arrangement than formerly. Freddie Stevens 'received a prize for speaking more times from the platform than any one else. Recitations were presented by Alice Sonther, times from the platform than any one else. Recitations were presented by Alice Souther, Stella Dix, Carrie Huff, Flora Frazier; somes by Louis Buettner, Eva Blanche Morrison, Nellie Thomas: plano solo by Moses Myers; readings by Fred Cooley. Through the kindness of Ladies' Aid Society Mr. A. H. Smith (a gentle-man with only one arm) playing on several in-struments at the same time, was induced to be present with us, and was well received by chil-dren and visitors. Dr. Richardson was seen in the audience, and being called upon spoke, and gave us, as usual, good words of encouragement.

The audience, and being called upon spoke, and gave us, as usual, good words of encouragement. He congratulated the Lyceum upon its new dress, and wished it good speed in the years to come. After Wing Movements by Ben. Weaver, and the Target March, the Lyceum adjourned to April 16th. ALONZO DANFORTH, Cor Sec Cor. Sec.

34 ESSEX STREET .- On Sunday last the Free Platform Spiritualists of Boston removed to this beautiful hall (up one flight only). It was

well filled, and all seemed pleased in having secured such beautiful and comfortable quarwell filled, and all seemed pleased in having secured such beautiful and comfortable quar-ters. The afternoon exercises consisted of appropriate remarks by Mrs. Maggie Folson, Miss D. B. Simpson, Mrs. Abby N. Burnham, Father Locke and others; an improvised poem by Dr. Richardson; tests by Miss (C. M. Knox and Mr. McKenna, and excellent psychometric readings by Mrs. T. L. Henley. Mr. Cushman and Mr. C. D. Longley being present, favored the audience with several of their best and most appropriate songs. In the evening Mrs. Abby N. Burnham de-livered a lecture upon "The Uses of Spiritual-ism." She spoke in her usual happy, carnest and eloquent style, eliciting frequent applause. At the close of her short, appropriate address; remarks were made by Mr. Street, Dr. Smith, Miss Simpson, Mr. Brown and others; and Mr. Street gave a few excellent tests, which were recognized by those in the audience for whom they were intended. "The meetings will be continued every Sun-day at 2:30 and 7:30 p. M., also every Thursday afternoon at 3 o'clock. P. R.

CHARLESTOWN-" MYSTIC HALL."-Sunday, April 9th, a very interesting meeting was held in the afternoon at the usual hour ; a large and intelligent audience was present. Mr. David Brown occupied the platform, speaking and giving tests in a manner interesting and satis-factory to all. Several appropriate selections were sung by the choir, adding much to the in-terest of the meeting. Mr. Brown will occupy the platform in this hall next Sunday, April 16th of 2 B. M. 16th. at 3 p. M. C. B. M.

LADIES' AID ASSOCIATION, CHELSEA. - J. Wm. Fletcher, test-medium, will occupy the platform for this society, meeting in Odd Fellows' Building, Friday evening next.

Berkeley Hall Meetings. On Sunday last, April 9th, Easter services were held in Berkeley Hall at 10:30 A. M. and 7:30 r. M. The hall was beautifully decorated, and the musical exercises were remarkably grand and effective. The discourses delivered by W. J. Colville, under influence of his spirit-guides, were eloquent and forcible, and replete with yabable successions and definite spirit guides, were eloquent and forcible, and replete with valuable suggestions and definite spirit-ual information. The subject particularly dwelt upon in the morning was, "The Natural and the Theological Easter"; and in the even-ing, "How are the Dead Raised up, and with what Body do they Come?" A perbatim re-port of one of these lectures will shortly be given to our readers.

port of one of these lectures will shortly be given to our readers. On Sunday next, April 16th, services as usual, at 10:30 A. M. and 3 P. M. In the morning the subject of the discourse will be, "Prophecy and its Fulfillment," and in the afternoon, on six subjects to be chosen by the audience. A sa-cred concert will be given at 7:45 P. M., includ-ing poems by Mr. Colville. Mr. Colville holds a public reception at 30 Worcester Square, Friday, April 14th, at 8 P. M., to which all are welcome; also every Monday at the same place and hour. He is open to en-gagements to lecture out of Boston on week-day evenings on moderate terms. He will lec-ture for the Spiritualist Society, Natick, Mass., Sunday, April 23d, at 7 P. M. The Ladies' Benevolent Union of the Berke-ley Hall Society hold an entertainment at 30 Worcester Square, Thursday, April 13th, at 8 P. M. Mr. Frank Holbrook (cornet soloisi) and other eminent musicians will add to the effect-iveness of the occasion. Admission ten cents.

### SECULAR PRESS BUREAU.

BANNER

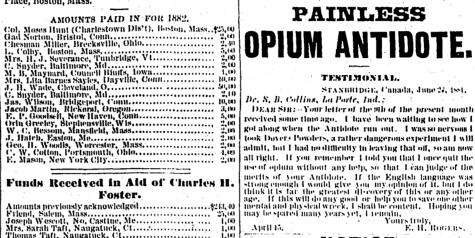
RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE. No. 61 Irvin Place,

OF

NEW YOR & CITY.

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NEWTON, Treasurer; N1 'BON Choss, Secretary; HENRY KIDLE, Cor. Secretary. Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spirit-ualism—which may come to their notice; to prepre-suitable papers for the Press, under the supervision of the Bureau, and to otherwise add in the work by to remnsel and advice. The friends of this enterprise everywhere—all no would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Bureau may be commensurate with the import-ance of its objects. Until further notice all literary communications, ex-cerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CHOSS, Secretary, 194 Broadway, New York City. Funds for the support of the Bureau should be for-warded to MESSIE. AMOUNTS PAID IN FOR 1882.



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

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#### RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every is sertion on the eleventh page. Needin Notices forty cents per line, Minion, Appendix Notices forly cents per line, Ainton, Husiness Cards thirty cents per line, Agnie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line, Payments in all cases in advance. Ar Electrotypes or Cuts will not be inserted.

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

#### SPECIAL NOTICES.

#### Dr. F. E. H. Willis.

DR. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thurs-day, till further notice, from 10 A. M. till 3 P. M. Åp.1.

Mrs. Sarah A. Dauskin, Physician of the 'New School," asks attention to her advertisement in another column. Ap.1.

J. V. Manstield, TEST MEDIUM, Answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. RE(HISTER YOUR LETTERS. Ap.1.

### ANOTHER EXTRAORDINARY OFFER.

LIGHT.

BOSTON, MASS., April 9th, 1882. BY direction of Dr. York (my spirit-guide and medical adviser), I hereby agree to send, post-paid, on receipt of 50 CENTS.

One Box of

#### Dr. York's Positive Blood Purifier, OR 3 BOXEN FOR \$1.00.

OR 3 RONEN FOR \$1,00. A sure cure for ALL diseases arising from imputities in the flood, Aunong them are Tamors, Cancers, While Swelling, Scrofula, Eerema, Pinnler, Cancers, While Swelling, Scrofula, Eerema, Pinnler, Tender Itchings, Piles, Sait Rheum, Tetters, Scald Iterad, Syphilis, and ALL rough, scale current of the surface of the hold, in the surface of the hold good matter how long standing in a natural manner. It is put up turk in the hores, in order that it may become mathable, and full directions are given upon each box for mixing and faking. The extraordinary demand for Dr. York's Liver and Kid-ney Pills for the just three months, combined with the re-genest of Dr. York, induces me to put the Positive Blood Purfler fullo the market for the next three months at about cost of waterials used. This or will hold good oxy, from Apulluth, Iss., to Juny 91, 182, when the price will positively be \$1,00 per box, of how stor \$5,00, Address. And ES A, BLISS, 73 Hanover street, Apr 5,

PAINLESS

TESTIMONIAL.

NOTICE.

**I** <sup>N</sup> "HANNER OF LIGHT" of April 184, 1882, was printed our full Circular, setting forth the parteet of publishing the Steel Engraving and Striker DAUGHTER. To which Circular we would especially earl the notice of all interested, also to the following Circular of our AGENT. Astoria, L. I., N. Y., April 3d, 1882.

NEW YORK, MARCH, 182, THEUNDERSTONED, being in full accord with the purport of the annexed Ulreular, cheerfully consents to act as Agent for the distribution of the Engraving at cost, to all Sochebes, Journals and Lady Medhuns advocating the cause of Spirit-nalism, at following rates: When ordered in gackages of SINGLE Engravings, with Certificates, and upward, as follows:

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

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April 15. – oam

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the Bilaw and SEWING CHICLE, conducted by the ha-diesof this Lycoum, meets at 24 Dover stroet, Wednesday afternoon of each alternate week, at 30°clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Paine Memorial Hall.-Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-ile cordially invited. F. L. Union, Conductor.

III cordially invited. F. L. Union, Conductor. Berkeley Hall, 4 Berkeley street (Odd Fellows' Bailding).-Free Splritual Meetings every Sunday at 10:30 A. M. and 3 F. M. and every Wednesday at 7:45 F. M. Sacred Concert firstBunday in the month at 7:30 F. M. Frestdont and Locturer, W. J. Colville (residence 30 Worcester Square); Treasurer and Sacretary. Timothy Bigelow, 3 Hancock street. The public cordially invited to all the services. Exclusion of the strength and the services.

**Engle Healt**.-Spiritual Meetings are held at this ball, 56 Washington street, corner of Essor, every Sunday, at 10% A.M. and 2% And 7% P.M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday atternoons at 2014000

**Pythian Hall, 176 Tremont street**.-Meeting every Sunday atternoon at 2% o'clock. Dr. N. P. Smith, inspira-tional speaker.

Science Hall, 712 Washington street.-Spiritual

Science Hall, 712 Washington sircet.-Splittuin meetings every Tuesday, at 3 P. H. W. J. Colville replies to questions under influence of his spirit guides. Npiritusi Retheadn. 36 Hanson Sircet. - There will be held every Wolnesday, at quarter before 8 P. M. at this place, a Free Social and Religious Conference Meet-ing for the consideration of all subjects relating to the eleva-tion of the race, to which all relates relating to the eleva-tion of the sector party, are invited.

Top in the face, to white an inferious of humanity, whole regard to sector party, are invited.
Do Worcester Square. -W. J. Colvillo holds a public reception, to which every body is cordially invited, every Monday, at 8 P. M., and lectures and answers questions on the "spiritual Marvels of the East" every Friday, at 8 P. M., The Ladies' Benevolent Union meets every Friday, at 8 P. M., The Ladies' Benevolent Union meets every Friday, at 8 P. M., and Hierary, at 74 P. M., and Exact Street (1st flight), -Spiritual meetings in this new and beautiful hall overy Studay, at 2% and 7% P. M.; also every Thursday, at 3 P. M. Stoveral well-known speakers cordially invited to take part in the excertises. Presont Robinson, Chairman.

**Ladica' Ald Parlors, 718 Washington street.**—The piritualist Ladica' Ald Society meet in their Parlors every riday afternoon and evening. Business Meeting 1. M. 'resident, Mrs. A. A. O. Perkins; Secretary, Mrs. A. M.

