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**Continuation of Anniversary Services** in Boston Music Hall; Remarks by W. J. Colville, on "Spiritualism as a Philosophy, as a Science, and as a Religion."

Afternoon Session .- At the hour mentioned at

account for man's belief in a spiritual universe. Because if you are taught by your parents, and they were taught by theirs, then the great ques-tion — carry the hereditary and educational processes back as far as you can—still remains : is who gave the original idea, the first conception that an immortal life was the inherent posses-islon of man? who were the parents of the first one who first thought of a spiritual existence? What parental influences had anything to do with that belief? The answer you will find is that the impression came from the spiritual world. The spiritual world is, and it declares itself. Man is a soul, and the soul speaks, and throughout the abysses of human nature, the immortal voice says "I am, and thou art ; I am forever, and thou art forever !" Bibles may come and go (said the speaker). Shastis and Puranas, Korans and Testaments— these may rise above and go down hencalt the t ide d human appreciation, but the great fact p remains the some : I am the Bible of the Spirit of immortal life, and you are his Bibles, also : of the great universe of conscious life is God's written word, and each change therein is the result of his careful revision manifested through a natural processes. Thus the Spiritualist's faith is not founded

natural processes. Thus the Spiritualist's faith is not founded natural processes. Thus the Spiritualist's faith is not founded upon tradition, is not handed down in parch-ment scrolls, is not the outcome of priestly con-vocations; it is founded upon a correct knowl-edge of human nature itself, and, therefore, whether Spiritualism be or be not a theology, it is decidedly an anthropology. Spiritualism leads to a questioning of human nature, it origi-nates in the nature of man, and, without deal-ing with any point of speculative philosophy, the cardinal doctrines of Spiritualism are ac-ceptable to any and every age, race, and intel-ligent mind. The outside world is continually asking: What are Spiritualists doing? What kind of people are the Spiritualists? What sort of morality do they teach and endorse? Have they a religion? Are they the friends or the foes of science, or of education? And the answer to all these questions can only be given by those living Bibles—yourselves ! You must become the defenders and exponents of your system in practical life and daily experience. Theorizing can never accomplish that end; the world will read you aright, men and women of the sort of morality and even the substitualist and the spirituality of the substituality and the answere to all these questions can only be given by those living Bibles—yourselves ! You must become the defenders and exponents of your world will read you aright, men and women of the spiritual movement: Spiritualism can be advanced and *must* be advanced through living

Spiritualism has made the life that now is grandler than ever before, and given it a glory surpassing the hope of former prophet, priest and king; but that grandeur and that glory an never be yours until you have earned them. The great truth of Spiritualism is that man never has anything which he does not merit: never has anything which he does not merit: that there can never be any begging, borrow-ing nor stealing in the universe. Whatever you have carned you have the power to enjoy; whatever you have not carned by your indi-vidual efforts you have neither the right nor the ability to enjoy. Therefore Spiritualism's grandest mission is not to point you to a far distant heaven, with pearly gates and golden streets and walls of alabaster, bedecked with onyx and porphyry and sapphire, where crown-ed and choiring angels close en masse around a ed and choiring angels close en masse around a great white throne whereon is seated an august Judge who will separate mankind in the day

manity, which has learned-through suffering, if need be-to love the truth for its own sake,

manity, which has learned—through suffering, iff need be—to low the truth for its own asko. During the last thirty-four very to be the output manited by the product of the very state of the special provide the product of the very state of the special appeared as an agrintor of the very state and that makes you an individual appeared as an agrintor of the very state are beneric provide the product of the very state are beneric the special appeared as an agrintor of the very state are beneric the special that special that special that special that the special that makes you an individual state and may state are beneric the special that that makes you an individual is matter the dimension of the special that were and that makes you and the special that special the special that the special that which made special the special that the special that special the special that th spectful attention of an intellectual following far superior to the promiscuous curiosity-seekers of the past—a circle of thoughtful and re-ceptive minds who have learned through its beneficent unfoldings that man is in the world for some higher and nobler purpose than to be simply amused!

The speaker was confident, despite the diffi-eulty of arriving even at an approximate esti-mate of the believers in Spiritualism to day, that the number was constantly on the in-crease, and that millions in this country, and

over all the civilized world, cherish it as a rich gift from the world of causes. Spiritualism the said is from the world to cratic: it ignores caste-it case to the world to demolish caste, and to put people on a general coupling it is more to the world to conclude the demolish caste, and to put people on a general equality; it came to the work to overturn ce-clesiastical hierarchies, and disintegrate monop-olies; from the first of its coming it has called out the lowly ones of earth, and has touched their lips with the fire of truth; and has through their instrumentality convinced the people that there is an inherent power in the spiritual world capable of showing itself under proper conditions for the benefit of sorely tried hu-manity.

pression of the instrument he was temporarily playing upon, so in like manner the manifesting spirit was limited in his expression by the power to express resident in the medium. The body was the house of the man, but the soul was the reality of the man; and even the individual soul constitution and the vices manifested by individual soul constitution must sour was the reality of the man; and even the j --all the virtues and the virtues individual soul or spirit dwelling in any partie-ular physical body would be limited in the ex-pression of itself through that body by any dis-arrangement or inharmony of the parts or func-tions of the form; and the same held good in a pression of inserved arrangement or inharmony of the parts of the same held good in a mediumistic sense, but even in greater degree when a foreign spirit sought to control the or-ganism of another for the direct expression of the world the form upon which the spirit had as demonstrated to exist by the added scientific and the music of life, bright or sad, was prostrated at the mandate of physical change, Spiritualism, the speaker thought, came nearer though the instrument was broken the *perform*-though the instrument was broken the *perform*- than all systems which had preceded it, in an-er survived to the world that the world logically to be expected of an ex-tern though the instrument to the world that the world logically to be expected of a control the perform the service for the world logically to be expected of an excr survived ! Spiritualism has proved to the world that while scientific education is a good thing, it is not the only thing necessary. Spiritualism has ever been the friend of education : it has al-ways been the friend of culture, but it also points you to the fact that education and cul-ture, in the sense of the mental and physical domains of experience, are not the whole or even the chief points of life's demands : it points you to the soul, it hids you harmonize the outer you to the soul, it hids you harmonize the outer will with the inner pleading, mayhap the outer prompting as well; it acknowledges the claims of secular education, but it further says, will all this education, unless it fits you for the re ception of the next order of information-whethotherwise—it would be better for you, in one sense, if not in another, that you had never pos-sessed it. When we speak of Spiritualism and Spiritualists we consider that we are to treat the doc trines of Spiritualism rather than pay any at trines of Spiritualism rather than pay any at-tention to the idiosyncrasies of individuals claiming a belief in them; for Spiritualism, un-like Christianity, Mohammedanism, Buddhism, or any other of the prominent systems of reli-gious thought, acknowledges and accepts no in-dividual as its leader. Spiritualism recognizes the Truth, trach on its only Lord and its only dividual as its leader. Spiritualism recognizes the Truth itself as its only Lord and its only King, and declares that the sovereign duty of every man, woman and child is to do faithfully, and in accordance with the highest prompt-ings, the whole duty which life places before each special individual. It teaches that there is no justification for conduct which conscience conderms on the ground that it was prediced condemns, on the ground that it was practiced by any hero or heroine, even the most illustri-0118 Spiritualism can never be swallowed up in Christianity because it is *larger* than Christiani-ty. Spiritualism, the speaker said, differed di-ametrically from Christianity in this, that while ametrically from Christianity in this, that while the church theologies bearing that name de-clared that everything—bellef, doctrine, con-duct—in life must be judged by the teachings of Jesus as the infallible standard—although it was impossible to get at the exact words which Jesus did speak to his disciples and the multi-tudes which followed him — Spiritualism de-clared that no one man had ever been commis-sioned to lead all bunuan thought; that there sioned to lead all human thought: that there was indeed a "light that lighteneth every one that cometh into the world," but that Light man; for immortality, and the existence of a spiritual world, have been demonstrated to human consciousness intuitionally, by reason of the nature of mankind itself. There are many materialists who tell you that you believe in imfraction of natural law-which improvement it; that your fathers believed therein, and by reason thereof you through hereditary in by reason thereof you through hereditary in fluences and educational bias have been led to adopt your present system of belief. But such arguments are mere sophistries; they do not

Some persons object to Spiritualism because they say the lives of its followers are not up to its mark. Such persons had better cast a retro-spective and introspective glance upon their own lives, as well. Nothing can be brought up against Spiritualists in this regard, which cannot with equal justice—and with a thousand-fold greater equal justice—and with a thousand-fold greater degree and pertinency—he brought up against the church members and the ministry of Christendom generally. But it is equally just to remark that neither Mohammedanism, Juda-ism, Buddhism, Christianity nor Spiritualism is in and of itself responsible directly for the erimes and shortcomings of those who claim kin hip with it in belief—whether the criminal to heat or Rabbi, Ronze or clorgynan, or medium. If Christianity itself, for instance, was the direct and prolific mother of crime, then, logically, *cerry* Christian would prove a criminal; on the contrary, if the mere accept-ance of Christian doctrines constituted in and of itself a compassing of moral excellence, then of itself a compassing of moral excellence, then every Christian would be a paragon of virtue. But the result of experience in human life shows that neither is the case in degree suffi-cient to offer foundation in fact for either the conditions for the benefit of sorely tried hu-manity. The speaker proceeded to draw an apt par-allel between the office which the musical in-strument served for the performer thereon, and the nature of the service obtained by the spirit performers from the medial instruments they were able to find at hand; as the musical per-former, however gifted, was limited in the ex-pression of his harmonies by the scope and range of the instrument he was temporarily playing earth, while its teachings, if they wrought the service for the world logically to be expected of them, would culminate in the glad joy of uni-versal humonity at the demonstration of an ex-istence beyond death which was conscious, in-dividualized and eternal. Spiritualism revealed the fact that all classes of spirits existed in the other life, and that none were circumscribed from communion. Hence, as motive in approaching the spirit. were circumscribed from communion. Hence, as motive in approaching the spirit-world was a powerful factor in the effect produced, it was a common experience for those who for im-proper purposes, or in an unspiritual frame of mind, sought communion in the presence of me-diums to meet with a reflection of their (the in-vestigators) own depravity. If Spiritualism had revealed unpleasant facts, it had only been a light shining in upon the cellar of the world, and had told the earth's inhabitants that after eighteen hundred years of Christian effort, there still remained cobwebs that needed a more thorough sweening to remove. In order nore thorough sweeping to remove. In order to obtain the best results we should approach the spirit world in presence of its mediums with minds attuned to receptive harmony; then we would attract those bright intelligences whose ns would beneficially appeal to our inner conditions. Spiritualism has never made people immoral; Spiritualism has never tended to licentiousness; it has had nothing, of itself, to do with the dis-gusting doctrines which have been preached nd practiced by some in its name. Individuals hemselves have held questionable opinions; lived questionable lives, and such on approach-ing the spirit-world, have attracted to them spirits on their own plane, who have not scruled to reecho to them-and through them afterpled to reccho to them—and through them after-ward to the public in some instances—the rep-rehensible vagaries which they have first brought within themselves, into the scance-chamber. I have no objection to any man who honestly differs with me; but I consider it my duty as a representative of a band of spiritual intelligences to protest against any thought or theory which I believe to be objectionable, and to advocate what I believe to be for the highest good of the race. good of the race. The Spiritual Philosophy, the speaker held The Spiritual Philosophy, the speaker held, taught every man and every woman that life's chief duty was a devotion of the highest powers of their nature to a helping on of the kingdom of uses, both as known to the mortal and spirit-ual planes of being. What is the position of Spiritualism before the world to-day? If Spir-itualists but did their duty it would even now

self morely teaches this : that man is a spirit, | was so desirable, and Spiritualism so lowly in and that man has a body : that although the their estimation, they had better join the church their estimation, they had better join the church at once, and place themselves at least where they could abandon the necessity for tacit de-

augurated for human life while in the physical, its revelations of the future, and the bearing which the present state had upon that which was to come, furnished a stronger argument, than any in the whole armory of materialism, in favor of the betterment of those conditions during this world's experience. Spiritualism taught that the present life—the present order of experiences through which the soul must pass--was but one link. In the great unfolding chain of universal being ; and that by death wo can only inherit—we can never create or deean only inherit—we can never create or destroy

Singing by the quartette followed, after which Chairman Hatch referred to the grandly successful celebration of the Anniversary held in Music Hall, fourteen years ago, under direction of Dr. II. F. Gardner-the large attendance, the numerous "Lyccums present, and the general enthusiasm on that occasion, and said that at that time a little child was chosen to present to Dr. A. H. Richardson, for the use o the Charlestown Children's Lyceum, a white silk banner, which service she accomplished with appropriate word and ready address.

of final accounts into two classes, sending the major portion to the dominion of Satan and the terrors of eternal pain! But the mission the teriors of eternal pain! But the mission of Spiritualism is to bring the kingdom of heaven into each one of you; to present the universe as a whole; and to demonstrate that the kingdom of heaven is within you, and that when within you, and then only, it is around you, also. And this Spiritualism is beyond all others a system of the strictest and the purest morality: every doctrine of Spiritualism as a system is pure and simple morality—every revelation which has ever been made from the spiritual world contains an morality—every revelation which has ever been made from the spiritual world contains an enunciation of practical morality: And when we make this declaration, we include commun-ion with the dark, the undeveloped ones in spirit-life, as well as with the angels—with individ-ualisms of every form: Every spiritual com-munication has a moral tendency, for every communication shows that no virtue ever goes unrewarded, and no vice unpunished. The churches, for the most part, object to Spiritualism, said the speaker, because it revo-lutionizes the idea of the future life taught heretofore, and gives too clear a revelation of the mysteries of the unscen world than the clergy deem best for the best good of their own calling. I an willing to state to day, in the

spiritually.

the adjournment of the morning meeting the assembly was called to order by J. B. Hatch, Chairman. He introduced Mr. Mulligan, who favored the audience with a piano selection. Singing by the quartette followed, after which Mr. Hatch spoke briefly of what was to occur during the afternoon and evening, and presented W. J. Colville as the first speaker for the afternoon.

#### REMARKS BY MR. COLVILLE.

After expressing pleasure at meeting the friends on the present occasion, Mr. Colville's guides took up the line of their morning re-marks, upon the theme of "Spiritualism as a Philosophy, as a Science, and as a Religion." On the previous occasion, said the speaker, al-lusion was made to the birth of Modern Spirit-ualism, and brief propositions were advanced in support of the claim that the New Dispensation contained in it the three characteristics which contained in it the three characteristics which were enumerated in the subject treated. Man was a threefold being; there were three grand elements which constituted expression: spirit, force and matter; these were the great things of life—Spirit, which is soul itself, Force, which is the substance of your spiritual body, and Matter, which is the exact and particular form in which spirit and force may for the time being in which spirit and force may for the time being arrange themselves, in order to meet, both in the physical tenement and its surroundings and conditions, the requirements of the individual spirit. In all ages of the world men have be-lieved in immortality; the soul has declared it-self, and man in all times and in all countries and provide and world approximately the soul has declared itself, and man in all times and in all countries has — however ignorant and rude — acknowl-edged that he himself is spirit. The aboriginal tribes speak of the Great Spirit, as the civil-izee talks of the Universal Spirit, and as Emer-son speaks of the "Over-Soul." In your peti-tions to Deity you recognize that God is a Spirit; and as a drop of water bears a kindred relationship to the boundless ocean, and as the human spirit is a drop in the great ocean of eternal life, so each individual spirit is a part of Deity—bears a kindred relationship to him

Delty-bears a kindred relationship to him "whom you call God and know no more." Men in all ages have instinctively felt the kinship existing between themselves and the Spirit of Life, but they have never truly comprehend-ed deity, because the human finite mind is uttered deity, because the human finite mind is utter-ly inadequate to measure the scope of infinitude. There are always immensities that we can-not compass, depths which we cannot sound, and the joy of the human soul, forever and forever, will unchangingly consist in its constant, ad-vance in a knowledge, the ultimate point of which is nevertheless unattainable by it by reason of its finite, though century-expanded, capacities. The same principle of an active in-centive to effort exists on the mortal plane: take the visions of hone from the young man or centive to effort exists on the mortal plane: take the visions of hope from the young man or the young woman, and life becomes to its pos-sessor a dreary blank, a universal monotony; as these young people must see something be-fore them to lead them onward, even so with the human spirit; all that can ever satisfy man is the boundless; the key-note of spiritual hap-piness is the limitless advance of the soul-the ability of man to progress forever, after death, as well as before it. as well as before it.

as well as before it. This primal, prima facic, doctrine is not new: is not only thirty-four years old, but as old as man; for immortality, and the existence of a spiritual world, have been demonstrated to hu-man consciousness intuitionally, by reason of the nature of mankind itself. There are many materialitate when the tables that a believe is in

calling. I am willing to state to day, in the face of all such objections, that 1 am as thank-ful for the dark as for the bright side of Spiritualism, as met with in the experiences of spirit intercourse, because I know that the dark side has its lesson for humanity, as well as the bright, and were it not for the dark, men would, in the absence of a demonstration of the existence of such unlovely conditions be-yond the yell, conceive the idea that they needed only to become disembodied and freed from the material form in order to become immacu-late angels. If every spirit communicating was a saint, then the converse of the proposition would prove true, and sinners would only need to commit suicide that they might also gain a sainthood which was not theirs on the mortal plane of being : no effort for good would be ne-

sainthood which was not theirs on the mortal plane of being : no effort for good would be ne-cessary in earthly life, because whatever the life on this planet the man would at death be-come instantaneously fitted for celestial bless-ings. Could there be a darker picture? Bless God, therefore, that dark spirits have come to communicate, as well as bright ones ! Spiritualism in all ages and among all peo-ples, in the present day and in the past alike, has taught and is teaching that there is no deity other than one of Perfect Justice: that God is the sum total of all perfection consti-tutes justice, and that justice as a perfect sphere may be prefigured and revealed to human comprehension by a triangle whose sldes are Love, Wisdom and Power. The speaker compared in eloquent phrase the pri-mary colors—red, blue and yellow—as expo-nents of the three principles above enumerated, and said that as the colors of the prismatic ray melt and blend in the white, which is the sum of all, so the triad of Love, Wisdom and Power blend in the white ay of Perfect Justice. Justice had been spoken of by the Cal-vinistic system of the toging a synonymous with vengeance that Spiritualism assayerated that vinistic system of theology as synonymous with vengeance; but Spiritualism asseverated that as without justice there could be no mercy, so system of punishment existed in the universe system of punishment existed in the universe —that cause and effect were ever operant, and that whatever of unhappiness was experienced,

Miss'Adams was received with applause, and recited with touching pathos, the ballad of "Papa's Valentine."

#### To be continued. ----

#### Use of Mundane Flowers by Spirits. To the Editor of the Banner of Light:

Pleasure and refreshings through the senses of sight and smell are nearly all that mortals obtain from the rose, the pink and other flowers. Spirits from realms where flowers of greater beauty and finer odors grow in profusion, are ever solicitous that the tables at the Banner Circle Room, and other places where conditions are arranged for their communings with us, should be ornamented with such bouquets as our coarser realm enables us to furnish. Perhaps others as well as myself may have wondered at their off-expressed desire for our floral adornments, since at their own homes hey may ever revel in far more delicious ones. Have they other uses for them than as contributions to their pleasures of sight and smell?

In my hearing, a few days since, a controlling spirit stated that the aroma from our flowers furnishes elevated supernals with material whereof they can extemporize wrappers which measurably shield them from the discomforting and weakening action of our mundane atmosphere while they remain in it. The illustration was substantially thus: On any raw and chilly day, though clothed sufficiently for comfort while in your warmed houses, an extra garment will be very helpful in preserving your comfort if you go out of doors; we, when coming from our genial clime into your chilling atmosphere, seek to use all possible protection from its harshness; and out of the aroma given. off by your living flowers we make and put on a wrapper which in a measure protects us from the exhausting and uncomfortable action of your harsh atmosphere and enables us to put forth what we would give you with more readiness and power than we otherwise could, and to act in your presence for a longer time, and with less draft upon our powers and our comfort.

That statement removed my wonder why our invisible visitors so appreciate flowers less beautiful and fragrant than those above; and is an incentive to gratify their desires to have them in our circle-rooms. The fact of their unsuspected use of them as mollifiers of the portion of our mundane atmosphere which comes in contact with them, was new and pleasing to me, and perhaps may be to some of your read-ALLEN PUTNAM. ers.

A CANDID CONFESSION and a strong endorse-nent is this, from a prominent Southern Pres-

#### OF LIGHT. BANNER

## FAREWELL.

## BY HENRY W. LONGFELLOW.

Weep not, my friends! rather rejoice with mea I shall not feel the pain, but shall be gone, And you will have another friend in heaven. Then start not at the creaking of the door Through which I pass. I see what lies beyond it.

And in your life let my remembrance linger. As something not to trouble and disturb it. But to complete it, adding life to life. And if at times beside the evening fire You see my face among the other faces, Let it not be regarded as a gluost That hannes your house, but as a guest that hoves your Nay, even as one of your own family. Without whose presence there were something wanting -+ From " The Golden Legend,"



#### Massachusetts.

WORCESTER .-- Lucian Prince writes, February 11th: "I have but just returned from one of my extended trips to the West, in the inter- | floor, walked unaided across the room, and said ests of my mute friends, the dumb animals, in whose interests 1 have spent nine and a half years. I have traveled from 25,000 to 28,000 Shook, a resident of Troy, had been unable to miles a year, and for over two-thirds of the use her lower limbs since she was six months time spent my own time and money. I feel, old. 'Dr. Magee, of Troy, being consulted,' that they have claims upon us which I, for one, | says Mrs. Shook in a testimonial, 'decided that cannot ignore. They are here for our use and in all probability the child could never walk. convenience, and have no rewards for a life of He, however, recommended that a plaster-oftoil and sacrifice, except such as are given Paris jacket be put on her to straighten her them by the humane beings of whom they are back. I then took my child to Dr. Swinburne, such true and disinterested faithful servants, of Albany, N. Y., and he advised me to put her They merit the small boon of kindness at our in the hospital there and allow the cords of her hands, and when we are made to feel that in limbs to be cut, saying he thought that would granting it we are ourselves rendered happier, be the only way she could be made to walk. I more humane, more tender, better men and declined to abide by his suggestion. Dr. Voswomen, with higher, nobler and loftier aspira- burgh, learning of the child's condition, came to tions, then it is we shall be led to treat those see her, and expressed a desire to treat her mute but true friends with greater kindness magnetically, saying that he could cause her to and consideration.

The foundation of Christianity is humanity. her four treatments, and she now walks and Where this is not found, in vain are long has excellent health. I consider this cure as prayers and high professions. Humanity was the distinguishing work of the great and good Teacher and Founder of our Philosophy. He and was indeed very much surprised when I went about doing good; and those who pro- saw her little daughter walking about, as it pose to imitate his example should do likewise, seemed to me that it was utterly impossible for in the sphere they endeavor to follow. Life her to be healed. without some great and noble purpose will prove a failure - the mere pursuit of amuse- ance of the Virgin Mary in the house of a man ment will defeat its own end and purpose. I named Jones, in the southern part of the city, carnestly hope those who have the inclination has subsided. The apparition has not been and the time will speak words of reproof to seen for nearly two weeks. A representative the inhuman, and words of humanity for the of a Sunday paper informs me that he saw a animal creation. My good spiritual guides cross on the wall, and it was so brilliant that it enjoin upon me to do so, and in these long and | dazzled his eyes; but he did not see the Virgin. weary years I have aimed where I could do the most good in the least time, and have spent my energies among high railroad officials. where a word from their months or a line from an in his belief. He states that he cannot actheir pens was more potent for good to the animal than talk to the under-officers of these roads, who obey none but superiors.

I am proud of the good 1 have accomplished in behalf of my mute friends. I have the aid of many good spirits, who have been with me by day and by night away off on the distant prairies, with none but these animals. I have many, many nights role alone in a drover's car. The world, I hope, will sometime see the the movements were made by spirits, and disgood that has been accomplished. Many is the time I have been asked how I got into this line of business, and invariably I tell them spirit-power put me into it."

NEW BEDFORD, - George Y. Nickerson writes : "I attended a circle at Mr. Caswell's on Sunday evening, March 5th, Mrs. Collins being the medium. At her circles we get the independent voices. One of the many spirits who talked with us was Henry W. Briggs, the spirit who communicated in the Banner of Light of Jan. 28th. He informed us the communication of that date was given by him, H. W. B., and no one else. He thanked us for verifying it, and was much pleased to think we had done

#### those with whom I mingle, and the Banner of Light is a great help."

New York. TROY .-- G. A. Stevens writes : "Dr. Wm. II.

Vosburgh is having great success as a magnetic healer. An Albany lady was prostrated with hemorrhage of the lungs, and the regular physicians declared that she could not survive. Hearing of Dr. Vosburgh's success in healing the sick by the laying on of hands, the lady's husband immediately sent for him. The doctor responded to the call, and, after ten treatments, the lady was restored to health. A gentleman residing in Greenbush, opposite Albany, had for eight years suffered with a lame back. His condition was such that he was compelled to walk in a stooping position and carry a staff. The Regulars could not give him relief. Dr. Vosburgh treated him, and after fifteen minutes' work the afflicted man straightened up to his full height, threw his cane to the

'he was entirely free from pain. Carrie, a three-year-old daughter of Mrs. Ada walk. I consented to his proposition. He gave wonderful as any performed in primitive times.' I am personally acquainted with Mrs. Shook,

The excitement attending the alleged appear-He was the first newspaper man who witnessed the phenomenon, and declares that he shall never forget it. The reporter is an Ingersollicount for the manifestation, but is certain that there was no chance to perpetrate a fraud."