, Lyior. MEETINGS held every Sunday. At2% o'clock, Test Circles prominent mediums. Evening, at 7% o'clock, Confer-ice meetings. All mediums and speakers are most cor-ally invited. Miss Amanda Balley, organist.

Myatic Hall Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 8 o'clock.

**Chelaea**.—The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hail, Odd Fellows' Huilding, opposite Bellinghan Car Nation. Next Sunday Alterneou, conference. In the evening (Scorge A. Fuller will make a short address, followed by tests from Mrs. Bag-

THE LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon and evening in the same hall. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL .- Shawmut Lyceum opened as usual on Sunday April 9th, by singing, and reading of the Silver Chain recitations. Then followed the Grand March and the usual half-hour for the instruction of the children, after which recitations by Ernest Fleet, Emma Ware, Bessie Brown, Winfield Osborn, Georgie Nute, Gracie Burroughs; readings by Charlie Pray and Mrs. Brown; tests were given by Mr. Col-lis and remarks made by Mrs. Brown's spirit-control, "Lulu"; also by Hattie Wilson and Mr. Hatch; physical exercises and Target March closed the session. It was with great pleasure that I attended the opening of Boston Lyceum No. 1 yesterday, and observed the har-monious ieeling pervading the school. It is a pleasure to he able to report two such Lyceums in Boston. If Spiritualists would lend their in-terest, and send their children, there might be a dozen in our city. J. A. SitELIMAMER, Secretary of Shairmut Spitual Lyceum. Office 84 Montgomery. Place, Boston. reading of the Silver Chain recitations. Then control, "Lulu"; also by Hattie Wilson and Mr. Hatch; physical exercises and Target March closed the session. It was with great pleasure that I attended the opening of Boston Lyceum No. 1 yesterday, and observed the har-monlous ieeling pervading the school. It is a-pleasure to be able to report two such Lyceume in Boston. If Spiritualists would lend their in-terest, and send their children, there might be a dozen in our city. J. A. SHELHAMEH, Secretary of Shawmut Spiritual Lyceum. Office 84 Montgomery. Place, Boston. PAINE HALL.—At the session of Children's Progressive Lyceum No. 1, Sunday, April 9th, in the absence of Conductor and Assistant, the

#### Spiritual Bethesda-Special Notice.

All applications must be made by letter, or personally at the building, 36 Hanson street, to one of the officers of the institution. The house is always open, and a competent person in at-tendance to meet callers and answer queries. As yet arrangements have not been made for the accommodation of in-patients; out-patients, however, can be treated at their own homes, or at the Bethesda.

#### Notice.

The date of the Fair to be held in small Berke-ley Hall, by the Ladies' Benevolent Union, is changed from April 12th, 13th, 14th and 15th, as already announced, to Monday, Tuesday and Wednesday, April 17th, 18th and 19th.

#### Mrs. Fletcher Released.

To the Editor of the Banner of Light: I beg to announce that Mrs. Fletcher was re-

I beg to announce that Mrs. Fletcher was re-leased from prison on the 27th of March, and is now staying with Dr. T. L. Nichols's family in London. She desires to express hearty thanks to her friends in Boston, Philadelphia, Spring-field and elsewhere for the words of greeting and welcome received on that day by cable. She will probably return home in June, and commence her public lectures in the early au-tumn. All letters may be addressed to 2 Ham-ilton Place, Boston. Very truly yours, J. WILLIAM FLETCHER. By the above statement it will be seen that

By the above statement it will be seen that Mrs. Fletcher, an American medium, has been released from a British prison, where she has been confined one year, for possessing the gift of mediumship and exercising it, more than for anything else, which only goes to prove that justice is at a very low ebb in England in this enlightened nineteenth century.

#### Meetings in Haverhill, Mass. To the Editor of the Banner of Light :

To the Editor of the Banner of Light: On Sunday, April 9th, the platform at Good Templars' Hall was occupied by Edgar W. Em-erson, of Manchester, N. H., and in the evening brief remarks were also made by Dr. George H. Geer, of Michigan. The exercises constituted a most conclusive Easter service, more than fifty returning spirits mailfesting and speaking. Among them were E. G. Frothingham, former proprietor and editor of Haverhill Gazette, Rev. James R. Cushing, Deacon Theodore Noyes, Moses George, Newton Littlefield, Granville Rugg, Gyles Carleton, Asa Gage, James Wales, Moody Ordway, Carrie Furbush, Capt. Ira Hurd, of this city, Capt. Newell Fisher, George Tilton, of Newburyport, and others. E. P. H.

#### Meetings in Chelsea, Mass.

#### ADVERTISEMENTS.

ORIENTAL POTTERY .- JONES, MCDUFFEE & STRATTON offer late importations of CHOCOLATE.

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Published at Breach Candy, Bombay, India.

rublished at Breach Candy, Bombay, India. March number just received. Bubscriptions will be taken at this office at \$5,00 per year, which will be forwarded to the proprietors, and the maga-tine will be sent direct from office of publication; or the sub-scription price of 21 per annum, past free, can be forwarded direct by post-office orders to "The Proprietors of "The Theosophist, "" at the above address. Bingle copies forsale by COLBY & BICH at 50 cents each, sent by mail postage free.

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April 15.-4w\* **FOR RENT**—For one year, or a term of years in Pennsylvania, fully furtilised and in perfect order. Ac-commodations for 75 or 100 guests. Extensive Lawns, Sia-des, fee House, Had, Hilfard Rooms, Howling Alley, Groquet Lawns and Swings. For particulars and terms, address WM, R. EVANS, Carversville, Bucks Co., Pa., Or, DR. R.C. FLOWER, 430 Fifth Ave., New York, April 15.

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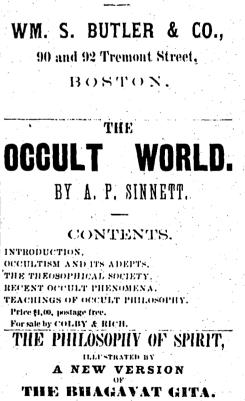
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#### CELESTIAL VISITANTS. JOHN SHOBE, Artist.

# JOHN SHORE, Artist. A young student is seen sitting in the parlor at eventide listening to the voice of his "dearly beloved," who, trans-formed into an angel of light, is stitting at his right hand communing with him. Another and venerable-looking spirit is seen approaching, who with uplifted hands is ready to bless them, while some other spirit friends are silently leaving the agartment through the open door. In this brautiful picture, the principal figure is the re-turning spirit, and all the accessories, etc., are kept more or less subordinate. Printed on fine plate paper, 1923 inches, and sont on rol-ers, free, to any address on recent of 35 cents, by COLLIY & titell.



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#### LIGHT OFBANNER

## The Spiritual Rostrum.

The Sermon on the Mount, and its Ethical Teaching. PART IL-DO WE ALWAYS RECEIVE OUR JUST DESERTS?

An Inspirational Discourse Delivered by W. J. COLVILLE, In Berkeley Hall, Boston, Sunday Morning,

March 19th, 1882. (trouched for the Banner of Light.)

" Blesse tare they that mourn: for they shall be comforted. Ressed are the meek; for they shall inherit the earth." Merry vol 5.

Last. Sunday in our discourse on the first Beatitude we spoke more particularly of the gencial and intrinsic value of the teachings attrihough to desus than upon anything else. As we proposed considering these teachings and Pach relation to daily life on successive Sundays for a few weeks, we felt it our duty to impress group the minds of our auditors a clear tea of the light in which we regarded them. Deficiention today is purposeless, as the mai dry of these now present heard our address. Last Soundar, We shall, therefore, say nothing of my non-ent now upon the teachings of Christgenerically, but address ourselves at once to a consideration of those specific utterances which we have selected as the topic of our present re-

"Blessed are, the poor in spirit, for theirs is the kingdom of heaven," suggested to our minds | the absence of certain needed elements or the the thought of heaven as here present with us presence in excess of other constituents may chieurth, as well as millions of miles distant, in some far of part of the universe. Theirs is the kined en of heaven, is no ambiguous or even. promisery or prophetic statement. When we say that is mething is here at the present time, we ought to ask no one to trust our veracity or that the any of our statements for granted if he thing : blended notes and strings must be so not destitute of ordinary powers and means observation. The truth or falsity of such a de Anation must be proved or disproved by an arguent to fact. Does the experience of the a testity to the correctness or incorrectness of the assertion to beeve 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 vizorous ability to combat. error. The cowardly are living in a condition of percetual 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 doeile, the unassuming, those who are ever ready to sacrifice self for the good of others? Have these no peace, no low beyond the comprehension of the alous 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 ever lies grind down the poor in abject mental and not only the happiest, but also the most profigurat members of a society. Ignorance and pride, knowledge and humility, always appear as married pairs. Ignorance does not disturb from the elegant mansions bought with the repride, it has no extended horizon; it knows sults of crime. How many there are who have nothing of undiscovered countries, nothing of gambled, to the ruin of many a happy family. the vast ocean of undiscovered truth.

An ignorations may aptly be likened to a little insect, born upon a single leaf of a forest tree. The fascination of the all-too-enticing play, he His powers of observation do not extend beyond | losing all, while his wily opponent, taking every the leaf which forms his home ; he has no idea mean advantage of him, has eventually sucof the vastness of the forest, of which even the ceeded in effecting his downfall. tree, of which his leaf is an insignificant part, Take an extreme, though unhappily not so

self-satisfied that they know everything. Before 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. Soc rates 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 idea, 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 no unreasonable 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 nebulæ, as yet unorganized into symmetrical form; primeval 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 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 everyblended 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 contend ing 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 does 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

To-day it appears that the meek, the lowly, the pure, the benevolent, do not inherit the earth. Tyrannical corporations and monopophysical slavery; while the aggressive, the vicious, the utterly uncharitable, roll by in their splendid equipages on their way to and whose representative has frequented the gam-

ruling position by right.

ing table nightly and lost everything through

is only an infinitesimal portion. Born upon infrequent a case as many would fain imagine, the leaf, dwelling upon it, it is his all, his uni- in our large and pleasure loving cities. A man tions warn her of a coming disaster. She gether, diffidently and reluctantly, of her imneeds 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 redeems from wakefulness, her mind is troubled with horrible dreams. She sees all around her danger and eventual ruin: yea, even crime and ing 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, or 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 car ried 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 car 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 th<u>e sur</u>face 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 pos-

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 parted, lingering lovingly around their friends on earth of the innocent in the stead of the as a stern fact, demonstrated in the nineteenth century before our very eyes; for even though cool, calculating and unsympathetic philosohave heeded his wife's counsel and refused to a word in defense of the punishment which falls ( through her earthly life. She perceives clearly 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 possi-

ble 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 We affirm, and challenge all possible God. 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 he 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 (lod 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 find himself incarcerated in a prison, fashioned 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 alike speak, and unto which all human hearts turn ever with unspeakable yearning, jeet for which it is supposed the medical profession the spirit is endowed with powers of retrospecatmosphere of those upper skies the mind is by that profession in the name of science, law and 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

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 the working of either a remorseless fate or a sees anything to please or rejoice him. A deaf belligerent spirit of stite? Can we not find in man listens to no beautiful melodies; he never such distressful scene : either blind force or a hears a single sound that can distress him. A vindictive devil, but no God, no pitying angels, man destitute of the sense of smell never perno watchful and mercical spirits of friends de- ceives the odor of a flower; he is never annoyed with a disagreeable odor. An obtuse person is on earth, to shield them from danger? In so too much blunted to take an insult or interpret aggravated a case as this we are confronted an unkind insinuation; he is equally impervious with the great mystery of life ; the punishment | to all the overtures of kindness. One who is too blunt to suffer is too blunt to enjoy: the intenguilty. Vicarious suffering here confronts us | sity 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 ascerphers should say that the ruined man ought to | tain her condition there. She is infinitely more capable of perceiving and enjoying life than allow himself to be entrapped, no one can utter she would be if she had walked on roses all upon the innocent woman and children, who 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. Hor 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 overruled for highest good, for even though the innocent fall a prey to them, remember that innocence and wisdom fully blent, 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, Nature? Surely you cannot ask us to believe 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 pall of misery from those who have wronged you bitterly, you will find that through the elevation of your enemies you yourselves rise to high est bliss.