#### South Carolina.

CHARLESTON .- A correspondent, over the signature, "An Investigator," writes: "About gist will eventually demonstrate its non-existence, two years ago a German family discovered acci- Mr. Stebbins's faith should be strong enough to enable two years ago a German family discovered accidentally a gift for table-tipping, practiced it privately for some time, and when they found that played intelligence, they did not hesitate in saying so. They invited others to come and investigate with them; many did so, and the ant contribution to the real subject. The book is the interest in the subject so increased that now distict in doctrinal teaching, devout in spirit, of exaited there are about twenty private circles and at

least one thousand Spiritualists in this city. Thus far, however, we have not been able to have a place of our own to meet in as an organized body; but I think we shall within a short time. Should any spiritual instructor come this way, he or she will meet with warm reception."

## Kansas.

KANSAS CITY. -- Sallie C. Ely, writing

# The Rebiewer.

[From the Free Religious Index, Boston.] AFTER DOGMATIC THEOLOGY, WHAT? MATERIAL-ISM, OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION. By Giles B. Stebbins. Boston: Colby & Rich. 1880.

The professed materialist should give a cordial wel come to this little volume. It is the statement of a positive antagonist, which is in itself always a good thing to read, and in this instance possesses the addi tional excellence of coming from one who sincerely be lieves that his views are decidedly more "advanced" than anything the materialist can ever reach. I comes from one who asks for no odds in the battle o deas, who is undismayed at the loudest noises yet beaten on materialistic gongs, and who will not cry out for quarter, if fairly defeated. Moreover, he is as thoroughly "emancipated" as any scientific opponent from the rule of the prevailing religious dogmas, and makes his final appeal to the same court of authoritythat of instructed intelligence. The book is an attempt, and we believe a successful attempt, to show that Modern Spiritualism-that is, the common belief uniting the sect or body of persons known as Spirituallsts-has evolved a consistent philosophy. We do not mean, of course, in saying this, that we necessarily accept all the author's "facts" as facts, or his ex planation of them in all instances, or oven in any instance, as correct. We mean only that his explanations, the assumptions of his philosophy being once granted, are clearly made out and are consistent with that philosophy, and that his conclusions are therefore worthy of respectful consideration.

We do not propose to discuss the work in detail, although in reading we marked several passages for possible quotation, but add a few words of general criticism. Nearly all that Mr. Stebbins says, in the opening portion of his work, upon the decay of dogmatle theology, will be accepted without question by every candid and reflecting person of whatever school of philosophy. In discussing materialism, however as the equivalent of "negation," and in much that he says of inductive science as "external and dogmatic," we are inclined to believe that Mr. Stebbins tips the balance of his scales toward his own conclusions a little more than the present condition of scientific inquiry will warrant. Modern science is by no means the equivalent of old school materialism Some, perhaps most, of its best exponents, are pronounced ideal ists in philosophy; and the contrary impression, which Mr. Stebbins certainly conveys, is not, therefore, strictly correct. The conceptions of matter, moreover, now growing in the minds of its best investigators, are very different from those of the "crude and outward stuff" against which Mr. Stebbins directs his heaviest guns

The "spiritual body"-from our author's description of which we obtain a clearer idea than any over before received from a Spiritualist book—is fully as material in its essential elements as many forms of matter now under investigation in the physicist's workshop. If sees with " clairvoyant eye "; it hears with " clairaudient" ear; it is "organie"; and, in common with the coarser body from which it emerges, contains a mys terious life-principle or soul. Parts even of the molecuhar motions of the brain-cells of the "natural" body are stored up for future use in the "spiritual" body If these descriptions be correct, if the "spiritual body " is a tenuous, etherous phase of matter, shaped or organized by the indwelling mind, certainly the physiologist will some day discover it, weigh it, and allow for it, even if he cannot imprison it or account for it. If not true, on the other hand, the same physiolo him to look hopefully upon the investigations now making by scientists into the more subtile manifestations of matter, for in this field we are persuaded will Spiritualism ultimately be confirmed or overthrown. The "facts" of spirit-presence we consider, therefore to be Mr. Stebbins's stronghold, and his most import moral sentiment.

## A CANADIAN LEGEND.

BY EDWARD FARRER.

An eclipse of the sun or moon alarms the habitant, who has heard from the fathers and the old men before them of the signs and tokens that preceded the great earthquake of 1663. Father Hierosme Lalemant, in the Relation for that year, says that in the fall of 1662 fiery ser-pents were seen in the heavens, and a ball of fire rushed from the moon, and, with a noise like thunder, burst and fell behind Mount Royal. On January 7th, 1663, three suns and a rainbow appeared, and on February 5th, at 5 P. M., the appeared, and on February 5th, at 5 p. M., the first shock was felt of the earthquake that shock Lower Canada for six months. The year 1785 is known as the year of great darkness, the earth on two Sundays, October 9th and October 16th, having been enveloped in a "fiery yellow atmosphere." On April 11th, 1782, tradition says darkness prevailed on the Saguenay River, the hearens mourning for the dotth of a Leguit says darkness prevailed on the Saguenay River, the heavens mourning for the death of a Jesuit, Father Jean Bapitiste Labrosse, who died at Tadousac on that day. The story of the mira-cles wrought when that good man died, as told by Dr. Taché in his Forestlers et Voyageurs, and by l'Abbé Casgrain in Un Pélerinage a la Ile au-Coudres, is a characteristic Gulf legend Fether Labrosco was a patter of Paltory He Father Labrosse was a native of Poitou. He arrived at Quebec in 1754, and for nearly thirty years preached the Gospel to white men and Indians, along the St. Lawrence and down in years preached the Gospel to white men and Indians along the St. Lawrence and down in the wilds of Acadia. On the night of his death he was at the house of an officer of the trading-post at Tadousac, and, although nearly seventy years old, appeared to be as strong and hearty as a man of forty. He was tall and robust, and his long white hair and saintly face made him look every inch an apostle. At 9 p. M. he rose, and in solemn tones told his friends that the should dic, and the church bell of Tadousac would announce the news to his Indian chil-dren, who were camped there for the spring dren, who were camped there for the sprin trade in peltries, and to all the Gulf. He bad trade in peltries, and to all the Gulf. He bade the company farewell, charging them, as he left the house, to go to Ile-aux-Coudres and bring Father Compain, the cure, to give his body Christian sepulture. The party sat in silence, listening for the bells, which on the stroke of midnight began to toll. The village was aroused, and the people hurried to the chapel, and there, before the altar, lay the old Jesuit, dead. They watched by the corpse until day-light, when the post officer ordered four men to take a cance and go to Ile-aux-Coudres. A

# Spiritualism Abroad.

#### REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D. FRANCE.

Revue Spirite, Paris, for March. Madame Georges Cochet opens the number in hand with a lengthy dissertation on "Modern Spiritualism," an exposé, as it is here termed. Under the first division of her subject-"The Theory of Preëxistence "-Mme. C. considers the problem of evil-quoting Pascal as an introduction: 'Immortality is a thing which so seriously concerns us, touching us so profoundly, that one must have lost all sensibility who becomes indifferent to it." Man's relation to the Deity is then considered, and reference made to what there is true in the legend of each nation: and how to reconcile the absolute perfection of the Creator with our evident imperfections. "On the one hand is the plenitude of order, harmony, the beautiful; on the other the world, that is to say, struggle, effort, pain, l'impuissance.... What! God creates, yet evil springs up; God directs, yet evil reigns!... The impure man seeks to appease celestial anger by prayer, gifts, sacrifices," etc., " but this is not enough."

In the second division of her subject-" The Religious Legend "-Michelet is quoted: "Faith makes not the heart, but the heart makes the faith." Here is elaborated a conception of "the fall," found in the belief of all nations, having its origin in a sentiment at once noble and pure, a sentiment of eternal justice and of infallible equity.

"Belief in the Past," with a quotation from St. Simon: "The age of gold is before us: our fathers did not behold it, but our children will," heads the third chapter; but no extract can do justice to it. The fourth chapter on 'Modern' philosophy in accord with the ancient," begins with Fourier's views of the "social world"; while the fifth, headed by Plato's expression respecting the evil of ignorance and the virtue of science, is a grand elaboration of lofty conceptions of the doctrine of preëxistence, etc., etc.; but Madame Cochet's production has a unity and force which can hardly be conceived of by these disjointed extracts.

Following the above are Mr. Gladstone's favorable view of Spiritualism; part of a discourse on Modern Education, wherein it is shown that the school has the key of the future; Spiritualism before the Anglican Council-Mr. Wilberforce's remarks being largely quoted, and supported by the testimony of such men as S. C. Hall and Dr. Eliotson-and "Diverse Facts,' for which a little space may be claimed. The Banner of Light's article on Mr. Foster's condition, with its solicitude for the well-being of the family of this distinguished medium, is first quoted, then a Compte-rendu relative to Miss raphy (largely illustrated), and what is said in priests of the Church of San Francisco brought mechanical figure of Christ which could move its arms and how its head. Naturally, the church was filled with curious spectators, and diabolical confusion ensued. A canon of robust frame mounted a chair, and strove with stentorian voice to quell the noise; but not succeeding, he flew to the aforesaid Christ, which compliment tore him completely to pieces. As this did not suffice, he began with his fists, and even broke the jaw of another canon, who atsued, and in the rush to get out of doors sixty peotorial comments on this affair are in no respect

"La Flande Libérale" again, with a long article little worthy of criticism-the author finding in magnetism nothing but charlatanism-while Mr. Donato submits his experience, with that of many distinguished people before whom his great magnetic power was fully demonstrated. In conclusion, the Messenger has a story concerning a robbery, and how a somnambulist, so called, pursued the culprits, street by street, to the very house they inhabited, and thus led the way to their arrest.

The Moniteur, of Brussels (March 15th). though still of small dimensions, has now sixteen pages of attractive matter-the Banner of Light being credited with a sketch of Mr. Slade's journey eastward, and his memorable expositions of spiritualistic phenomena in Berlin and elsewhere. Its "Somnambulism and the Police," which discusses clairvoyance and magnetism, though rejecting the idea sustained by many, that there is something in them that is supernatural, says that "If this thing is allowed to go on, it will result in putting in the place of the 'Procureurs Generaux,' official magnetizers, and attach somnambulists to the judiciary police. The spirits will be consulted by the police through tipping tables." These remarks follow naturally some important disclosures-one in relation to the illness of a young girl, behind which a crime lay concealed. and which a clairvoyant alone would in all probability have brought to the light.

La Practique du Spiritisme, following the above, is from the spirit of Allan Kardec. In it he says: "Yes, dear brother, the work in which you are engaged requires continual study and constant observation. Those of you who upon the earth devote yourself to this works should study each word, each act of the spirits who come through a medium.... It is important not to touch the body of a medium while under spirit-influence.... And 1 repeat that you should not only study the principal writings concerning this subject, but also, in consulting the members of ancient circles, put new adepts au courant with all the phenomena, observed examples, etc., such as I have called your attention to."... Under the heading "Bibliographie," there is

pleasing review of a new German work, Revelations of Magnetism and Spiritualism," by M. H. Ellenberger, which M. Streiff de Maxstad has thought worthy of translating into the French language.

#### SPAIN.

La Luz del Porvenir, Barcelona. Six numbers of this brilliant periodical, dating to March 2d, are in hand. "Recuerdoe," from the pen of its editress, Mme. Soler, is one of the many thoughtful productions here inviting attention. It begins with: "Among the many problems without solution which there are in life, the recollections occupy the first place, entering into which are numerous undecipherable impressions.... As Father German says, What a mystery is man! It seems incredible that in a little cavity of the cranium so many Georgina Houghton's new book on spirit-photog- ideas have birth, so many recollections are stored away, remaining, perhaps, dormant for the Posta of Naples, which is briefly this: "The years, and awakened by some trivial incident priests of the Church of San Francisco brought out during the ceremonies of the holy week a ria," "Presentiments," "Everything has its Cause," and a "Discourse" by Mme. Soler, seem of paramount interest along some fifty pages of this gem of Barcelona. The "Discourse" noticed above abounds in sound thoughts, nobly expressed, with here and there a quotation from such writers as Augustin, Kardec, Mistrel and St. Roig y Minguet; but now stood by the altar, seized him, and without she says that "Spiritualism cannot be considered as a religion, only as a philosophy, only as a study of the essence, properties, causes and effects of natural things," etc. And "The tempted to appease his sacred fury. A riot en- school of Spiritualism deserves to be studied because it is the philosophy of rationalism, beple were injured, some very seriously." The edi- cause it recognizes the existence of a God, believing in the indefinite progress of the spirit,

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so. Mr. C. C. Case asked him if he remembered the conversation they had before he passed on regarding Spiritualism, and he replied, "Yes: but I was too pig-headed to see it then," adding that Mr. Case never informed him of half the beauties of the spirit-life. Oh ! how long will others stand in their own light, and talk as if they knew it all, that Spiritualists were all fools, and mediums all knaves. I have no doubt that some calling themselves mediums are not what they should be, but that does not harm the true mediums, for their guardian spirits will not leave them to the spoilers. There were about twenty others who talked and sung with us. Mr. C. C. Case's spirit-daughter Bell talked and sang, his father-in-law talked, and said, 'I went out with my Bible under my arm, but I find it is naught but an ancient history, and not, as I thought, the Word of God.' I could give you names of hundreds of spirits I have talked with at Mrs. Collins's circles.'

#### Michigan.

DETROIT.-W. C. Claxton writes : "There are earnest souls who desire to work for the upbuilding and spread of the beautiful philosophy of spirit-intercourse and the coming life, as taught by spirits, but there are others who would look at it from a purely materialistic point of view. These latter will find the effort like trying to mix oil and water. Spiritualism and Materialism are separate and distinct elements, and will not work together. The time must come for Spiritualists to take their stand according to their highest convictions of right, and stand aloof from all materialistic views; be willing to be known as Spiritualists, separately from every other ism and belief, and invite all to meet with them on this basis. When this is done, we place ourselves in harmony with the materialization had been so perfect that I think soul-life, so that those who have cast off their material garments may join with us in all movements for the benefit of humanity and our own development.

GRAND RAPIDS .- Dr. W. O. Knowles, President of the Spiritual Society at Grand Rapids, Mich., makes an appeal to friends of Spiritualism and Liberalism for donations of books, his object being to establish a library as a means of disseminating truth among the people.

#### Maine.

PORTLAND .- Mrs. Ellen S. Stuart writes, that though not publicly known as such, she wishes to be "counted in" with those whose cause for rejoicing is that they are Spiritualists, implying by her words that there are thousands who for various reasons are not numbered in the statistics of believers now being made out. She adds: "I have never seen any of the remarkable manifestations, nor do I require such things as evidence of the truth, for I have had an experience; I have been just over into the Beautiful Beyond, and I wish that all who have any dread of the transition could realize the blissful, peaceful calm of the journey. Reentering the physical form was quite painful; I might express it as the intensity of aching. I am doing all I can in my quiet way to enlighten

trap a Charles and an

(March 15th) of Mrs. Anna Kimball's visit, says: "Her rare, womanly nature, refined by travel and culture, combined with her conscientiousness and singleness of purpose, have drawn to her a control equal to that of any medium. Her discourse last Sabbath was very fine. We feel blest in having this medium come among us. Her psychometric readings give great satisfaction, and her influence, both private and public, is all for good. She made us a short visit at our home, and we enjoyed it exceedingly, for she is not only very entertaining in herself, but brings and leaves a pure, spiritually refreshing influence."

#### Materialization of Spirit-Forms in this City.

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

I have attended six of Mrs. Pickering's materializing seances since you printed my statement concerning her in the Banner of Light, and at every scance nearly a dozen spirits have been unmistakably recognized by entire strangers to the medium. I will relate briefly two tests only. A lady who sat next to me was called up to the cabinet, and while standing there, a form issued from the cabinet, which appeared to be a large man nicely dressed in the full uniform of a colonel. The lady on returning to her seat assured me that she fully recognized the face and uniform.

During the same scance the lady was called up to the cabinet again. This time there appeared a very beautiful woman, in a bridal costume, and the lady requested me to come and see her friend, who, she declared, she fully recognized. At the close of the scance the lady showed me a photograph of her friend, which was taken while in her bridal dress; and the she could not have been mistaken in the identification of the spirit.

I have attended the materializing seances of Mr. and Mrs. Bliss every Sunday evening, with one exception, for the last eight weeks, and the more carefully I investigate the more fully I am convinced of their perfect honesty and the genuineness of their manifestations. I took a lady friend to their séance last evening. During the séance Mr. Bliss, who was standing close to the cabinet, said there was a spirit present who acted very strangely, and he should think he must have been crazy when he passed over, and had come for some one who sat near me. My lady friend said that her-husband died insane. I went up to the cabinet with the lady, and the spirit appeared at the aperture and was instantly recognized by the lady as her husband. The spirit said to her, "Are you going to get married again?" She replied, "Yes; can't I?" The spirit seemed to be very much offended at her reply in the affirmative, and made several unpleasant remarks in regard to

At the close of the séance the lady informed me it was true that she was engaged to be mar-ried soon, and that her husband, before death, forbade her doing so. As she was an entire stranger to the mediums, this was an excellent test to me. J. W. CADWELL. test to me. Boston, April 10th, 1882.

light, when the post officer ordered four men to take a cance and go to He-aux-Coudres. A fearful storm was raging in the Gulf, and ice floes almost choked the wide expanse of water. "Fear not," said the officer to the fishermen; "Father Labrosse will protect you." They launched the cance, and great was their surprise to find that, while the tempest howled and the waves and the ice seethed like a cal-dron on each side of them a peaceful channel surprise to had that, while the tempest howied and the waves and the ice seethed like a cal-dron on each side of them, a peaceful channel was formed by some invisible hand for their craft. They reached Ile-aux-Coudres—over six-ty miles, as the crow flies, from Tadousac— without accident. Father Compain was stand-ing on the cliff, and as they neared the shore he cried out: "Father Labrosso is dead, and you have come to take me to Tadousac to bury him!" How did he know this? The night pre-vious he was sitting alone in his house, reading his breviary, when suddenly the bell in the church (dedicated to St. Louis) began to toll. He ran down to the church, but the doors were locked, and when he opened them he found no one within, and still the passing bell was toll-ing. As he approached the altar Father Com-pain heard a voice saying: "Father Labrosse is dead. This bell announces his departure. To-morrow do thou stand at the lower end of the island and await the arrival of a cance To-morrow do thou stand at the lower end of the island and await the arrival of a cance from Tadousac. Return with it, and give him burial." And at all the mission posts where Father Labrosse had preached — Chicoutimi, Pile Verte, Trois-Pistoles, Rimouski, and along the Baie-des-Chaleurs-the bells, of their own accord, rang out the death of the old Jesuit at the same hour. And for mony a year when the same hour. And for many a year, when ever the Indians of the Saguenay visited Ta dousac, they made a pilgrimage to his grave, and whispered to the dead within through a hole in the slab of the vault believing that he would lay their petitions before God.—April Atlantic.

complimentary, considering that the "mummeries made use of by the priests" partake not of that large moral sentiment which Spiritualism promulgates-making it, in fact, its alpha and omega.

The Journal du Protestantisme Francaise, under the heading "Spiritualism Continues to Produce its Fruits," says, that notwithstanding the attacks upon it by Zöllner, Weber and Fichte. it has no less than thirty-three journals to sustain it. The reviewer remarks that it is deplorable to see a journal like the above named impressing its readers with such an error. since Zöllner (and the others cited) are known defenders of our cause.

The Licht, mehr Licht reports some marvelous manifestations through the mediumship of Mme. Bablin-a spirit-wife appearing to a distracted husband, affording him great relief and consolation, while another confesses herself in great trouble: "I am," she says, "very unhappy. Always these dreams !" etc.; and it is in dreams, I fancy, we find a fitter gloss to what seems to us so impalpable in the future life, than when the mind in its stern wakeful mood, so called, or in its tergiversations, attempts a solution of how and in what manner we suffer, anticipate or find pleasure in the world of spirits.

"Mons. le docteur Locander has written to us," says the Revue, "that in the "History of Sweden," by K. E. Kindblad, edited in Stockholm in 1826, it is stated that the King Odin was a medium; that with his finger he indicated the place of minerals in the earth, and their value; that he put out fires, and calmed the sea by his voice; that often in a sound sleep he journeyed abroad to all parts of the world, relating what he saw, but of which he could recall nothing when awakened."

The "Bulletin of Scientific Society" has a couple of articles on hypnotism, with results of experiments on animals, birds, etc.--numbers of fowl having died under treatment, after several weeks of gradually declining strength. Other subjects of much moment are here discussed, but I can only name "Faux Magnetisme"; phenomena in which figure the name of Mr. Kiddle, of Dr. Crowell, Dr. Monck, and others; and, "Philosophie Organique," from the noted pen of Mons. E. Nus.

#### BELGIUM.

Le Messager, of Liege (March 1st and 15th). though limited in the quantity of its material. can pride itself upon such contributions as come from the pen of Mons. René Caillé, Dr. Wahn, and a collaborateur-the first named delving in "Infinite variety evolved from the unity of matter and of thought," embracing far-reaching flights into the stellar world; the second wrestling with biblical chronology with light supplied by such scientists as Sir Charles Lyell and Mr. Whitney (Director of the "Geological Survey of California"); the third testing "the grand teachings of the dead, as well as the living, and their influence, without a parallel in history," etc. Minor items embrace a notice of the annual report of the "Cercle Artistique," of Spa (the first of its kind in that region), in active

considering labor (doubtless rightly, humanely directed) and morality as the principal motors of human advancement."... Madames Collado and Sanz add a few pages on life and death and the mission of woman, and some "Studies in" Natural History."

MEXICO.

"A Discourse," by Don Amilcar Roncari, before the Central Society of Spiritualists of the Republic of Mexico, comes in the form of a handsome pamphlet of twenty-two pages, and gives encouragement to the hope that there is a revival of our cause (which has of late been dormant) where the truly elegant "Ilustracion" was formerly published. Don Roncari shows how the most prominent geniuses who have done honor to human intelligence have treated this fundmental question in all its extent, in all epochs, from the most remote times of which the history of philosophy has preserved a record: . . . . how useless, in this matter, the scalpel of Vasale or the crucible of Lavoisier; .... how the generous martyrs to thought, from Socrates and Huss, the torchbearers of wisdom and intelligence, Plato and Kant, have enriched the realm of mind; ... how the spirit is an independent entity; . . . . that matter is an instrument, a subaltern agent of the spirit, using it only in its manifestations, etc., etc. But space

does not permit me to follow our author even through one page of his laudable researches, for he has laid the learned world under contribution. Our Mexican brethren may well be proud of such a "Discourse," and it is to be hoped that it is the prelude to much other important and active emprise where the soul feels its might and its mission.

Catalago Razonado. As this is from the office of the Ley de Amor of Merida of Yucatan, for some time extinct, we may receive also encouragement from that quarter, for la Ley was a few years since one of the Banner's exchanges, and its editor, Don R. G. Canton, now publishes the above-named catalogue, which embraces quite a number of works on Spiritualism.

#### SOUTH AMERICA.

The Revista de Sociedade Academica comes from Rio de Janeiro in its usual handsome form, and laden with material that can hardly be enumerated. Much of it is, to be sure, of local interest-" conferences, sessions, &c., of spiritual groups"-but it has articles, respectively, on "Universality of Spiritualism"; on "Universal Space," with its planets, satellites. etc., embracing universal life; "Wholesome Times Arrived"; "Spiritualism in Medicine," etc. Under the heading of "Spiritualism in Brazil" several new groups are named which are making satisfactory progress.

Revista Expiritista, of Montevideo. Don Juan de Espada, as usual, contributes the larger portion of the matter of this journal, supporting our cause with much force and dignity. In his article on the general injustice which characterizes the attacks upon Spiritualism, he says: 'Generally we fix our attention upon imperfections, while the good, the true and the beautiful are regarded depreciatively-viewing oboperation, with encouraging manifestations; | jects as it were through a distorted prism, con-

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#### sequently rendering them without merit and

not worthy of imitation .... The cause of the greater portion of the attacks upon Spiritualism is, it is said, that its teachings destroy ambition, ignoring the burdens which press upon mankind; ... that its demonstrations and practices destroy los absurdos of original sin and the condomnation of the soul to eternal punishment -dogmas, the legitimate consequences of the dolorous teachings of the old faith .... They attack Spiritualism because in it they see the Mentor that sooner or later will raise man to every possible felicity he is capable of enjoying ... that he is to love to be beloved ;... to study in the great book of Nature to be led out of all the miseries of humanity; ... from Ignorance to learn why man is upon the earth, to pray understandingly to the Father in spirit and in truth, etc." "Why we Suffer," and a "New Era upon Earth," are also interesting contributions from the pen of the editor of the Revista, J. de E. His concluding article is a repetition of the sad story of the death of Señor Teodulo Gonzales, a worthy citizen of Hacotepec, "accused of the enormous crime of being a Protestant."