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

#### Repeal of the Vaccination Laws.

An attentive hearing was given to arguments against vaccination by the Massachusetts Legislative Committee on Health, March 29th, they being given in behalf of the petitioners for the repeal of the law making that operation compulsory. Dr. George Dutton was the first speaker. He began by defining the obexists, and expressed himself filled with shame and tion quite unknown on earth. In the clearer indignation at the wrongs committed and tolerated 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 ald 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 position before enacting it into a law. On this point Dr. Dutton said: "But unfortunately for the State in this case, vac-elnation proves to be an error and a bar to progress. Vaccination is assumed to be a protection against dis-ease, and this very assumption luiks its victims into false security. Fear of disease is a wholesome incen-tive to wholesome conditions, and we must not re-move the fear of disease, till we also remove the dan-ger. Under our present laws vaccination is offered as a substitute for cleanliness and right living. It will may be planted, or upon whatever living organism it may be engrafted, can never by any luman enact-ment or otherwise, produce anything but its kind. And this it will do, whenever and wherever condi-tions allow to the end of time. To prevent a crop of mustrooms it would be idle to enact a law that one or more of these fungi should be transplanted upon every square yard of land; but it would not be tille to drain the land and let in the sunlight. This illustration from nature shows that no protection can be expected from vaccination, which is only transplanting disease; and the facts for the last eighty years prove that it gives no protection. The very first case Jenner vac-cinated (James Phipps), and pronounced safe 'for life ' against smallpox, alterwards took the disease and died from it. Hon. Robert Grosvenor, vaccinated by Jenner himself, was selzed with what proved to be malignant and confluent smallpox in 1811. Here are two cases, when a single case—one genuine failure—is sufficient to prove it non-protective. But the failures of vaccination are not conflued to single cases. Read *Daron's Life of Jenner* in the Boston Public Library." The speaker continued in a long and able argument, Dr. Dutton said:

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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 E. Giles, of Hyde Park, called attention to the fact that many physicians whose early medical instruction had prepossessed them in favor of vaccination, subseuently, 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, insists, L. that vaccination does not afford protection from smallpox ; II., does not mitigate smallpox ; III., communicates to healthy persons diseases more loathesome 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 louse of Commons, Feb. 9th, on a motion to bring in a bill to repeal the compulsory clauses of the Vaccination Acts, the ayes were 107 and the noes 58, and that mong the majority were Mr. Gladstone, Sir C. W. Dilke, Mr. W. E. Forster, Sir W. Harcout and other gentlemen of political prominence, while the opposilionists were mostly English and Irish conservatives scarcely known beyond the ale-houses of their bor-oughs. He thought that the Massachusetts legislators of 1855, under the lead of an Allopathic doctor, followed and reënacted the despotic English Compulsory-Vaccination Acts of 1853, and 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 degrad. ing 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 not far distant when the heritage of liberty shall be taken away and given to a nation bringing forth the fruits thereof.

#### Materializations at Mrs. Pickering's. To the Editor of the Banner of Light :

I attended Mrs. J. R. Pickering's séance. Thursday afternoon, March 9th, at 132 Chandler 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 larger, 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 vas Mrs. II. Holmes, and her residence, 186 Princeton street, East Boston; that she saw ier 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 séances, but the truth of all I have said and written in regard to them.

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

#### Passed to Spirit-Life:

From Boston, April 2d, Miss Fanny L. Carver, aged 61 Miss Carver was born in Taunton. Mass., where a great Miss Carver was born in Taunton. Mass., where a great portion of her life was passed. She was by birth a descend-ant from the family of Gov, Carver. She became interested in what was known as the "Rochester Knockings," and this led to ber belief in Spiritualism. Being a great lover of filterature, she had read many works perfaming to this sub-lect, and as a constant reader moon muse other subjects Iterature, she had read many works pertaining to this sub-ject, and as a constant reader upon many other subjects, and having a broad and fertile mind, she had become a wo-man of much rare intelligence. She was kind, charitable, and unselfish almost to a fault. She left a wide circle of friends, who deeply mourn her loss. For more than twenty years the Banner of Light has been a weekly visitor to her home, and from its pages she had learned many truths which established her faith in Spiritualism. We miss her, but show her spirit still lingers around those who are dear to her. Functual services were held at the residence of her sister, Gi Brookline street, on Wednesdy, April 4th, Mr. W. J. Colville officiating.

verse; outside of it he can imagine nothing, marries a trusting and confiding wife, who be-The wise may be, likened unto a bird or an ani- comes the mother of several beautiful children. malendowed with large soaring or roaming pow- He has a very happy and peaceful, though not cis. Far less limited than the tiny creature to an exciting home. For a while he and his wife whom we have just alluded, the superior means, and little ones are all in all to each other; he of research and travel afforded to the larger cares little for outside society; his home is his and freer creatures, teach them of the bound. ' castle, his church, his heaven. But one day he less expanse in which they are unable to move, meets some of his old companions; he invites They can move so far and no farther, so much them to his house to dinner. His wife's intuifarther than the insect that they can discern the faint outline of boundless oceans and con- speaks to her spouse when they are alone totinents, which their feebleness forbids them to . navigate or explore. The vision of the beyond pressions. He remonstrates with her; tells her is to them a direct and humiliating revelation that she is nervous and unstrung; that she 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 acknowledge 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 literatiof old), had solved the problem of the universe to | death. She implores her husband to have noththeir 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 glistens 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 howels. Beyond earth there was nothing for man; beyond terrestrial life there was no life. 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 unfoldment 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; that 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 | sible. . the ignorant are, as a rule, so conceited and

Now when we gaze with saddened mind and sensitive to surroundings.

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

The speaker continued in a long and able argument, supported by numerous citations from the writings of learned authorities and a presentation 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 can not 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 fermenta tion 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 dead 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 its malignancy, and inversely as the purity of blood of the person attacked; that is to say, that the more malignant any disease, the more contagious ; and the bet-

From Weir Village, Taunton, Mass., March 21st, 1882, of aralysis, John Edward Packer, aged 33 years.

paralysis, John Edward Packer, aged 33 years. He was the only son of Mrs. Jane Packer, who has been a chirvoyant physician in that town for over twenty years. The attendance at the funeral was large, and composed of the best minds in tho city, regardless of Isma. All had gathered to pay their last tribute of affection to the memory of one whose kindness of heart and lowing disposition had won for him the affection of all by his spotless life, and whose sudden death east a gloom over the hearts of his many friends. All sympathized with the hereaved mother, whose hand had smoothed the pillow of many in the hour of sor-sow, and who, in the early days of Spiritualism, by the help of the angel-world, had opened to them the gates and made the way plain and easy for spirit-friends to return and glad-then the find.

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

John Jones, aged 75 years. The deceased was a patient sufferer for three years, but the heaven-born faith of Spiritualism had cheered and illu-mined her soul for haif a century, and thus fully prepared her for the coming transition. Size seems to have been one of those rare intuitional beings who had caught the stray beams of spiritual truth long prior to fits present more gen-eral diffusion. On the eve of her departure for the "home of souks," while her busband and children were weeping, she childingly exclaimed: "Tut, tut 1 nonsense !" She had previously assured them that she must soon depart, and defined it not wise to mourn for her ascending spirit. She had learned and embraced the true significance of Pau's declaration: "There is a natural body and there is a spirit-ual body." With this glorious and imperishable form she said she would return to them as a ministering spirit. She leaves a husband and two children – Dr. J. J. Jones, of Philadelphia, and a daughter, resoling in this city – to mourn her physical absence, but to rejoice that she now wears the crown of eternal life. II the spirit.

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 functal 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 immediato relatives, were not believers in the Spiritual Philosophy. L. T. N.

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

Hail, relict of Brig.-Gen. Hall, formerly of Kansas. She was born in 1813, at Haddam, Conn., and for nearly three-score years and ten filled the various dutiesof 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-ifie she is now doubless enjoying. Ifeloved and chertsked by all who knew her, her whole life was a practical illustra-tion of the faith in which she scarnesty and truthfully believed. She lived and died a Spirituilst, and, in compli-ance with her own request, made before she entered the spirit-world, no funeral services were shown beyond a sim-ple invocation made at her grave by a sister Spiritualist. MRS, Philo PRATT.

From near Hanford, Tulare Co., Cal., Feb. 3d, 1892, Mrs. Amanda S. Catlin, wife of Mr. Oliver W. Catlin, aged 53 vears.

years. One more exemplary woman has departed earth-life, home and ties of an altertionate family, and the true regards of all who knew her; one more accession has been made to "the becautiful land of the leaf." A student of the Spirit-ual Philosophy for about twenty-four years, Mrs. C. 's of ganism gradually became developed as a medium, through whom many a newly departed spirit found an avonue 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 cense for each additional line, payable in advance, is reruired. Ten words make a line. No postry admitted under this heading.]

#### BANNER OF LIGHT.

#### A SONG OF PEACE.

BY JOAQUIN MILLER.

The grass is green on Bunker Hill, The waters sweet in Brandywine; The sword sleeps in the scabbard still, The farmer keeps his flock and vine: Then, who would mar the scene to-day With vaunt of battlefield or fray?

The brave corn lifts in regiments The thousand sizes in the sun; The thousand sizes in the sun; The ricks replace the battle tents, The bannered tassels toss and rin. The neighing steed, the hugle's blast, These be but stories of the past.

The earth has healed her wounded breast, The cannons plow the field no more; The heroes rest ! Oh, let them rest In peace along the peaceful shore ! They fought for peace, for peace they fell; They sleep in peace, and all is well.

The fields forget the battles fought, The needs forget the battles fought, The trenches wave in golden grain: Shall we neglect the lesson taught And tear the wounds agape again? Sweet Mother Nature, nurse the land, And heal her wounds with gentle hand.