Revista Espirita, of Caraccas (Feb. 5th and 20th), is one of the new periodicals which offer many sound thoughts on "Re-incarnation-Its Philosophy "; on the "Book of Mediums," and "What Spiritualism really is," and in advocacy of our cause generally; but as each of its articles is lengthy, and cannot be abridged with any credit to its author, I must reserve my space for other publications - bright lights breaking through the sterile clouds of prejudice; rays of a divine beatitude, full of blessings to the weary, the sorrowing, the despairing.

#### ITALY.

The Annali Dello Spiritismo, Turin, for March, is also in hand, treating learnedly of "The World," of "Scientific Social Christianity," of "Happiness," of "Celestial Telephoning," and "The Universality of Spiritualism." "Impartiality, like tolerance," says one writer, "is a sign of a maturity of thought. It is impossible, looking at only one side of a thing, to see the truth, but when one elevates himself to the principle, al principio, which dominates all sides in one view, he is not deceived." . . . Impartiality and merit are regarded as fundamental....

"The number of spiritualistic periodicals," says another writer, "goes on increasing with incredible rapidity." Some five or six new ones are named-one of which, however, has already ceased to exist, while several others quoted in my "review" are not referred to. "'The World," noticed above, is from the popular pen of M. Eugene Nus, and would doubtless interest the readers of the Banner ; but this, with the others, including one by M. N. Murillo (treating of our social state, culture, progress), must await more time and space.

#### GERMANY.

The Psychische Studien, of Leipsic, for May; four numbers of Licht, mehr Licht, of Paris (up) to March 12th), and four numbers of Der Sprechsaal, of Leipsic (up to March 11th), have been received, also two numbers of the Deutsche Zeitung, of Charleston, S. C. The Psychische, un-der the heading of "Historical and Experimental," treats of the mediumship of Mme Rodiere. Von C. E. Noessler writes, also, of "Spiritual Phenomena"; Von Hermann gives a second notice of a "Séance," while a number or minor items on various subjects conclude the forty-seven pages of the present issue. Licht. mehr Licht, has the advantage and beauty of being in English type, and from its great variety of articles, which cannot even be enumerated here, must be attractive to every German scholar. Der Sprechsaal is no less prolifie in matter. "Modern Spiritualism" in all its phases, its phenomena, tendency and growth, seems to invite popular recognition as here presented. It will, I think, have many subscribers in this country.

#### MISCELLANEOUS.

Impresiones del Infinito, from Frontera, Tois a handsome brochure of forty-two pages

#### New Publications.

DAPHNIS: A Sicilian Pastoral, and Other Poems. By Henry George Hellon, author of "Lord Harrie and Leila." 16mo, cloth. Lon-don (Eng.): Kegan Paul, French & Co., 1 Pa-ternoster Square. The contents of this volume are in keeping with the exquisite taste in which the book is presented. " Daphnis" was a Greek rural divinity who, when an infant,

was left in a grove, where he was discovered by the nymphs. Pan taught him to sing, the Müses inspired him, and a Naiad obtained his promise to love none other than herself. 'But his genius enchanted Artemis, the beautiful huntress, next a princess, and the Nalad for these causes smote him with blindness. which so afflicted him that he called upon his father, Hermes, who came to his assistance and bere him to heaven. There are in the volume about thirty shorter poems, the principal one being "The Seer," which inpresses us with the belief that the author is a Spiritualist; indeed we indirectly learn that he is one, and that this poem, "The Seer," is constructed upon information revealed to the author by "Ski," Mrs. Hollis-Billing's control, during her stay in England. It s luminous with spiritual beauty, and as a portrayal of the condition supervening the trance will be keenly appreciated by all who have either experienced or have an intuitive sense of it. Take this passage as an

illustration of this: On Of Ubls: A trance steals o'er my spirit now, Bright vapors fan my throbbing brow, And folding fancies lightly flow. A cold chill thrills each nervous veln; So sweet the influence, rest of pain, A sight is but the symbol'd strain i but descent parts and from In dreams ecstatle, pure and free, Strange forms my inward senses s While hands mysterions welcome

My vision, leaving darkest night, Bursts into supernatural light, And from my forchead peers the sight!'' The entranced mortal then communes "with a wondrous Seer," who reveals the past, predicts the future. and enters, as it were, into the infinite of being. Of the other poems, "Mont Blane," "A Dream of Vecils," and "Vespera," are most noteworthy.

WARLOCK O' GLENWARLOCK, A Homely Romance. By George MacDonald, author of "Annals of a Quiet Neighborhood," etc. 12mo, cloth, pp. 714. Boston : D. Lothrop & Co.

The reputation of the author of this volume as a faithful delineator of Scottish life is world-wide, and this, the latest production of his pen, will serve to increase it. A young lad, the son of a poor laird, sets out to compass the weary task of winning bread and position, and his struggles with the world, are vividly portrayed until day dawns and victory crowns his efforts. The character-sketching throughout is marvelously realistic; the dialogue bright and interblended with a quaint, quiet vein of humor that makes the whole intensely enjoyable. Withal there are many fine thoughts, pithly embodied in short, crisp sentences, such as are quickly impressed on the mind of a reader and long remembered. So much for what we have to commend ; on the other hand we cannot but condemn the author's estimate of Spiritualism and its phenomena as given on page 91, based on an apparent ignorance of the subject and a total misconception of its teach ings. The inconsistency, also, of this passage with scores of others throughout the book is painfully evident. These latter are so fine in their conception of spiritual truths, that we can only account for the author's derogatory allusion to Spiritualism above alluded to, by employing his own words (p. 264), "Some peo

ple only understand enough of truth to reject it." EUROPEAN BREEZES. By Maria J. Pitman (Margery Deane). 16mo, cloth, pp. 318. Bos-ton: Lee & Shepard.

A lively, bright and chatty record of experiences by one who, when she started on her European tour, took a solemn vow on the deck of the steamer that she would not write a book about it, and now protests against this being called one, presenting it merely as a collection of trifles thought by most writers too insignificant to appear in print. There is, however, for this very reason, much within its covers to please every one. It is really refreshing in a volume of the kind to find the stereotyped phrases, the heights of cathedral towers, the depths of "fearful chasms," etc., ad infinitum, usually transferred from guide books, conspicuous by their absence, and the by-play of travel, the every-day incidents, described in a pleasing conversational style. Such being the character of these pages they will be read interestedly by all, and found especially valuable in practical suggestions to those going abroad.

## **Compulsory Vaccination.**

At the hearing in Boston before the Legislative Committee on Health, in behalf of the petitioners for the repeal of the compulsory vaccination laws, given March 29th, Dr. Noves stated that : If Dr. Martin obtains his cent

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

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



#### Through an Impressional Writing - Medium.

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## CHARLES CARLETON MASSEY,

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V. - Ditto, on an Enlarged Scale.

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cents.

I think it is not issued as a periodical, but to give permanence to a number of remarkable communications through the mediumship of Mlle. A. P. y Z. After a learned "Introduction" we have here "Impressions of the Infi-nite," "The Spirit," "The World and Hell," "The Soul and Matter," and much else that is of grave import and interest.

La Lumiere, Paris, for March. This is the first number of a new paper, of sixteen pages, edited by a lady of much distinction, Mme. Lucie Grange. Its price (which is extremely low), one dollar a year, will, we may imagine, render it at once popular, to say nothing of the ability with which it will be conducted and the diversity of articles that will grace its pages. In the present issue the "Academy of Sciences" is noticed in connection with a discourse pronounced before it by Mons. Wurtz : also "Animal Magnetism"; "Martyrs of Science"; "Superstitions"; Mons. Flammarion's works, with many minor items-"Cremation." for instance. hy which the remains of Orsolina Gamba-Verdelli (aged thirty-eight) were disposed of: "a monument to be erected to Johanne Simon, who was burnt as a sorceress, and a "National League in France for the Separation of Church and State." etc.

L'Astronomic, a large, handsomely printed and illustrated brochure of forty pages, by Mons. Flammarion, is in hand. Among its engravings is a bird's-eve view of the Observatory of Paris: another with its present surroundings; a remarkable view of the heavens, and of the volcanic portion, it would seem, of the moon. with a number more illustrating the text and making the work a most attractive one to the general reader.

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La Chaine Magnetique: After "Causerie Scientifique," which considers the influence of metals, and a process employed to modify muscular action in cataleptic attacks, "Nervous 'is treated of at length by Mons. Meu-Force' nier ; "Imagination and Hope," by Mons. Goubareff, while an astrologer predicts disastrous times to France in 1887-another war with Germany, with success again attending the latter.

"On de Grenzen van Twee Werelden." Mme Eliza van Calcar continues to publish this neat magazine of thirty pages or so, in which in the present issue Mr. Davis, Dr. Crowell and his Two Worlds are mentioned, the "Séances in the Wilderness," "Wilson and Mediumship," "Hydesville," and other places and persons, which leads one to infer that Spiritualism gen-

erally was under review. Lumen. San Juan Bautista, of Tobasco, sends forth a small paper of eight pages, a large por-tion of which is devoted to the works of M. Cation of which is devoted to the works of it. One mille Flammarion, and but little, and inci-dentally, to Spiritualism. It refers, however, kindly to La Ley de Amor, which was formerly one of the best of the Banner of Light's ex-changes. It is to be hoped that the lumen of our faith will soon be seen between its lines at least.

The Moniteur, of Brussels (Feb. 15th), and El Criterio, of Madrid, for February, have been received, and will be further noticed in my next review.

virus by transmitting through heifers " accidental or intentional," horse-greace cow-pox, he is doing what the instincts of mankind revolt at, and what the sense of the medical profession have declared to be unwar rantable; or, if he obtains his virus by transmitting through helfers spontaneous cow-nox, he is using "spurious" cow-pox, and just what Jenner says is of no effleacy whatever against smallpox; or, if he obtains his virus by transmitting through heifers human vaccine

disease, he is doing what Prof. Carpenter says is not good at all; or, if he obtains his virus by transmitting through helfers human smallpox, which Prof, Palmer says is the source of vaccine virus, he is producing a modified form of smallpox inoculation, which is penal in Europe on account of its inefficiency, contagiousness, danger and fatality. In reply to an inquiry as to revaccination, Dr. Noyes said he had heard of a man who died within a year after baying been vaccinated six consecutive winters, each producing the so-called characteristic scar, the local inflammation and the constitutional disturbance said also to be characteristic of "efficient" vaccination. If vaccination prevents smallpox, Dr. Noyes wished some pro-vaccinator would answer, Why did Drs. Allen, Graves and Kimball of Lowell, who had charge of the smallpox epidemic of 1872, say that isolation and sanitation were more important than vaccination? Why did 2,263, or oneseventh as many deaths from smallpox occur in New York, in two years, as occurred in the whole seventyone years previous, notwithstanding vaccination? Why did 45,000 persons die of smallpox in England and

Wales in a single epidemic after twenty years of compulsory vaccination? Why did 7,150 persons die of smallpox in London in the decade 1851-60, and 15,543 persons in the decade 1871-80, when vaccination was compulsory during twenty-five years of this period? Why did T. F. Kolb of Munich say that in Bavaria, when vaccination was introduced in 1807, and where no one escapes vaccination except the newly-born, there were, in the epidemic of 1871, no less than 30,742 cases of smallpox, of whom 29,429 had been vaccinated, as is shown by the documents of the State Department? Why did Marson's report of Highgate Hospital for one year show that, of 950 smallpox cases, 870, or 91.5 per cent., had been vaccinated? Why did Prof. Neimever say in his practice that extensive epidemics of smallpox occur in spite of most persons being vaccinated and many re-vacchated once or oftener? Why did Herbert Spencer say in his Social Statics that the Vaccination Act of 1840 was to have exterminated smallpox ; yet the reports of the Registrar General show that deaths from smallpox have been increasing?

EST From records in the State archives of Hesse-Darmstadt, dating back to the thirteenth century, it appears that the public executioner's fee for boiling a criminal in oil was twenty-four fee for boiling a criminal in oil was twenty-four florins; for decapitating with the sword, fifteen florins; for decapitating with the sword, fifteen florins; for decapitating with the sword, fifteen florins and a half; for quartering, the same; for breaking on the wheel, five florins thirty kreuzers; for tearing a man to pieces, eighteen florins. Ten florins per head was his charge for hanging, and he burned delinquents alive at the rate of fourteen florins apiece. For applying the "Spanish boot" his fee was only two florins. Five florins were paid to him every time he subjected a refractory witness to the torture of the rack. The same amount was his due for "branding the sign of the gallows with a red-hot iron upon the back, forehead or cheek of a thief," as well as for "citting off the nose and ears of a slanderer or blasphemer." Flog-ging with rods was a cheap punishment, its re-muneration being fixed at three florins thirty kreuzers.