Lo I peace on earth. Lo I flock and fold, Lo I rich abundance' fat increase, And valleys clad in sheen of gold; Oh, rise and sing a song of peace t For Thesus roams the land no more, And Janus rests with rusted door.

The Late Daniel J. Halsted Said to have Reappeared in Bodily Form.

SYRACUSE, N. Y., March 19th.—For some time the relatives and the business associates of the late Daniel J. Halsted, for many years publisher of the Syracuse Courier, have been greatly ex-cited over the alleged reappearance of Mr. Hal-sted in bodily form before the eyes of soveral persons who were associated with him during his life. Mr. Halsted died in August last, after a long illness. For several years he had been incapacitated, through bodily infirmities, from taking a very active part in the management of Incapacitated, through bodily infirmities, from taking a very active part in the management of the business department of the *Courier*. He was for many years proprietor of that journal, which he founded during the Douglas campaign. He disposed of a controlling interest in it in 1870, but was retained as business manager for several years, and was connected with the busi-ness department at the time of his death. For ten years previous to bisdeath it was known that ten years previous to his death it was known that he had become a convert to Spiritualism, and he had become a convert to spiritualism, and frequent scances were held at his house, princi-pally under the direction of John W. Truesdell, a prominent broker and an acknowledged me-dium. Mr. Halsted believed he frequently re-celved messages from Gen. John A. Green, jr., and other departed friends, through Mr. Trues-dell and he head a firm faith in the tends of dell, and he had a firm faith in the tenets of Spiritualism.

Spiritualism. Some three menths ago Mr. Charles Meigs, foreman of the *Courier* composing-room, was in the act of passing from the composing-room out into an ante-room, from which stairs lead to the sidewalk, when, as he alleggs, he saw Mr. Halsted standing in the ante-room as nat-ural as life, and leaning upon a cane which he always carried in his later years. There was a bright light burning in the ante-room, and Mr. Meigs asserts that he could not possibly have been deceived. Meigs hastily retreated into the composing-room, and he says he heard the apparition go down stairs, giving vent to a laigh such as Mr. Halsted was accustomed to indulge in during his life. Meigs related what he had seen to several persons connected with the *Courier*, who laughed at his story. He was, however, most emphatic in his declarations and protestations of sincerity, and could not be shaken in his belief that he had seen Mr. Halsted. Two weeks ago Meigs's story re-ceived confirmation from James B. Hopkins, a reporter for the *Courier*, who recently came to Syracuse from New York. As Mr. Hopkins was sitting in the editorial-room about 8:30 o'clock in the evening, talking with Mr. Meigs the foreman, Meigs noticed him staring at a large closet, the door of which was open. "There is a man there!" exclaimed Hopkins. Some three menths ago Mr. Charles Meigs

"There is a man there!" exclaimed Hopkins. "There is a man there!" exclaimed Hopkins. Both sprang from their seats and started toward the closet. Mr. Hopkins says he dis-tinctly saw the form and figure of Mr. Halsted standing in the door of the closet, leaning upon his came. Hopkins started toward the appuri standing in the door of the closet, leaning upon his cane. Hopkins started toward the appari-tion, and was within five feet of it when it dis-appeared. Both Hopkins and Meigs were very much excited, and they solemnly assert that they cannot be mistaken in declaring that Hal-ated stood before them. The story caused a good deal of excitement when it became noised about the city, and for several days it was with great difficulty that many of the employees of the Courier could be prevailed upon to remain in the building after nightfall.

natures it bears; DEAR SIM-A bill will soon be presented to the Legisla-ture which, from the best information we can obtain, will prevent oragists and others from prescribing medicines unless they are graduates of some designated Medicat Col-lege. Another bill is before a Committee of the House "To Regulate the Practice of Pharmacy," which will require druggists to be freensed, pay a fee, and pass a tech-nical examination before a Board of Commissioners, etc., it you are opposed to such legislation, call upon your Senator and Representative DAMEDIATELY, oraddress them by letter. Further information may be obtained by calling upon CHENEY & MYRICK, WHOLESALE DIRGORTS, 55 Union street, Boston, the course could be previated upon to remain in the building after nightfall. Hopkins was seized with a violent fit of sick-ness the day after he saw the apparition, and was confined to his bed for two weeks. His life was despaired of for a while.

#### Tyranny Unmasked. To the Editor of the Banner of Light:

year for the privilege.

citizen.

naught !\*

The concerted project by which the Regulars

and their allies in various parts of the Union

are endeavoring to foist protective laws framed

in their own interests upon the people, con-

tinues to give evidence of activity-as is clearly

shown by the present aggressive position of the

medicos in New York State, as outlined and protested against by Prof. J. R. Buchanan in

recent issues of the Banner of Light. The de-

mands made (whether they be granted or not)

by the M. D.s in that State are on a par with those borne out by the law which now disgraces

the statute books of Illinois, except that that

law contains a proviso that many of the restricted modes of relieving the sick can be prac-

ticed by the person so desiring taking out a li-

cense and paying twelve hundred dollars per

The advice cannot be too frequently or too

pointedly urged upon the people of New York or any State threatened with a "Doctors' Plot

Law," to write to or call personally upon the

respective Senators and Representatives of their

several districts and protest against the passage

of such backward-looking statutes by the regu-

lar agents chosen by the people to look after their

interests, and not those of Allopathy, or Home-

opathy, or Eclecticism-or all these combined. The right to be well, and to take such steps as the patient desires to regain health when sick, is certainly as important as the right of unre-

stricted political franchise or the freedom of religious belief, on the part of the individual

Massachusetts, which, through the enlight-

ened and liberal sentiment of the Legislative

Committee on Public Health, has just refused to legislate for the special benefit of starving

Allopathy, is still threatened in another direc-

tion by the so-called "Pharmacy Bill," which,

while it bears a very peaceful appearance on

the outside, contains within it provisions which,

if it became a law, would be capable of being

would establish the dangerous precedent that

legislation in such matters was deemed practi-

cable and needful, and thus encourage the

framers of the bill to make yet more stringent

demands in their own favor next year. Lovers

of freedom in medical dispensation will do

themselves and the State a rare service by

watching this bill, and (whether inside or out-

side of the Legislature) using all the powers

at their command to defeat and bring it to

The Maine M. D.s are now following the course of their bigoted brethren in the Empire

and the Bay States-the Homeopathic Society there having agreed upon a bill to present to the next Legislature meeting at Augusta,

providing for the infliction of a fine of fifty dol-

lars per day upon a magnetic or clairvoyant

physician visiting the State in answer to a pro-

What next? might be asked by the people. Why should State lines be established in the

practice of medicine? Where are these efforts

for the compassing of medical monopoly to end?

"As an evidence of what is already being done to oppos

this proposed measure, the following copy is appended of

the contents of a postal-card which has been freely and

extensively circulated among the voters of Massachusette

by the popular and liberally-inclined druggists whose sig-

A. S. HAYWARD.

Boston, March 31st.

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which only arguments, winged with incisive facts, can im-part. In all that it claims for its "basis" the book is purely scientific, proceeding by the inductive method from facts as well confirmed as lacts in any other science. The postilate is fairly presented that other supersonaution prederion facts, not included in the "basis," are however made sci-centifically credible by its establishment. Mr. Sargert remarks in his preface: "The boar is com-ing, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overhook the constantly recurring phenomena here recorded, will be set down as be-ined the age, or as evailing its most important question. Spiritualism is not now the desput of science," as I called it on the title-page of my first book on the subject. Among intelligent observers its chalms to scientific recognition are no longer a matter of doubt."

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While producing this work of 452 pages, its author obvi-While producing this work of 3-2 pages, its anthor obj-ously read the darker pages of New England's cariller lik-tory in the light of Modern Spiritualism, and found that in origin Whitehersti Hernand to-day is supermundane phe-nomena are the same: and found also that hiervoring Witcherathlistorians, facting or shutting of to-day slight, left unoffeed, or illugically used, a vast amount of impor-tant listorie facts, and set before their readers errongons conclusions as to who were the real autors of the harbarle doings they were describing. Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witch-eraft had its origin, and descended tion actors then and here, ) in this interesting and instructive work has dono much to disperse the dark clouds which have long hung stort our forefathers, and not a nittle that exhibits egregious son. Uplan and others who foolwy their lend. The work is worthy of general persan.

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men Enartors of Witcheran, The CONFERSORS, The ACCUSING GIRLS, Ann Putnam's Confection, The PROSECTORS, WITCHCRAFT'S AUTHOR, THE MOTIVE, LOCAL AND PERSONAL, METHODS OF PROVIDENCE, APPENDIX,

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This volume contains twenty-one chapters, and treats of

Nothing further was seen of the ghostly vis-itor until early one morning last week, when Robert Moore, the pressman of the *Courier*, claimed that he distinctly saw Mr. Halsted standing behind the desk in the counting-room of the Courier. Mr. Moore, reaching the count-ing-room at 11 o'clock A. M., went behind the counter to turn up the gas. He declares that he had no sconer turned on the light than he distinctly saw Mr. Halsted standing within three

and reemig fores and her house to John A. Guile, agent for a safe manufacturing com-pany, who occupies several rooms of the dwell-ing with his wife. Mr. and Mrs. Guile say for some time past they have been seriously dis-turbed at night by the sound of walking about the house. At first they supposed it was Mrs. Halsted, but she informed them that she did not rise from her bed after retiring. Mr. and Mrs. Guile had heard the stories that Mr. Hal-sted had been seen several times in the Courier building, and concluded that he must be walk-ing around his house also. Mr. Guile asserts that he has frequently heard the sounds of a cane pounded on the floor, and of late the noises have continued the greater part of the night. He has informed Mrs. Halsted that he will vacate the rooms.

will vacate the rooms. Mrs. Halsted, on being informed that her hus-band's form had been seen several times, exband's form had been seen several times, ex-pressed no surprise, but, on the contrary, par-ticularly inquired how he looked, and earnestly requested to be informed of the details and par-ticulars of the apparitions. Several of the best known physicians of Syra-

Several of the best known physicians of Syra-cuse have been consulted in relation to these appearances, and they express the opinion that the persons who think they saw the ghost are of nervous temperament, and, while they are undoubtedly honest in their belief, yet the visions existed only in their excited or diseased imagination. Hopkins, Moore and Meigs scout the idea, and claim that their pulses beat tem-perately while Mr. Halsted stood before them. Mr. Guile declares that he does not believe in ghosts, is no Spiritualist, and does n't pretend mr. Guile decares that he does not pretend ghosts, is no Spiritualist, and does n't pretend to give any explanation of the tramping about the Halsted house, but he asserts he would not stay in the house another month if the owner would give it to him.

would give it to him. Mr. Halsted, previous to engaging in the newspaper business, was Captain of the steamer Maid of the Mist, which used to carry passen-gers up under the Horseshoe Falls at Niagara. - New York Cart -Nem York Sun.

A sensational report is called a canard, because one canardly believe it.