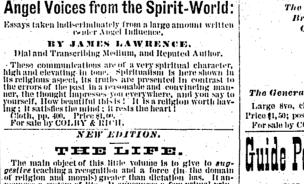
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#### LIGHT. BANNER $\mathbf{O}\mathbf{F}$

# Message Department.

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Public Free-Circle Meetings Are held at the BAN NER OF LIGHT OFFICE, corner of Province street and Monigemery Place, every TURSDAY and FILIDAY AFTERSOON. The Hall (which is used only for these states will be open at 20 clock, and services commence at 40 clock purchedy, at which there the doors will be closed, allowing no egress until the conclusion of the stance, except in case of absolute necessity. The pub-lic are confidently outfield. The Messages published under the above heading indi-cate that spuffs carry with them the characteristics of their earth-life to that beyond, whether for good or will-conse-quently these who pass from the earth is phere in an under-voloped state, eventually progress to a higher condition. We ask the reader to receive no doctime put forth by parits by these columns that does not compet with histor-hor reas on. All express as much of truth as they perceive-no more.

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 $\mathcal{D}_{\mathcal{B}}^{\mathrm{sc}}$ . We invite written questions for answer at these

States, Manner wishes it distinctly understood that she gives no private attacks at any time; neither does she receive visitors on Tuesdays, Wolfresdays or Fridays,
 Figure 1 Letters of inquiry in regulate to this department of the Earner should not be all freese, it to be medicin in any case, 1, KW18, B. W11,808, Cleatringth.

#### Messages given through the Mediumship of Miss M. T. Shelhamer.

#### Public Scange, March 19th, 1882.-- Children's Day. Invocation.

Public Scance, March 19th, 1852. --Children's Day. **Invocation.** Then Lord of Life (then soil of Love (then Source of Goadness), we worship thee. Our heats are recall with songs of gladness and plaise for all that we be-hold in nature and througheat the vast and mighty universe. On (then, who hast given life and being universe. On (then, who hast given life and being universe. On (then, who hast given life and being universe. On (then, who hast given life and being universe. On (then, who hast given life and being universe. On (then, who hast given life and power, we re-cognize the grandern of thy work, and we pay homage to the list on with energy, will, and power, we re-is in existence, of all things that me before us. Ob, our Eathert (however, sweet and beautiful they may be, however but hit and enchantling to the senses of man, we can behold hothing so pure and weet as the moceries of childhood, we can perfective nothing so behalt grand, and gloring as the bifaultie coun-teramers that look up into our own eyes (for we can behalt there the stamp of infinitide, of perfection, of thy own godike nature. And of (may fit be given mort if the who have traveled through the experimenes of mort if the who have traveled through the experimenes of mort if the who have traveled through the experimenes of mort if the who have traveled through the experimenes of mort if the who have traveled through the experimenes of mort if the who have traveled through the start how angelle forms; and may we checurge strengthen and cheer that which is within the infattle sout, until it tooshall expand and blosson into (") a thing of beauty and a loy for ever." As we gate upon the sweet blossoms, bloom-ing in fragmee and belauty and the winter sinew, and the fosts of earthly time, may we see in them an emblem of the beautful blossons, the sweetness, the fragmane, which at within the outer easket of elay. As these blossons of earth strengthen and cheers to refresh and gluden, the weary sines of th

#### Susie Williams.

Susie Williams. [To the Chairman II I don't know you. (But you are just as welcome I I don't feel good. Do you like Iltibe girls? [Yes, indeed.] I want to go way, way off to my manima. You can send a letter: to her. How can 1? Will you write it? [We will tell her what you say.] I've come from a nice phace, with some flowers for my manuna. Don't you see 'em? Like these [the rosebuds and pansies on the table], and some white ones mixed with them. I picked 'em all my ownie self, because I want my mamma to know that I bring flowers for her, and send my love, too, don't you know 2-Susie's love, be-cause I be Susie. (What is your other name?] What do you want to know for 2. [So your mothlove, too, do n't you know 2~Susie's love, be-cause I be Susie. What is your other name? What do you want to know for? So your moth-er will know it is you. She knows my name-my mamma knows my own name. But there are a great many Susies-she may think it is some other little girl.] She could n't how could she? [Giving your full name would pre-went any mistake.] Do you want to know my mamma's name? I can tell you. There's a big man-here, putting something down on my forchead, it is n't water, it feels like a wind. What does he do so for? [So that you can speak freely.] I is talking good enough. [So that you can think easier.] I is n't trying to think, 'cause I know it. My mamma's name is Helen Williams, and I is Susie Williams. My mamma do n't live round here, she lives in St. Louis. Do you know where that is? Can you find my mamma? [What is your father's name?] John Williams. My mamma calls him John, and he calls my mamma Nell. Please tell my mamma I don't feel siek any more; I got all through; but I do feel it *now*. Don't you tell her that, because she won't know what it means. I do n't know either; my head is hot, and thy and the spirits, all I can, how they go to work to make themselves known to their friends. Then perhaps I will be able to tell my friends all through; but I do feel it *now*. Do n't you tell her that, because she won't know what it means. I do n't know either; my head is hot, and the on't know either; my head is hot, and the all way they head is hot, and the all way they here i fuel sing down the spirits, all can, how they go to work to make themselves known to their friends. Then perhaps I will be able to tell my friends all through; but I do feel it *now*. Do n't you tell her that, because she won't know what it or the spirits, all can, how they found the people here very kind to me : I am taken good tell her that, because she won't know what it means. I do n't know either; my head is hot, and it is all sore round here [round the throat]. What makes it hot, hot | awful hot ! [It is the same feeling you had when you were sick.] Yes, just the same. I think I 've been away from my mamma a good while. I think so! I try to come every day, and I try to pick my mamma's cyces open, the same as I used to pick 'em open in the morning in bed. I did, every morning; I used to pick my mamma's eyes open, they were so close shut with sleep. Susie did n't want her to sleep so long, so she tried to pick 'em open, and they would n't come open; and why? [How old were you?] I was more than three—I was n't four. You tell my mamma that my hair has got little bits of curly-wholles now, the same as it used to have. I see her cut now, the same as it used to have. I see her cut, off, three little round curly-wherlies, round here fround her forchead, and then she shut it up all tight-not what she cut off, she put them in something she wears on here (on her bosom) -but the rest that Susio had, she shut up all tight. Will you say I bring some little bits of flowers, that smell nice, for mamma? [To the Chair-man i] Is you a nice man? [Do n't you think so?] Yes, guess so! You let little girls come, don't you? Does you let 'en play round? You don't you? Does you let 'en play round? You don't drive 'en away, does you? Then I think you's a nice man. My mamma used to take me up in her lap, and rock me, and I used to pat up in ner ap, and rock me, and 1 used to pat her face. After 1 went away she cried, and 1 heard her say: "She did miss Susie so much ; she used to rock her to sleep in the evening, and she used to pat her on the face." I did u't go away. I can come. My mamma don't think so, she don't feel it any more, not any. Don't you think she will know it now, if I comes to see her? Can I come and see you again? I must go; other people here want to talk; I've got to go.

earth as a child, and I am kindly permitted by those who have charge of this place to return and manifest to-day. I have tried to manifest my presence through this lady in former times, but I have been unable to do so. Many years have passed away since I was called to the spirit-world. I found a beautiful life await-ing me. I believe it is nearly seventeen years since I was called from the body, taken from my home and friends in earthly life, and trans-planted to that world beyond, where I tind kind teachers, loving guides, and helpers, and I have spiritual truth. We endeavor to assist each other, and to bring an influence from the Lyce-iums of the Summer-Land to the various Lyce-ums of the Summer-Land to the various Lyce-ums of the Summer-Land to the various Lyce-iums of the Summer-Land to the various Lyce-iums of the Summer-Land to the various Lyce-ums of the Summer-Land to the various Lyce-ums of the Summer-Land to the various Lyce-iums of the Summer-Land to the various Lyce-ums of the Summer-Land to the various Lyce-ums of the Summer-Land to the various Lyce-iums of earth, to help the little children who send my love to my friends who are in the body, and to tell them 1 have been with those who have been growing up, trying, at least, to keep as far advanced as they are: if L bearhed anything which they knew not, 1 tried to im-press it upon their minds, in order that they too micht growin spiritual things. Many times 1 have visited my earthly home: 1 have seen and plasant ones come to those 1 bye; I have known, 1 may say, of almost all that has oc-curred. To-day I send my love to them. Please to say I am qualified to be one of the teachers and guides in the Lyceum: I have not those who gather there. I come, to-day, not only to manifest myself, to send my love to my triends, and to tell those who knew me in the past that 1 am interested in them and like to come to them frequently, but also to assist a young spirit to return to her friends. She has massed away within a few months, and is sad come to them frequently, our also to assist a young spirit to return to her friends. She has passed away within a few months, and is said and sorrowini that she cannot reach her loved ones-her parents and friends in the body. I am here to assist her to speak; to give her that encouragement which I feel she requires; there-fore I will not further treepast man your time. fore I will not further trespass upon your time. I will announce myself and retire. Annie B. Carpenter. I lived in San Francisco. I belonged to the Lyccum there.

#### Alvina Pfeiffer.

I don't know how to come, but I want to talk. and it, seems so strange to me that I hardly know how to go on. We don't talk over where I live now the same as we did where I lived be-I live now the same as we did where I lived be-fore, and it scems so strange when I try to none back, for I found I could come back, and then I wanted my friends to know it. I was then I wanted my friends to know it. I was thirteen years old when I died. I think it is about seven months since that time. I was about seven months since that time. I was never here before. I lived in Santa Chara, Cal. I want to reach them. I have a dear sister who is married and lives in San Francisco, and I wou call a spiritual meeting—in the city. That is where I met that kind spirit who has just spoken; she told me that ii I would come with in between, and my papa had one too, but they friends. I want to send my love, and to tell her she would help me to send a letter to my frieuds. 'I want to send my love, and to tell them I come back to them. I don't feel that I am dead, because I look just the same as I did before, only I think I look stronger and a little different, perhaps, but about the same. I feel just the same as I did before, and I think I am all about this place where I live. I want them to know it is very pleasant. I have found the people here very kind to me : I am taken good care of, I go to school, I have a happy home, and when I come back to my old home it scems just like coming back during vacation; every-thing is pleasant. I think it will be more so if my triends really and truly know I am there, and bring them my love. I cannot say any more now; perhaps I can come again some-time. My father's name is Joseph Pfeiffer. I do n't think you would ever know how to snell time. My father's name is Joseph Pfeiffer. I do n't think you would ever know how to spell it if I did n't tell you. My mother's name is So-phia, aud my name is Alvina Pfeiffer. I am much obliged to you for letting me come.

earth as a child, and I am kindly permitted by hose who have charge of this place to return and manifest to-day. I have tried to manifest my presence through this lady in former times, but I have been unable to do so. Many years have passed away since I was called to the spirit-world. I found a heautiful life await-ing me. I believe it is nearly seventeen years since I was called from the body, taken from my home and friends in earthy life, and trans-planted to that world beyond, where I find kind teachers, loving 2uides and helpers, and I have been always happy since that time. I belouged to the Spiritual Lyceum when I was here in the body, and I immediately joined a Spiritual Ly-ceum in the higher life, when I passed away. It seemed as though the two Lyceums were joined in one; for the spirit-children come to these of earth, bringing strength and planting bright thoughts in their minds. Our sessions of the Spiritual Lyceum in the Summer-Land do. We meet every day, and attend to our les-sons and exercises, growing in strength and spiritual truth. We endeavor to assist each other, and to bring an influence from the Lyce-ums of the Summer-Land to the various Lyce-ums of the Summer-Land

#### Eddie Gleason.

Eddie Gleason. [To the Chairman:] I do n't feel good. [Here the child began to cry, and cried for some min-utes, seeming to feel very badly and speaking with difficulty, while the chairman endeavored to soothe him.] I want my mamma. [I'll send word to her that you have been here, and tell her anything you want me to.] I do n't know you. I want my mamma. Do you know me? I am Eddle Cleason. [Where did you live?] In Marblehead; that's what the man say [refer-ring to a spirit prompter]. I want my mamma. Will you tell my mamma I have come to find her. I want to tell mamma, I love mamma, and papa too—because I did only just go away from mamma. I see some pretty flowers, I did, and I