. The only safe and sure cure for Gravel or Urinary troubles is Hop Bitters. Prove it.

Great Britain's Drink Bill

Mr. William Hoyle again comes to the front in the London Times with his usual yearly statistical letter on the "Annual Drink Bill' of Great Britain. Mr. Hoyle is an extremely careful statistician, and his yearly statement upon this subject is regarded as final authority. His figures are founded upon the Board of he had no sconer inrned on the light than he distinctly saw Mr. Halsted standing within three feet of him. "He was in his shirt-sleeves," said Mr. Moore, "and was trying to open the money-drawer. He looked as natural as life, and ap-peared just as I have seen him hundreds of times. I have been connected with the *Courier* for more than ten years, and saw Mr. Halsted overy day up to the time he died in August last. When I saw him this morning standing there where I had seen him so often, you may believe I was frightened. I ran out from be-hind the counter, and when I turned to take a second look at the ghost it was gone. Could I be deceived? No, sir; I don't believe in ghosts or spirits, but I saw Mr. Halsted just as plain as I ever saw anything. I could have touched him if I had not been so scared." Mr. Moore promptly informed the manager of the *Courier* of what he had seen. Mrs. Halsted, the widow, lives in a brick house on Forman Park. She has no children, and feeling lonely after her house to John A. Guile, agent for a safe manufacturing comes of the ewell-sen to a safe manufacturing comes of the dwell-Trade and Excise returns, and they show that regards crime, pauperism and lunacy-evils resulting chiefly from drinking; and he argues that the financial success of the budgets has been bought at the cost of the nation's demoralization. These figures show what an appalling evil intemperance is in Great Britain, and how slight an effect the great moral agencies constantly at work have in diminishing the

A man dying intestate, left two infant sons to the care of his brother, and wished to know of him if he would act as his executor. The latter applied to a man of moderate abili-ties for advice, who advised him to consult a civilian. He did so, and the following conver-sation took place:

consumption of liquor.

civinan. He did so, and the following conver-sation took place: "Pray, sir, are you a civil villain?" "Do you intend to insult me, sir?" "It is for that purpose 1 came here. My brother died detested. He has left two infidel children, and I wish to know if I can be their executioner."—Montgomery (Ala.) Advertiser.

When turnpikes were first made they were carried along in a straight line. If they came to a hill they went right over the top of it; but at last it was discovered that the road is just as much a curved road which is bent over the top of the hill as that which is bent round its base. I think many persons are like the builders of those old fashioned turnpikes; they prefer to run over the top of every hill they come to, rather than wind round its base. This is fanaticism. A fanatic is a man who blindly follows his idea without regard to circum-stances.—James Freeman Clarke.

Moses was wise in forbidding the eating of swine's flesh. It is coarse, impure, scrofulous food, often containing trichinæ. The graceful reindeer of the polar regions is a standing proof against the necessity of animal flesh for food even in the frigid north. In the year 2000 our advanced race will look upon a meat-eater very much as we now look upon a cannibal.—Dr. J. W Deables M. Peebles.

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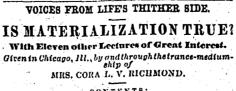
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#### LIGHT. OF BANNER

## Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Spatkle forefer, '

CONTENTMENT. Oh, happiness of sweet retired content! To be at once secure and innocent. --- (Sir J. Denham

Neither worth nor wisdom comes without an effort.

THE SPIRIT'S LONGING. Even so the spirit's longing, Higher, greater, yet to be, Tells us of the life immortal, **Boundless as eternity!** -- Eli:a M. Hickok.

Cheerfulness is an excellent wearing quality. has been called the bright weather of the heart.

TO THE EVENING STAR.

Oh, gentle start soft ray on night's dark scroll, Thy tender beam thou sheddest on my soul. Thou fillest me with rest, for lot through thee The God of love, my Father, smiles on me! - Ernest W. Shurtlen.

Simplicity of manner is the last attainment. Men are very often afraid of being natural, from the dread of being taken for ordinary. - Jeffrey.

THE ARROW AND THE SONG.

I shot an arrow into the air, It fell to earth, I knew not where: For, so swiftly it flew, the sight-Could not follow it in its mucht.

I breathed a song into the air, It fell to earth, I knew not where: Fer who hath sight so keen and strong That it can follow the flight of song?

Long, long afterward, in an oak, I found the arrow, still unbroke; And the song, from beginning to end, 1 found again in the heart of a friend. - Henry W. Longiellow.

### WESTERN LOCALS, ETC.

#### Indiana and Michigan.

Annicersary Musings - South Bend and La-Porte, Ind.-The Michigan State Convention-Memorumda.

March 31st, 18-2-the Thirty-Fourth Anniversary of Modern Spiritualism! How shall we temper our thought on this great day?

Are you not willing, dear reader, to affirm that Spiritualism has been a blessing to you? May the baptism of fraternity rest upon the Spiritualists of the world ! Brethren, let us renew our pledges of fidelity to the truth, as we see it, and to each other.

Modern Spiritualism is rooted and grounded in facts-genuine spiritual phenomena. Nothing can disturb the movement. It is not pleading, apologetically, for a hearing. It has wonan honorable place in history.

Leading questions with Spiritualists, should be: What constitutes the most rational interpretation of Modern Spiritualism? What legacy, in the realm of thought, do we intend to hand down to posterity? Shall we dogmatize as to the methods which may characterize the future of Spiritualism? What is the special duty of journalism in Spiritualism at this juneture? How can we best cooperate with the spirit-world? What is the scientific significance of Spiritualism? What relation does Spiritualism sustain to existing theological systems?

These questions are too deep for the writer: he willingly retires in order to give his more philosophical brethren a front seat.

Indiana. SOUTH BEND.

There are quite a number of Spiritualists among the leading citizens of this thriving Prof. S. B. Brittan's new work, "A Vindica-pear in all parts of the world in the interest of pear in all parts of the world in the interest of the Prof. S. B. Brittan's new work, "A Vindica-

based on the pattern of the past; our wide aisles run along the horizon, and no severe outlines are to be seen. But nevertheless an underlying unity obtains."

C. Fannie Allyn, in referring to Mrs. Woodruff's speech, said : "I believe in fraternity. It is a pleasure for me to pay a tribute to the speech of my sister. I am astonished that the Spiritualists of Michigan should allow such an able speaker to be silent one Sunday. I yield allegiance to her, and will gladly sit at her feet to learn wisdom." Mrs. Allyn delivered an able lecture on "Liberalism and Spiritualism," during the afternoon session on the 25th. Her poetical improvisations were very fine, and were enthusiastically received.

S. B. McCracken, of Detroit, Mich., read an interesting essay on "Historic Parallels," which involved an analytical statement of the rise and fall of systems of government. Questions of the task of acquiring a knowledge of the unfamiliar political economy were discussed with marked language being, under such conditions, an agreeable ability. The speaker dwelt, at length, on the pastime rather than the reverse. This "Melsterehaft ment, arguing that all patriots should labor to any and England, and Is enthusiasticsecure that end. Mr. McCracken is an able thinker and writer. The address on "Historic popular regulrements in this line of study.

livered excellent addresses during the sessions of the Convention. Mr. and Mrs. Bigelow, of Kalamazoo, Mich., and the Misses Shaw, of Saranae, Mich., favored the meeting with sing- | it one that will be read by thousands with regret-reing. émps.

ing séances in Dunkirk, N. Y.

Mrs. Dr. Sayles, of Grand Rapids, Mich., is a successful clarryoyant physician. Mrs. E. C. Woodruff, of South Haven, Mich.

should be kept busily employed in the lecture field.

Jennie B. Hagan spoke in Laona, N. Y. March 26th. She was cordially received by the people.

C. Fannie Allyn's address is Box 150, Lansing, Mich. She is a very successful lecturer, and is held in high esteem by the people.

Reference will be made to Mr. R. W. Sour's

" That intellect is the finest and most achieving, the undertone of which is mellow with emotion."-Mrs. E. C. Woodruff, South Haven, Mich.

Abram Smith, of Sturgis, Mich., has reëntered the lecture field. He is full of onthusiasm, and brings to his work the experience of years, Societies, give him a call."

J. P. Whiting, of Milford, Mich., speaks to the people on the subject of Spiritualism frequently. He is an enthusiastic worker; and the same may be said of Mrs. Whiting.

Benjamin Fisher, of Richmond, Ind., recently entered the matrimonial state. He visited Cincinnati on his wedding tour. Mr. Fisher desires to enter the lecture field.

Rev. J. H. Burnham, of Saginaw, Mich., is encouraged by the signs of the times. He sees an era of unity approaching among the members of the world of the unchurched.

W. J. Dennis, of Breedsville, Mich., former Secretary of the Van Buren County Association, passed to the spirit-world Feb. 22d. He was held in high esteem by all of his acquaintances. A regular meeting of the Spiritualists of Van Buren and neighboring counties will be held at phia, Pa, Paw Paw, Mich., on May 6th and 7th. E. L. section.

#### New Publications.

New Publications. THE MEISTERSCHAFT SYSTEM. A Simple and Practical Method, enabling any one to Learn, with slight effort, to Speak Fluently and Cor-rectly French, German, Spanish and Italian. By Dr. Richard S, Rosenthal, Late Director of the "Akademic für Fremdo Sprachen" in Berlin and Leipsic, of the "Meisterschaft College" in London, and Principal of the "Meisterschaft School of Practical Lin-guistry" in New York. FILENCIL Parts I. to XV. 16mo, paper, pp. 429. New York: L. K. Funk & Co., 10 and 12 Dey street. As phonography with the usual method of writing, this system may be compared with the usual method

this system may be compared with the usual method of learning foreign languages. To a person contemplating a visit abroad, as well as to one likely to assoclate more or less with foreigners who are in this country, the value of this series of practical lessons must be very great. The plan is the conversational; and the examples for study and practice are so arranged as to give but a nominal amount of labor in mastering; System" of learning French has been universally sucally endorsed by educators, statesmen, editors and business men. It is eminently well adapted to the

Thinker and writer, The address of the test pro Parallels" will take rank among his best pro ductions.
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The experiences of a mother with a pair of wideawake children, each of whom is before her constantly as a living and extremely active interrogation point. form the sum and substance of this volume, and make gret that there is not more of it. But one must not look for a year's incidents in the history of a single Mrs. Swain, of Buffalo, N. Y., has been hold- day, and that is all the time this entertaining book covers. Those who have read the author's previous volume, followed the rollicking antics of " Helen's Bables," and been entertained thereby, will find in this much of the same sort, and equally as amusing.