#### Mabel.

Mabel. I suppose I must come as a child, as I come on "children's day," and I am very glad to return as a little child, for I passed from the body in that condition, and I frequently control a dear friend in that same manner. J wish, to-day, to come and give a communication to that dear one—for he has grown very dear to me through the association which has come to me, through my intercourse with him, he as a medium, and I as a spirit. I feel it will be good for himself to receive some message of cheer from the spirit-world this afternoon, and I not only come in my own person, but I also come to bring mes-sages of cheer from his father and friends, and from his guide, whom he knows only as Dr. sages of cheer from his father and friends, and from his guide, whom he knows only as Dr. Knight. I will say to my friend: You have a large undertaking before you; you are entering upon pursuits, if I may so use the term, that would almost appear stupendous to an outside looker-on, yet you will be guided through them in the right way. I know that you are still, always will be, and have been for many years, guided in your course by spirits out of the body, and I know that whatever they have brought to you has been for your highest good, not only physically and materially, but also spiritually. you has been for your highest good, not only physically and materially, but also spliitually. We have brought these things to you for a work, for a spiritual purpose, not only to bene-fit you in material ways, but to develop you in spiritual ways, through your efforts to bring assistance, and benefit, and instruction unto others. The time has not arrived when the great work is to be opened out, but that time will come in the future; then we desire you to fulfill your private\_promises and pledges to your spiritual band. Do that which we have asked of you, and we will be sure to keep our part of the promise. I do not wish to speak plainly in public, and yet I wish my medium to fully realize that we are with him, and will be with him at all times, not only one of the band but mauy, for there is a large number of spirits composing a band who are associated together composing a band who are associated together for important work in the future, and that work will flow in through material ways as well work will flow in through material ways as well as through spiritual avenues; more especially through external ways will it come, and good words will go forth, good deeds will be per-formed, until the entire work will open out, and my friend will understand fully and completely what he understands only partially to-day. We come with our love; we bring our strength and our blessing; and by-and-by we will give something more, something that is more tangi-ble, that will point, in a certain direction, to a special labor. Until then I ask my friend to wait and work-work as it is given to him—to ask no questions, for he will perform all that wait and work-work as it is given to him-to ask no questions, for he will perform all that has been promised. Ilis father sends special love, and says, "Do not feel that I am not with you, for I am by your side, directing and assisting. In time you will understand why I have not revealed my-self; you will perceive the work which I have performed for your benefit in a material way; you will recognize the energy and power which belonged to your father in the past, and which have been with you during the past few months more especially." Daisy sends love, as does Bright Star, Bluebell, and many others. But I will not intrude longer. Please to say it is Ma-bel, to W. C. T., of Boston.

those who receive such messages through her require the same. 1 am allowed to come, also, to assist another little spirit to control, who desires to send something that will cheer and bless those who are in affliction in the body. I am grateful for the privilege. I also send my love to those who are members of my mother's household. I send my love to my dear brother. I wish him to know I am often with him, seeking to guide and influence him. I am glad and proud of his position, of his standing, as it is to day. I know his spirit: I know how beautiful all things may become to him; I am pleased with his life. I also send my love to that dear good one

I also send my love to that dear good one who has taken the place of father to my brother. who has taken the place of father to my brother. I assure him his dear spirit-friends only await the time when they will welcome him and crown his head with blessings in the angel-world. His own former companion, his dear, son, and many beloved ones, are preparing a bright home for him, where they will all live in peace together. 1 am Charlie Carver. My mother is Mrs. A. C. Rall, of Cincinnati.

### Willie K. Lewis.

Willie K. Lewis. I was a little boy when I died. I went away to the spirit-world, and left my mamma, my sister and my papa here. I used to come back real often, and I kept growing and growing, until I became quite large, then after a long time my mamma came to me in the spirit-world. Now we are happy together, and she feels so much better than she did here that she is glad she passed away from the body. She doesn't try to come back very often, only when she wishes to reach her friends to bring them her love. She tells me to-day to send her love to them all, and tell them she is getting along nicely. She is brightening up; she is very hap-py in the spirit-world. She has received dear friends over there, who have been of great as-sistance to her. I have been trying to come back ever so many times to my dear papa, to tell back ever so many times to my dear papa, to tell him that we have been helping him through the and that we have been herping nim through the shadows and clouds that came around, because he was a good many times in the clouds—he felt sad and sorrowful. We tried to chase these shadows away. Sometimes we succeeded pret-ty well, but still he did not feel happy. By and ty well, but still be did not feel happy. By-and-by overything will be right, and we will all be glad we have passed through these things, be-cause we will know they were for our own good. I send my love to my sister and all who care to hear from me. I want them to know that spirits do come back to try and help their friends, and bring their love and try to win the love of their friends in return, that they may all be united and happy when they join each other in the spirit-world. They have just-as bright and pleasant families there as they do here, and I think a good deal brighter, because I come around among some families here who do n't seem to be very happy; but all that I see in the spirit-world are happy together, and they try to make each other happy, too.

with my love. I am Willie K. Lewis. My papa is William K. Lewis. IIe lives at Boston High-lands.

### Theo.

**Theo.** [To the Chairman:] Will you let me come? I have been gone away a good long time, and I think I am quite a big girl; but I was a little bit of a girl when I went away. I was my pa-pa's baby; and I tried to come back, and I did come back too, to my papa. He felt very, very bad when his little girl went away; but, you know, I didn't go very far, because I came right back again. My mamma is with me too, in the pretty spirit-world, and we have tried to bring ever so many nice good things to papa. We have helped him; he has felt better when the spirits came round him, and he grew brighter. Oh I be did feel as though he did n't know what was before him, or where his dear ones were On the dut feel as though he did n't know what was before him, or where his dear ones wero gone. He felt as though everything was grow-ing dark around him when mamma went away. Then when the spirits could come around him he brightened up, and the darkness had to fly away, because it could n't stay any longer. I have come here with my teacher in the spirit-world: my mamma has come too to see the world; my manima has come, too, to see the little children come. Then a kind gentleman said I could come and say a few words if I wantsaid I could come and say a few words if I want-cd to. I want to send my love and my mam-ma's love, and say we are in a pretty, pretty home in the spirit-world; we are just as happy as the birds in the summer-time. I bring flow-ers, roses, little vines and leaves, and white pinks, to try and make the place look pleasant and everybody feel happy, and I will try to come again sometime. My papa is Charles H. Titus. I have come all the way from New York here; and won't you please to say it is Theo who comes and talks ?

#### Maudie Fowler.

souls prior to their embodiment in mortal form, but they are as essentially human as are those who have passed through the experiences of a physical<sup>®</sup>existence; they lack only experience, human determine the second sec

whowledge, growth.  $Q_i$ —Please state some of the very best means of purifying "haunted houses," and for the lib-eration and progression of enslaved spirits. Would the same laws as are used in earth-life

eration and progression of enslaved spirits. Would the same laws as are used in earth-life be available? A.—To our apprehension the very best means of purifying haunted houses or places is to in-troduce a new influence, a new magnetism into the place, in order to sweep out the old mag-netic currents, and to change them entirely. It would be well for a powerfully developed me-dium to hold a series of scances in a haunted house, and in this manner he or she will attract a stronger band of spiritual influences, who would be enabled to sweep the old influences from the place. For those who gather there, instructions are needed. It would be necessary for them to invoke the presence of good and ex-alted spirits, to ask of them to bring a new in-fluence, in order to develop strength, and assist those spirits who seem to haunt the place. To liberate, or to assist an enslaved spirit, one must seek to bring about the most favorable conditions for their own development. They should convene together in a spirit of earnest-ness. A few earnest and sincere friends should sit quietly, in order to receive high and exalted influences from the spirit of earnest-

channels for their own development. They should convene together in a spirit of earnest-ness. A few earnest and sincere friends should sit quietly, in order to receive high and exalted influences from the spiritual world : not only this, but their own daily lives should be full of aspiration, should be upward ; let whatever comes to them in life have a tendency to cle-vate their own spirits instead of dragging them downward. In this manner they will assist whatever undeveloped spirit comes in contact with them. Q.—Can you give some advice or suggestions as to the best means of saving humanity from the curse of intemperance? A.—Coercion, physical restraint, will never save humanity from the curse of intemperance; neither will these things quench the appetite which man possesses for intoxicating drink. Moral suasion may do much to persuade man-kind to rise above those habits which would drag him down, but education concerning the laws of being, in our opinion, will be the only safe guide and teacher to lead mankind from the influence of intemperance. When man learns, and fully comprehends, that he not only debases his own being and degrades his spirit, but also influences the lives of many others, dragging them downward to an unhealthy con-dition, he will probably strive to rise above those habits which would drag him downward. When man fully comprehends that the habits as will be for his soul's best advancement. Edu-cation concerning the true law of life will bring to man a nagnetic strength that will assist him to crush all evil beneath his feet, to rise above temptation and to develop that will assist him to crush all evil beneath his feet, to rise above temptation and to develop that will enable to crush all evil beneath his feet, to rise above temptation and to develop that will-power and moral force within himself which will enable him to put all baser passions behind him, and to soar aloft to the plane of purity and of true temperance. We know of nothing better than instruction for the elevation of man in all depart-ments of life.

#### Lizzie Allen.

Mortal years speed slowly away, and I have still been unable to manifest myself from spir-itual life, not because I have not sought to make my presence known to. those who remained on earth, but because of lack of opportunities and want of conditions for doing so. I have re-mained silent, yet I have watched the course of my friends. I have seen them swayed here and there, by unpleasant influences, and made un-bappy at times, through circumstances over there, by unpleasant influences, and made un-happy at times, through circumstances over which they had no control, and I have tried to bring an influence from the spirit-world which would strengthen and benefit them. I have so yet succeeded in my endeavors as I could wish, yet I feel that the time is coming when spirit influences will be felt, fully and keenly, by those friends of mine who dwell in bodily forws, and I come to this place, not only to send when any love and assurances of my continued intermy love and assurances of my continued inter-est and sympathy for them, but also to gain power and strength from the spirits who gather here, and who understand the laws of spiritual

I have a friend by the name of Hannah Allen I have a friend by the name of Hannah Allen, and I hope to come into close communication with her. I feel that the time is close at hand when I can come and speak to her, and other friends, in order to have them know positively that there is a life beyond the grave, and that those who pass out from the body do not lose their interest in the friends who remain, but that such interest increases with time; that there is no separation between true hearts that beat for each other—there may be silence exother—fl beat for each other—there may be slience ex-ternally, but there is greeting in spiritual ways, and meeting at frequent times. I have many friends with me in the spirit-world, all of whom join me in my expressions of regard and sympathy for those who remain on the earth. I have seen shadows pass over their lives; I have seen the darkness come; I have seen these shadows discussed for time have seen these shadows disappear from time to time, and the bright sunshine take their to time, and the bright sunshine take their place. In a very little while the shadows that now hover over my friends will vanish away and the clear sunshine will again stream forth, when I know they will be ready to say that all was for the best, and that these heavy and dark experiences of life were, after all, but blessings in disguise. As I said, it is a number of years since I passed from the body. I was weak and delicate in health for quite a period of time before I was taken away, and I some-times expressed myself to my friends as de-sirous of going, for I did not care to stay and be a burden to them, and my friends would shous of going, for 1 did not care to stay and be a burden to them, and my friends would gently chide me. Let me tell them that I then appreciated their kindness and their love; but how much more have I done so since I have passed to the spirit-world, and have understood them as they were and are in heart and soul. I feel I can never repay them sufficiently for their tenderness, and care : but I will over their tenderness and care; but I will ever strive to bring them influences from the spiritual world, in order to bless and benefit them. I trust that my message will reach my friends who are in Washington. Lizzie Allen.

#### Nellie Troy.

[How do you do?] I do n't know how I do. I feel bad here, in my head. I want to go home. [We'll send a letter to your folks and tell them We'll send a letter to your folks and tell them what you say.] Will you say I.want to go home? I do go home, and I want 'en to know I do come. I want to say I do come and play around now, just the same. I've only gone out a little bit of a while—I do n't know what you call it. I was playing, I was, and I got hurt; some-thing hit me, something quick; it hit me hard, and I did n't know anything. I was having a nice time, and I had a nice time afterwards, I did, 'cause it did n't make me be nobody, did it? And I want to say so, too, because they do cry And I want to say so, too, because they do cry so; they do feel so bad it makes 1 feel bad, too. Can I go home? Can I see 'em good, like I used to? Does you help 'em to-all the little peo-ples? I wanted to go, and a lady bring me here, and she say I would feel better and would have no more smoke round, because it did seem have no more smoke round, because it did seem like lots of smoke; it seemed like smoke, but it was n't smoke; I could n't see good, and I went out-that's it. Won't you say that Nellie sends her love, please, and she is going to have a good time, too, because she isn't a nobody? I's. Nellie, the same as I was afore, isn't I? I only seemed to come quick, and I do n't know what it was. My papa is John Troy, and I am Nellie Troy. I lived in West Newton. A lady say I be a spirit-girl. I do n't know what that is. What does she mean? [That you are now a little spirit. You have left your body?] Yes. [You have left your home?] No. [Do you go home every day?] Yes. [What is your mam-ma's name?] Mamma Troy. [How old are you?] Four years old. There's another one-gone away-got hurt-that makes a little spirit. I do n't know what that means.

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#### Lewis Henry Pentz.