CONVERSATION : ITS FAULTS AND ITS GRACES Compiled by Andrew P. Peabody, D.D., LL.D. New Edition, 16mo, cloth, pp. 152. LANDBOOK OF FIELD BOTANY, Instructions

for Gathering and Preserving Plants, and the Formation of the Herbarium. By Walter P. Manton. Illustrated. 46mo, cloth, pp. 41. Lee & Shepard have just published the volumes above named. They are prepared with great care and

admirably well suited to the purposes for which they are designed as indicated by their titles.

mediumship in a future letter. This gentleman has been holding scances in Cincinnati. P. Sisson, of Edgewood, Mich., told the Banner reporter a wonderful story of mediumistic de-velopment. Mr. S. should write a book. ""The READING CLUB AND HANDY SPEAKER; being Serious, Humorous, Pathetic, Patriotic and Dramatic Selections in Prose and Poetry, for Readings and Recitations. Edited by George M. Baker. No. 10, 16mo, cloth, pp. 99. Boston : Lee & Shepard.

Those who have examined the previous volumes of this series will at once conclude that the contents of the present one will fully meet the expectations created by the title-page above given. Good taste, excellent judgment, and an appreciation of what every one wants in a collection of the kind, have combined to make it perfect.

RECEIVED: INDEX OF PRIVATE INSTRUCTIONS IN ORGANIC MAGNETISM. By Miss Chandos Leigh

Hunt. London, Eng. THE CLERGY; or, Truth and Unity. By W. U.

Trenwith, 165 West 23d street, New York. A LETTER TO THE SENATORS AND REPRESENTA-TIVES of the State of Connecticut in opposition to the enactment of a law making vaccination compulsory. By J. Dobson, M. D., Prof. of Physiology, Pathology and Hygiene, United States Medical College, New York.

PREVENTION OF CRIME, INSANITY, IDIOCY, DRUNKENNESS, PAUPERISM AND DISEASE, By M. E. Billings, Waverly, Iowa.

CATALOGUE of Books published by Houghton, Mifflin & Co. " The Riverside Press," Cambridge, Mass, AN ADDRESS ON SOME GROWING EVILS OF THE DAY, especially Demoralizing Literature and Art, from the Representatives of the Religious Society of Friends, for Pennsylvania, New Jersey and Delaware The Friends' Bookstore, 304 Arch street, Philadel-

INGERSOLL AND JESUS, A Poem. By Samuel P Warner represents the Banner of Light in this Putnam. New York: D. M. Bennett, 141 Eighth street.

have been identified with the movement for many years. Of late, lecturers have not visit-book of such value. The Banner itinerant will largest and best. This paper, which is issued weekly in Boston, has just completed the twenty-fifth year of its existence. It is a large, twelve-page journal, and presents excellent philosophical articles, and the latest manifestations and phenomena of Spiritualism. All who would acquaint themselves with the principles of these new teachings, should read this paper. The publishers are Messrs. Colby & Rich. Price \$3,00 per year. It is for sale at the bookstore of B. Döscher.-Deutsche Zeitung, Charleston, S. C., March 27th.

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many years. Of late, lecturers have not visited the town with any regularity. A. J. Fishback has spoken here, off and on, and his discourses have always been well received. Dr. Bracy is among recent new-comers. He is an intelligent Spiritualist, and will be a valuable reinforcement for the local brethren. Dr. E. II. Denslow has gained an enviable reputation as a successful magnetic healer. T. G. Turner, Esq., a prominent citizen, cordially welcomed the Bunner of Light courier, and rendered valuable assistance in the direction of enlarging the subscription list of the paper. The writer had the honor of addressing good audiences in Price's Theatre. With cooperation among the friends lectures could be easily sustained in South Bend. A hint to wise Spiritualists is sufficient.

#### LA PORTE.

Mr. and Mrs. A. P. Andrews are among the veteran Spiritualists at this point. In past years E. V. Wilson, Joel Tiffany, and other prominent lecturers, addressed the people on: the subject of Spiritualism. The great debate between W. F. Jamieson and Rev. Mr. Burgess is still talked about by the citizens. The churches exercise a powerful social influence in La Porte: but here, as elsewhere, the leaven of liberalism is slowly but surely modifying the utterances of the pulpits.

#### Michigan.

#### THE RECENT CONVENTION.

The State Convention in Ionia, which commenced on March 23d and closed on the 26th, was a marked success. The Banner reporter was most courteously welcomed by the people. Good words for the Banner of Light were heard on all sides. Ionia is a very pretty town, and is noted for the intelligence of its citizens. Delegations were present from various parts of the State. Messrs. Warner, Burdick, Burnham, and others, were in high glee over the interest manifested.

#### CONVENTION ITEMS.

Rev. J. H. Burnham of Saginaw, Mich., told the writer that the State had been divided into twenty districts, and that a President would be elected for each district. The intention is to establish a systematic line of work over all the State. Mr. Burnham's experience in the Church fits him most admirably for such an undertaking.

Mrs. E. C. Woodruff, of South Haven, Mich., delivered a very brilliant address on Friday afternoon (21th). Among other things she said: "We are being reconstructed. The truth has a wide sweep. Oh, how noble is its amplitude ! Truth is the creator. Spiritualism is a great theme.... Our crudities, so called, are our blessings; they show the all-encompassing breadth of the cause we love, but do not fully understand. We should be studious.... Destiny shall explain tendency. Memory is the bread of yesterday; hope and knowledge are the bread of today. Memory nerves the suicide; hope and knowledge stay his hand. Knowledge brings loyalty.... As Spiritualists we have been soft- as headquarters for Spiritualistic Literature. ened, not shaped.... Modern thought tends |"Nomeka" is ten miles from Lansing, the in the way of liberty. Our movement is not | State capital.

be glad to forward names of subscribers to the work to the home office.

Dr. S. B. Collins, of La Porte, Ind., has become one of the celebrities of the day in consequence of the success of his "Painless Opium Antidote." Thousands have been cured of the appetite for oplum by the use of the "Antidote." See advertisement on seventh page of the Banner of Light.

J. W. Kenyon, of Grand Rapids, Mich., (No. 11 Ionia street) has been busily engaged on the lecture platform in Michigan, having delivered over one hundred lectures since last August. He contemplates an Eastern tour during the coming summer, and can be engaged to speak at the different camp-meetings.

Grand Rapids, Mich., boasts of two Spiritualist Societies. The "First Society for the advancement of Spiritual Science" will dedicate a new hall, April 8th and 9th, Abram Smith and Mrs. Lydia Pearsall, officiating. C. Fannie Allyn will address the society April 16th. The other local society is in good condition, and has many noble veteran workers as members.

#### Jesse Sheppard, the famous musical medium, has been holding very successful scances in Cincinnati. Several new mediums for different phases have been brought out in Mr. S's. developing scances. Eminent doctors, judges and literary men have been regular attendants at the scances, at which, beside the music, independent voices have been heard, and spirit hands have been clasped. Mr. Sheppard has done a grand Work for Spiritualism in Cincinnati. He will soon start for Colorado and Arizona, on a pleasure tour, as he needs rest

from his arduous labors. John M. Potter, Esq., editor of the Lansing (Mich.) Sentincl, has the refusal until Sept. 1st, 1882, of one hundred acres of land on the shore of Pine Lake, Ingham County, Mich. He has marked out two hundred one-fourth acre lots, which are now in the market at twenty-five dollars per lot. There is a fifteen acre grove in the domain. The prospects are that a liberal town will be built up at this point. A hotel will be erected, and a large tract has been set aside for a school. The first two streets directly south of the grove are named, respectively, "Colby" and "Rich" The lake is one and onehalf miles long, and two miles wide. There was a great demand for lots at the recent State Convention in Ionia. Mr. Potter is an enterprising and honorable gentleman, and this undertaking is worthy of the support of the Spiritualists of the State. The problem of a locality for a State Camp-meeting will be settled, provided this enterprise succeeds, as Mr. Potter agrees to give the use of the grove, gratuitously, to the State Association for camp-meeting purposes. Spiritualists in neighboring States wishing lots should address Mr. Potter at Lansing, Mich., at once. "Nomeka" is the euphoneous Indian name selected for the new town. 'The Banner reporter has purchased a corner lot, water front CEPHAS.

#### Some people's idea of toleration : "Do as I want you to do, and think as I want you to think, and you will be liberal."

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.—*Bacon*.

A little Hop Bitters saves big doctor bills, long sickness, suffering and perhaps death.

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BEVERLY, MASS. - The Spiritualists' Union holds meetings every Sunday at 22 and 7 p. M., in Union Hall, Uhartes Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

Secretary. The public cordially invited. **CHICAGO, BLJ.,** *The Progressive Lyceum* meets in Union Park Hall, on Madison street, near Bishop Court, at 12:20 and closes at 2:30 r. M. every Sunday. All are invited. X. T. Griffen, *A Meeting of Spiritualists and Mediums* will be held at Grimes Hall, 13 South Halstead street, Sundays, at 3 r. M. J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known chairvogants and test medium, Strangers and others cordially invited. Geo. Mostow, Chair-man.

man. The First Society of Spiriticalists holds regular evening meetings in Fairbank Hall (in Musie Hall building), corner State and Randoph streets, at 7:45 o'clock. Bible interpre-tations in Martin's Parlor, corner Wood and Wahnut streets, at 10:45 A. M. every Sunday. Mrs. Corn L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Ea-ton, Sceretary.

ton, Secretary, CLEVELAND, OHLO.—The First Religious Society of Progressive Spiritualists meets tregularly in Weisger-ber's Hall, corner Prospect and Brownell streets, at 74 r, M. Thomas Lees, President Tillie H. Lees, Secretary, The Children's Progressive Lyceum meets in the same place at 105 A. M. Wm. Z. Hatcher, Conductor; Mrs. Ella Wil-hamson, Guardian; Tillie H. Lees, Treasurer, 165 Cross street.

CEDAR RAPIDS, IOWA.--Eirst Society of Christian Spiritualists inceisevery Sunday, at 7½ P. M., at Enos Pree Library Rooms, Iowa Avenue, Inspiritunal speaking, Dr. J. L. Enos, President; Mrs. Nannle V. Warren, Vie-President; Dr. Hamilton Warren, Secretary and Treasurer, HANSON, MASS.-Regular meetings are held on alternate Sundays, W. Hood, President; Mrs. Imogene McUlellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.-The First Society of Truth-Seckers meets for religious serviceat 80% East Market street, overy Sunday at 2½ and 7½ P. M. J. R. Buell, President; J. Buell, Secretary, Mrs. Barnabas Every Sunday at 2½ and 7% P. M. J. R. Buell, President; Sunday at 2½ and 7% P. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Buell, Secretary, **LYNN, MASS.**—Meetings are held in Mechanics' Hall, loo Market street, every Sunday, at 12 M, and 7 P. M., un-der direction of Dr. George Dillingham.

no market street, every Suiiday, at 12 M, and 7 P, M., under direction of Dr. George Dillingham.
 LEOMINSTER, MASS. -Meetingsare held every other Sanday in Allen's Hall, at 2 and 65 o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Frannlo Wilder, Corresponding Secretary,
 LOS ANGELES, CAL.-The First Spiritual Society meets every Sunday at 2P, M. at Good Templar's Hall, Main street. All condially invited, especially strangers. President, J. Hill, Vice-President, J. H. Cotton: Secretary, Mrs. Nettie C. Weir; Treasurer, F. Lindguist.
 MANCHENTER, N. H. -Spiritualist Society holds meetings every Sunday at 22 and 64 P. M. Bylritualist Hall, No. 56 Opera House Block, Hanover street. As Emerge F. Rumrill, Secretary; Frank Philbrick, Collector.
 MILAY OUT HEEW WIS, -Spiritualist meetings are held at floynton's Hall every Sunday evening at 73. Mrs. L. M. Spencer, regular speaker.
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at 2 and 75 P. M. **NEWBURYPORT, MASS.**—The First Spiritual So-clety holds meetings overy Sunday at Temple of Honor Hall 48 State street, at 25 and 75 P. M. President, J. T. Loring; Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

Treasurer, Moses A. Plummer. **PORTLAND, ME.**—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2% and 7% o'clock, Speakers and mediums desirous of visiting Portland under the anspices of the Society, will address H. C. Berry, 70 Luncoh street.

Incomparison of the Society, with nudress H. C. Berry, 70 Luncoin street.
 PHILADELPHIA, PA.-The First Association of Spiritualists holds meetings every Sunday at 10% A. M. and 7% r. M. at the hall corner Spring Garden and 6th streets.
 W. W. Clayton, President; Dr. James Truman, Vice Presi-dent; W. H. Jones, Treasurer; James Shumway, Record-ing and Corresponding Secretary.
 The Keystone Association of Spiritualists holds a Spir-itual Conference every Sunday at 2% r. M. at the hall cor-ner Spring Garden and 8th streets. Everybody welcome.
 The Second Association of Spiritualists holds confer-ences every Sunday atternoon, at 3 o'clock, and circles in the evening, at Thompson-Street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.
 MALET, MASS.-Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 r. M. S. G. Hoopper, President.
 SAN FRANCUSCO, CAL.-The First Spiritual Union Society holds a conference and séance every Sunday at 2 r. M. at Jora Hull No. 737 Mission Everce Markets.

Society holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and séance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

Ola A. M. VINELAND, N. J.-Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary: Susan Cornell, Corresponding Secre-tary; Mrs. Portia Gage, Treasurer, Children's Progressive Lyceum meets at 12% P. M. Charles E. Greene, Conductor. Washerman Wasse. The Woirester Association WORCENTER, MASS. The Worcester Association of Spiritualists holds meetings every Sunday at 2 and 7 P.M.

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#### [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. 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 Pat-mos, with seven heads and ten horns. They re-gard it as jugglery and legerdemain. They be-lieve it to be begatten 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.

continual war. Having thus declared its parentage it is not surprising that many very simple but well-meaning people should lock 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 the-down in nature, which reveals in options the ology 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 feturn 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 even Christian brokers down in Wall street would liberally subscribe to build a spiritual railway to enter the upper heavens or lowest hells—it would make but little differ-ence which, so long as it could be made to pay in dollars and cents.

When we understand that Spiritualism means when we understand that Spiritualism means not a blied faith in the existence of a future or of the soul, but a knowledge to be attained by research and study, and that that study comprehends and unfolds our spiritual, and its relations to an obvious bottom, and the solarelations to our physical natures, and the relarelations to our physical natures, and the rela-tions 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 ex-isted, claimed by some to have been traced with the finger of God on tables of stone, amid the clouds and thunders of Sinai, and hence sa-cred ; and along with them, others, also deemed sacred :- the vast accumulations of the Jewish people who have treasured them as the emanapeople who have treasured them as the emanations of the spirit of God through the mouths of the old products. Men are, however, just awak-ening 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 revela-tion. For a resit has been the mistake of man-kind to let a few persons do the thinking for the mass upon everything touching man's spiritual wolfare.

Spiritualism confronts the ordinary concep-tions of the destiny of the soul; it teaches that to the immortal nature of men there are con-stantly 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 patural outgrowth of a comprehension of his love to us as shown by his works. Spiritualism em-phatically 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 comprehen-sive knowledge of his works; that nature is the tree of knowledge, and the more we cat of its fruits and perfectly live, the more godlike we become. Thus Spiritualism interprets the lanbecome. Thus Spiritualism interprets the an-guage of Jesus, who lived more than any other in the divine personality, attaining an exalted knowledge through inspirations from the spirit-ual world, completely overcoming the selfish, sordid and revengeful passions of his human solution and revengenti passions of his numan nature. It proves to us that if men could un-derstand 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 atoms for the sins of any in-dividual other than himself. It further teaches

ong interest a large class of people Mrs. E. J. Grant sang with great power, "I will extol Thee," Her singing added much to the interest of the occasion. Prof. Foster L. Backus was on our platform, but owing to hoarseness was not able to sing, which was much to be "ceretted, for his sing-ing of "When the Mists have Cleared Away," ing 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, 'ff true, what good?' Those who are not able to comprehend the scope and power of Spiritualism point to our small meet-ings; no churches, no cathedrals, no theological power of Spiritualism point to our small meet-ings; no churches, no cathedrals, no theological system, and they say, no force. If you go out to the fields in the spiring you find all nature quiet, and as you see each blade of grass peep-ing up from the sod its individual life does not seem to be much; but when you carefully survey the whole field clothed in its beautiful garvey the whole field clothed in its beautiful gar-ment 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 idens: 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 weedshing an immortality—it is a dead faith with a new life. I find no men in the churches proclaiming an immortality—it is a dead faith, a mere shadow. To Spiritualists it comes an everyday, living truth. It tells the Spiritualist he must grow; it is the grandest source of in-spiration. 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 a Spirit-ualist? When the loved of other days come to him the old truths that men have believed in ualist? When the loved of other days come 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/na-ture 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. Orthodoxy in its concention of own salvation. Orthodoxy in its conception of Jesus makes God a demon incarnate. Spirit-ualism teaches that each soul makes its own hell or heaven. No Spiritualist has been con-vinced by what others have seen, he must see vinced by what others have seen, he must see for himself, and when persons are thus con-vinced they never backslide. Objectors say that Spiritualism has not shown any formative power. Mohammedanism in thirty-four years was known only in its own tribe. Buddha and his teachings for six hundred years were not known outside of their own land. Christianity for two hundred years after Christhad not even a name, not a book published in its favor. You say that some who have embraced Spir-itualism are men and women of impure lives. You say that some who have embraced Spir-itualism 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 ex-empt 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 fore-ordination. Spiritualism theorems that each by the truth, and the man is what his own con-science makes him. Emerson says." Follow your own conscience as to your duty." In our

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a station of the

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 rent the rock in twain, and as the ava-lanche came down the mountain side it brought destruction along its path. So it is with Spirit-ualism—past forms of faith will pass away be-fore its tread. Jesus had no creed such as, you find among Orthodoxy 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 do also.' He told his disciples to go out and preach this new faith—that the king-dom 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

life and its immortal future, grander and better conceptions of the All-Father's love, and a knowledge, in purity and spirituality." My report of Bro. Cole's able address is but a

My report of Bro. Cole's able address is but a poor synopsis; its sentiments found an answer-ing response in the audience, and he was re-peatedly applauded. Ilis friends 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 even-ing, 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 c nsisted 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 invit-ed to take a seat at a small stand. The chair-man 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, 1848; through them the first intelligent communications were spelled out, and from that time to the present them the first interingent 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 was read the name "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 en-River?" during which Mr. E. W. Wallis was en-tranced, 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 who have lived and died, and that death ends all, is refuted by the mighty in-fluence of Spiritualism. To you who are Spir-itualists the future means unlimited progress, and that it is the soul that is alive. The future of Spiritualism is another matter; it is to be one of unceasing progress, that shall enable us 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 to go on, learn all that can be learned, and hind new unfoldments and new fields of knowledge beckoning us to enter. Spiritualism is a science founded upon facts, and these facts are repeat-ed again and again. There is no theory that will cover all the facts but that theory that recognizes the agency of so-called disembodied spirits. It meets the anguished and sorrowing soul. It responds to the voice of the Comfort-er, the Spirit of Truth. The future of Spiritu-alism is in the present. Spiritualism demon-strates that you are spirits now; that the after-state is a natural one, in which to enjoy whatyou long for; not to make you angels or devils—to every human soul the harvest. Each one goes to his own place, carned and worked out by manful struggles. It becomes not only a sci-ence 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 it shows you that you cannot get into heaven on the crutches of the devil or the sufferings of Jesus; that true religion is action; that faith is dividual other than himself. It further teaches personal responsibility and accountability, and that all suffering and punishment should be for growth into purity and spiritual unfold-ment." Judge, Dailey's lecture was frequently ap-plauded, and was listened to with a deep and absorbing interest by a large class of people

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

"The kind friend at my fireside cannot see The forms I see, nor hear the sounds I hear; He but perceives what is, while unto me All that has been is visible and clear ?

All that has been is visible and clear '? 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 pres-ent. In the evening the Anniversary address was given entitled, "Thirty-Four Years of Spir-itualism." 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. Flotcher gave an ad-dress under the auspices of the Ladies' Aid So-ciety to an audience occupying all available space in the hall, the subject being, "Spiritual-ism 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 conferences 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. STEBBINS. Detroit, Mich., April 10th, 1882.

#### The Ladies' Aid Society and Thirty-Fourth Anniversary.

#### BY JOHN WETHERBEE.

To the Editor of the Banner of Light : Schiller, or some other poetic celebrity, has aid :

## "There are moments in life When we are nearer the great soul of the world Than is man's custom."

I think this is true, and that we have had such experiences. I do not suppose the world has a soul, that this round earth is a psychic entity; but the expression is true though poetic, soul 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 imagina-tion, 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 num-ber who attended the Paine Hall services of March Jist that these three days or nine meet-March 31st, that these three days, or nine meet-ings, were one of those occasions which the poet referred to, and, expressing it in our own lan-guage, we were pearer the spirit-world than is man's custom. I am not overlooking the cele-bration at Music Hall; the "nearness" included it, and many enjoyed some of each celebration, among them this writer; but this article being more or less a picture or report of this Society's doings, I have necessarily accented it in prepar ing 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 mind, as doubtless it does in many others, and I am writing this account somewhat under its influence. I do not think there ever has been more interest manifested 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 regu-larly held. In this eity it took a divided form, Mr. Hatch, the able Conductor of the Shawmut Lyceum, managing the one held in Music Hall. Lyceum, managing the one held in Music Hall, where he gathered some of the best spiritual talent in the country, and I was glad to see that the secular press noticed it respectfully; per-haps it begins to sense the coming tidal wave. the secular press noticed it respectfully; per-haps 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 inconvenienced some people, who wished 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 cele-bration, 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. A meeting was held in the forenoon of the 31st in Paine Hall, which was the opening ser-vice; there was fine music, and good speakers occupied the time, the names of whom will well define the quality of thought expressed : Mrs. S. A. Byrnes, Mr. Dowling, Mrs. Dick, Dr. J. H. Currier, Mrs. Morse, Mr. Rhodes, Mr. Loth-rop, Mr. Emerson, and others, including Dr. A. II. Richardson, who, by request of the officers, acted as Chairman, and ably conducted all the eight meetings. -In the afternoon J. Frank Bax-ter occupied the platform: he same also, as is his eight meetings. In the afternoon J. Frank Bax ter occupied the platform; he sang also, as is his custom, and was assisted by Mr. Sullivan. After 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 giv-ing platform tests; this feature of his, and oth-ers, never seems to tire anybody, all probably hoping it will be their turn for a test next, 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 de-parted Longfellow had a botter expression for it in one of his sublime poems, when at his adma mater on the fiftieth anniversary of his graduation, he said: "Not to the living only be they said.

the test mediums who at times occupied the platform were Edgar Emerson of Manehester, Mrs. Ireland, Mrs. Henley, Mrs. Nelson, Mrs. Pennell and David Brown. Music seemed to be a great feature at all of these meetings. Half an hour previous to

of these meetings. Half an hour previous to each meeting there was congregational singing. 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 ap-preciated, 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.

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 mani-fested 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 instructive 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 perihelion period of the spiritual year, that the organiza-tion 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 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 it is to-day. Probably at the start, or at its renewed start sixtcen years ago, the pioneers, or those afterward gradually drawn to it with more or less active impulses, had no prophetic ideas or expectations of its status to-day, and it strikes this scribe from observation, as well as intimate relations with it, that it has a future more ex-tensive than the leaders imagine. It is possible tensive 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 this anniversary some of the mediums entranced were controlled by members who have passed on; and several of the spirits thus controlling 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 not 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 head that takes care of it, whether we wake or whether we sleep; differing from almost all human movements, it has no headcentre or Pope, and it would seem as if any one who attempted to put on the purple, or to rule or guide this cause, came to grief; the direct-ing 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 has? Only thirty-four years since the raps were discovered to be intelligent, and now mil-lions over all the world receive it as their gos-pel of glad tidings. My hope in Spiritualism, per of glad tidings. My hope in Spiritualism, and that it has come to stay and he a blessing to the race, is enhanced by the fact that its guiding is not in sight; that its governing influ-ence 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 intalli Ald Society has also an invisible working force as well as a human and visible one; and intelli-gent and wide awake as the latter is, they may be and probably are engaged in a greater work than they fully realize. I have remarked that we are now, or lately have been, in the perihe-lion period of Modern Spiritualism, which means nearer to the central power. I am a be-liever in that significant fact, so, as I said in beginning this auticle, we are nearer the spiritliever in that significant fact, so, as I said in beginning this article, we are nearer the spirit-world, and in a double sense, for anniversaries 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 in the fall, after the Camp-Meet-ings were over, just such a series of meetings

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 science can measure; but when it goes beyond science I would have you when it press yourself. When one receives, and does not utter his thoughts, he is false to himself and

press yourself. When the 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 truths that are before them? As Prof. Kiddle 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 dif-ferent 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 kncws 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 by this comparison in a kindly spirit, we grow. Shall we ever know the truth? We shall progress in the future beyond any concep-tion 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 sistor, and we may thank God that truth is of so many colors, and that we have a God too great to take notice of our mis-takes."

Mr. Wellington of Boston made a short ad-dress, and gave an account of his efforts to re-lieve persons who were obsessed by unde-veloped spirits, and said that much has been aclieve persons who were obsessed by inde-veloped spirits, and said that much has been ac-complished in that direction. Mr. W. spoke in the warmest commendation of Mrs. Hull's me-diumship. 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, upon "The Gods of Yesterday, To-day and To-Morrow." Mr. J. Frank Haxter's Sunday meetings are well attended, his scholarly lectures attracting thoughtful andiences, 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. Spiritulainse incornings in New 101K. The First Society of Spiritualisis holds meetings every Sunday in Republican Hall, 55 West 33d street, at 103(A, M, and 73 F, M, Henry J. Newton, President; Hen-ry Van Gilder, Sceretary. Children's Progressive Lyceum meets at 23(P, M, William Hunt, Assistant Conductor; Mrs. A. A. Newton, Guardian. Rev. Dr. Monck lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 5th street, every Wednesday, at 73(P, M, After each lecture, Dr. Monck publicly and freely heals the stek poor from the platform. The Second Society of Spiritualists holds free

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

#### New York Children's Lyceum.

New York Children's Lyceum. On Sunday, April 9th, our Lyceum opened with the usual singing and Golden Chain reci-tations by the members, after which the Calisthenics were executed by Miss L. Phil-lips. Being Easter, and the second Sunday of the month, Mrs. Brigham spoke to the children under influence of her guides upon "The Bene-fits of Youth, of Old Age, and Death; and the Origin of Easter," followed by poems upon "Col-ored Eggs" and "Sunbeams," the subjects be-ing suggested by the members of the Lyceum. After the beautiful ideas expressed through Mrs. Whit-After the beautiful ideas expressed through Mrs. Brigham, the marching transpired. Mrs. Whit-tier of Boston Lyceum No. 1 being present, spoke a few words and recited a poem by John G. Whittier. Mrs. Rathbun's remarks were well received. On the 23d of this month, Memorial Services will be held for our Assistant Conduct-or, William F. Hunt, who has passed to the higher life. Our annual election took place two weeks ago: Mr. W. Hunt, Conductor; Mrs. M. A. Newton, Guardian; Mrs. E. Phillips, Assist-ant Guardian and Treasurer; Miss Naomi Leech, Secretary; Miss L. A. Phillips, Cor. Secretary. Lizzie A. PHILLIPS, Cor. Sec. 247 West 30th street.

247 West 39th street.

Springfield (Mass.) Meetings.

the curse of God. It brings you down to the science of life-to do all for others; to sink self; never mind saving yourself, but save others. What must be the outcome of all this ? Spirit-ualism is eelectic, is catholic; it is all summed up in that one word Fraternity, human brother-hood; and the outcome must be to make man-kind better. When you know that you have but to ask and yo shall receive, seek and ye shall find, and there will come to you the in-flowing of the Divine Spirit, you will seek the truth because it is true. Spiritualism brings you into a religion of practical action; in the counting-house, the bank, the work-shop; and more than that, it sanctifies and blesses the bone with its pure and holy influence; and children born under such pre-natal influences can ald 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 fu-ture 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 ald and help you, but it is for each of you; upersonally to be an active conseious you; it may ald and help you, but it is for each of you personally to be an active, conscious worker. No good thought will ever die; God 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 fore-

cast. In thirty-four years it has grown to be a moving power: it has wrought out a widea moving power, it has wronght out a water spread revolution, battling materialism with its vast array of facts. It will show not two worlds, but one world blending in harmonious unity—the world of spirit and matter. It will be the religious solvent of the future, and unity—the world of spirit and matter. It will be the religious solvent of the future, and demonstrate that creeds, ritualism and observ-ances 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 re-vivify the old bones 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, fought the fight. 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, feel-ing 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 rulents of yaried layes from the

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 Thirty-Fifth Anniversary. S. B. NICHOLS. 357 Flatbush Avenue, Brooklyn, ) April 1st, 1882.

#### Springfield, Mass

The Thirty-Fourth Anniversary of Spiritualsm 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" meetings each soul expresses his or her own was the subject of the afternoon discourse. thought and is respected for his soul uttrances, and in this comparison of each other's views in unity with the Divine Spirit comes the strength speaker said: "It is the custom of every de-

and the second second

### "Not to the living only be they said, But to that other living, called the dead."

But to that other living, called the dead." "Other living, called the dead," is a great ac-knowledgment, and a truthful expression, even if in the disguise of poetry. The evening meeting was held in the Socie-ty'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 and Sunday. It is hardly necessary to describe these meetings in detail; some of them were announced as conference-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 alike. Mediums and speakers abounded in all, and one can safely say everybody was fed and everybody satisfied. During the six or seven meetings held in this hall a great number exer-cised their gifts as more or less inspired, and place, and generally surpassed themselves; in fact, the conditions were good, and were availed 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. Coonley, Miss J. Davis, Mrs. Herman Snow, Mrs. Taber, Mrs. Waterhouse, Prof. Gadwell, Mr. Lyons, Dr. H. B. Storer, J. Wetherbee and J. W. Fletcher;

ings were over, just such a series of meetings again, in the form perhaps of a three days' coned 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 Soci-ety will probably feel committed to such an undertaking, and all who were present will be likely to attend (if in the form, I was going to say, but will say instead, whether or nol: for after the manifested return of some of the members who have shufiled off this mortal coil, I need make no qualification.

#### Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society - Mrs. F. O. Hyzer, permanent speaker-holds services at Everett Hail, 398 Fulton street, between Smith street and Gallatin Place, every Sunday, at 10% A. M. and 7% P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings-J. David Chairman-every Saturday evening, at 8 o'clock. H. W. Benedict, President.

evening, at 8 o'clock. H. W. Benedict, President. Brooklyn Spiritani Fraternity.-Sunday services in Large Haliof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7% r. M. Speakers engaged: April, J. Frank Baster; May, Mrs. Hannah B. Morse; June, Mrs. Abby N. Burnham, Conforence meetings-held every Friday evening in Lower Hall of Brooklyn Institute. April 14th, "The Gods of Yesterday, To-day and To-morrow," Mrs. S. W. Van Horn: April 21st, an Experience Meeting; April 28th, "Spirit Ob-session," Hon, Wm. Colt. All the spirit al papers for sale at all our meetings. S. B. Nichols, President.

The Eastern District Npiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Cofin, 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 "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 truth is only partially revealed. Ask star-eyed Science, as our Bro. Bowen says, and the scien-tist says, look into the exact law of correspond-ences, with fact; but the intuitions of the sci-entist 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 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

The services at Gill's Hall were of peculiar interest on Sunday, and were made more at-tractive by the beautiful floral offerings in-scribed 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 recog-nized the tributes which loving hands had placed before them. In the evening, Mrs. Mar-garet Campbell gave an address on "The Woman Question," which was pointed and interesting, and met with hearty response from the audi-ence. 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 The services at Gill's Hall were of peculiar Nazareth," and we need scarcely add that he was frequently applauded as he came out with those 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 replete with wit and pathos, and was delivered with great earnestness. Following it the usual tests were given. Mr. Fletcher will speak in Providence, R. I., Sun-day, 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. 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 as it now stands affects only itinerant 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 intiner-

of treatment. The law requires every intiner-ant practitioner from other States to pay a li-cense 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 Judiciary 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 havo taken such action had the friends of medical freedom from other parts of the State manifest-ed an interest in the matter by attending the hearing.

ed an interest in the matter by attending the hearing. But so long as we can prevent judicial bol-stering or legal discrimination in favor of the old schools of doctor-craft, and stave off legis-lative 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 physi-cians will then have no difficulty in successful clans will then have no difficulty in successful-ly 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 Ham-let, could not believe without seeing. It dis-claims any connection with spiritism, but holds that there is a science of soul that surpasses all the gains of our material science. It is en-shrouded in mystery-the light gleams through the oracks in the wall to this secret chamber. It whets the appetite to know more about this terra incognita.-Boston, Colby & Rich.-Boston Commonwealth.

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