Lewis Henry Pentz. [To the Chairman :] 1 don't feel good -- I don't feel good at all, because I was sore here [in the throat], and all choked up. I got all over it, and I wanted to come back, like the big folks do; then my teacher said I could, if 1'd be a good boy. I guess I was a good boy, because I have come. That is n't going to come on, is it, when I said it was all gone? It chokes up a little. I wanted to come and send my love, just the same as other people did. 1 want to tell them that I have a nice home, too, in the spirit-world, and I have a chance to go out in a boat. I found ever so many pretty shells, and brought 'em back and put 'em all around a rosebush that is growing there; and I tell you, it looks just as pretty as pretty can be. I have a real good home, and I am grow-ing up all right—everything is good. [To the Chairman:] Won't that do? You know just what I was doing, would n't 1? because, you know, those at home would want to know just what I was doing, would n't they? You please tell them I go to school, and I guess I am learning all right. I don't make many mistakes, be-cause, you know, we don't have a chance to fail over where I live, because the teacher takes us out in the garden or down on the shore or in the woods, or somewhere, and we pick up

us out in the garden or down on the shore or in the woods, or somewhere, and we pick up stones or pebbles, and pick flowers or shrubs-something of that kind; then she explains to us all about the different parts; then, you know, it is so jolly good we can't forget it. That's the way we do here. She sometimes brings us back where there are lots of little children together, learning, something; then we get close to them. We find out what they learn, and what they know, too, so we know two sides. I want to learn all I can, so as to be smart by-and by. be smart by-and by. I want to say my papa sends his love-be-

cause he has gone, too, away from here, and he is working like everything, trying to find he is working like everything, trying to find out all he can, so as to be real smart, too. Lots of men think they are awful smart, but when they get over where I live they think they don't know anything; then they go to work like everything to pick up all they can; don't you see? We are all happy, we are all right; we want those here to know we are happy, and that everything is pleasant. Do you want to know my name? I can tell you. I have been gone away quite a good while. I think I've been growing, since then, a good deal bigger. My name is Lewis Henry Pentz. My mother's name is Emily F. Pentz. I lived in Chelsea, name is Emily F. Pentz. I lived in Chelsea, just over the water from Boston. Nice to go over the water, aint it? Can I come again? [Yes; shall be glad to have you whenever you find an opportunity.]

#### Willie Harris.

#### Charley Carver.

**Charley Carver.** I, too, passed from the body in the days of childhood; and although I do not return espe-cially as a little child, yet I am glad to be classed with the children, and I trust that I may unfold like powers of beauty, innocence and confidence which they display. I return to send my love to my dear mother, who is a worker in the spiritual cause; who is a teacher of spiritual truth, guided, sustained and blessed by spiritual influence. I wish her to under-stand that the dear spirits who are with her are strengthening her for future work. They know what she has performed in the past, even better than she understands it herself; they know what a quiet yet broadening influence she is spreading out to day, as she passes from place to place, speaking the quiet word or giving holy messages, which spirits transmit through her organism. We also know that the work is widening out; that in the future she will be able to comprehend many things she has south to do in the past, will be able to compare the will also perwork is widening out; that in the future she will be able to comprehend many things she has sought to do in the past; she will also per-ceive that, in little ways and in many ways, she has benefited others when she realized it not. I send her my love; I also bring my sis-ter's love and my father's love. They are with me in the spirit world; they all join in bless-ing her who has been so faithful to the influ-ences above. I am permitted to come to day even as a little child, because the spirits who govern this place. who are working for the Our years old.There's another one gone<br/>way-got hurt-that makes a little spirit.(To the Chairman:] Do you have room for<br/>all the boys and girls to day? I was a little boy<br/>when I was here.Goy have room for<br/>govern this place, who are working for the<br/>benefit of humanity, many of them, know of<br/>the work performed through my mother's or-<br/>ganism, and they feel that she requires en-<br/>couragement and cheer, a message of love from<br/>I lived way off in Rochester, N. Y. That's a

[To the Chairman:] I came a long ways, I did. I did n't come in the cars, I did n't come on a bird's wing, no, I did n't come on the lightning I did n't come in the cars, I did n't come on a bird's wing, no, I did n't come on the lightning either, but I came, just as quick as a flash, from way off ever so far. Do you want to know where that was? I'll tell you if you are good. You want to know my name first, don't you? [Taking up a little bunch of pansies.] Oh, you nice, pretty, little flowers I Why don't you put 'em in water? They are dying? You nice, velvet flowers, you want to drink, don't you? I am Maudie Fowler. I was most five years old when I went to sleep, and I did n't go to sleep long, but I slipped right out. Was n't that good? I did. I was another little girl once, and I did n't feel good; I felt all nasty, cold and horrid; then I shut my eyes and was going to sleep, and I slipped right out and left that other little girl behind me. I don't know how long ago that was. I 've been having a nice time playing ever since. I want to say there is here a little girl I used to know just a little while before I slipped out, and we go to school together in another pretty world. Do you want to know her name? It is Ida Snow, and her mamma is alive. Please to say she sends her love to her mamma; she likes to come back ever so much, and she comes real often. Her mamma don't feel good; she wears a black dress, and that makes her feel bad; she wants her to please take that black dress off, then her little girl's papa, will feel ever and help her lots. They send their love. her to please take that black dress off, then her little girl, and her little girl's papa, will feel ever so much better, and can come right close to her and help her lots. They send their love. Now l aint going to tell about myself. I've got a papa; and he isn't in the spirit-world either. His name is George Fowler, and my mamma's name is Mamie. Do you know where New York is? There's where my papa lives. He works in a great big shop, where machines go round and round, and make an awful noise. I go down there and see him working sometimes. Please say my papa's little girl is real nice, and do n't have any more bad feelings, and she is coming back to see him, and climb on his

is coming back to see him, and clealings, and she is coming back to see him, and climb on his knee. I send my love to mamma. Tell her I just think she's a real nice, good old mamma. That's what I used to tell my mamma, you know. I hugs her awful tight, and I want her to think I am there, then I'll feel better, won't I? What's all these people here for? [Appar-ently noticing the audione for the first time] ently noticing the audience for the first time.] [To hear you little folks talk.] I am glad to see you people. I hope I'll see you all again, byand by.

#### Public Séance, March 14th, 1882. **Questions and Answers.**

CONTROLLING SPIRIT.—We are ready to con-sider your questions, Mr. Chairman. QUES.—Please tell us if what are called "ele-

Ques.—Please tell us if what are called "ele-mentary spirits" are ever re-incarnated so as to become exalted human beings? Axs.—We have met with spirits who assert that they have both seen and exerted an influ-ence upon elementary spirits. These beings, they declare, are not similar to human beings, but that they do exhibit a certain degree of sagacity, cunning and intelligence; that they inhabit bogs and swamps; that they may be found in the bowels of the earth and other places. And these spirits of whom we speak further declare that these elementary beings are subject to growth, to change; that they further declare that these elementary beings are subject to growth, to change; that they will pass through the various gradations of ani-mal life, and at length become embodied in hu-man form; but we cannot speak of these things from personal knowledge. We have never seen an elementary spirit, as thus described by others; we have met with no spirits exhibiting intelligence and the powers of reason, save those in human guise. We have seen many

#### William C. Thayer.

I have only a few words to speak, Mr. Charr-man, but I have a strong desire to announce my name and to send my regards to my friends, for I very much want them to know that I have not passed out from life, but that life is mine-continuous life-and I can see no end to this existence which I now experience. I want my friends to feel that there has been no change with me, no separation from them; all flows on the same as it did when I was in the body, only I am invisible to them because my form is not corporeal, not composed of material elements; I am invisible to them because my form is not corporeal, not composed of material elements; that is all the difference that I can discern be-tween my old life and the life which is now mine. I cannot say that I lived to be an old man, although years ago you would have thought my age was old; but in these days you look upon one such as I was as a middle-aged man or just past the prime of life. I cannot say that I was entirely prepared to, experience the life of the spirit, but I am gratified with what I behold and experience, and am ready to impart something of the knowledge that I have attained to my friends who are in the body. I hope they will give me a call through some in-strument, and I will be ready to respond with my own answer. You may announce me as William C. Thayer, of Weymouth, this State.

#### Dr. Passmore Treadwell.

We ask again and again, "What is life? Life! what is it, and whither does it flow?" The sur-geon with his scalpel seeks to investigate the seat of life, and to understand its causes; the physician with his drugs and bitters, professes physician with his drugs and bitters, professes to know something concerning the mysteries of life, and to be able to impart it, to a certain de-gree, to those who are languishing for its power and vitality. And so on through all the various professions in existence, all are searching, and many are professing to know concerning life, its laws, its causes and also its destiny. And yet, when we pass over the river called death, when we leave behind us our old marks and our old moorings, and find ourselves launched out into a new stream of existence, we still ques-tion and desire to know what of existence? whither are we going? Whence and whom are we? We study and experiment largely; our

# field of research opens until it seems that there is an unexplorable realm, through which we may travel day after day, during all the years of eternity, and not then exhaust all its treas-treas or lease its sector. And so it stand amaged may travel day after day, during all the years of eternity, and not then exhaust all its treas-ures or learn its secrets. And so I stand annaced, as I gaze around me, at all that I behold, not fully comprehending the half which is before me, yet seeking to know something of life, of man, of destiny, and of eternity—pondering these words over and over in my mind; until I feel that I am a mere pigmy in knowledge, a nonentity almost, for I am but an atom in the great sea of existence. Yet I press on, day af-ter day. If I have any friends in the mortal life who desire to know of my life in the spirit-ual world, if there are any who ask, "Why do you not return and speak some word to us about the world to which you have gone?" I reply: It is because I know so little, and have galned so little knowledge concerning the life which is now mine, I feel unprepared to speak concerning the mysteries of existence and of immortality; and until I have acquired more information, and have galned further instruc-tion concerning myself as an individual, I must remain silent. remain silenf.

remain silent. I return to-day because I feel impelled to do so, not morely to send my greetings and best love to my friends, but to again enter upon a new study: that of spiritual control over mat-ter—of the subjection of one will to another, to a superior mind, or a superior will force, if you will. These things I desire to understand, so I take this avaciance way my subject to the subjective take this avaciance way my subject to the subject to the subject of the subject to the subject of the subject to the subject of the take this experience upon myself in order to learn something of what is going on in the world in the border-land between the mortal and the spiritual.

In former years I resided in New Hampshire. I have friends yet in the body who dwell in that State, and I am sure that some of them will see my name and learn that I have returned. To each one I waft a spirit's greeting, and will be glad to take them by the hand at any time and give them welcome to my home in the higher life. I have friends in the far West from whence I departed the body; to them I waft a spirit's greeting. I will also be glad to take them by the hand and welcome them to a home boyond this mortal veil. And unto all I send this mes-saze: There is no limit to life: there are no In former years I resided in New Hampshire. sage: There is no limit to life; there are no bounds to human endeavor, to the possibilities of the soul—that is, I can perceive none. I am assured by other spirits, who have advanced far beyond my plane of existence, that there are no limitations to the neurons of the neurons of the soul and the spirits. limitations to the powers of the soul; that there are no may expand and develop, still showing some-thing brighter, grander and purer; still forever marching on to new endeavors and to a higher life. Unfoldment seems to be the law of man's Inter- Unfoldment seems to be the law of man's nature, and we must continually grow, advance and unfold, if we desire to realize the full large-ness of life and understand the true meaning of soul-existence. This I have learned, and but little more. But I feel, my friends, that it is an interesting study, and one to which I am better adapted than to the old profession, although I am interested in mankind, in its necessities and its desires, and am over ready to assist and allevi-ate those who are suffering or in ill health; yet my present labor is in the spiritual world, apart from the body.

I passed out from Bois City, Idaho. I was known as Dr. Passmore Treadwell.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. March 14. — Mary Armstrong; Lucius Hotchkiss; A. D. Waitei Mrs. Jane Naylor; Thomas Kirk. March 17. — Annie Lawronce; Charles Ferguson; Conrad Moyer: Daniel Carpentor; Mrs. S. F. Green; Col. W. B. Swan; Hannah Barnard. March 21. — James Lewis; Sarah E. Green; Charles Dur-roll; Mrs. Rebecca Cullum; Mrs. Lydia Melley; John Moo-ney: Luliey; Bolden D. Bingham. March 21. — Roy. E. E. Condo; Thomas Coleman; Mrs. Elizabeth T. Sanborn; Susan Marsh; George Lowe; John Porter; Minnie Bird. March 22. — Calvin Hall; Henry L. Caunon; Sarah Dyer; Charlotte Adams; Maggie Rae; John Bullard; George A. Wafson, March 31. — Henry C., Wright; Laura Kendrick; Robert

Ghariotte Adams; Maggie Icke; John Isulard; George A. March 31, --Honry C. Wright; Laura Kendrick; Robert Andorson; Jennie McKee; Sylvestor R. Fowler; Mrs. Jen-nie Fairfield; Loteia, for Bertha Harder, William Merriel, Emelino Jameson, John Jones, J. Emory Wilson. April 4, --Rev, Fiske Barrott; Frederick Bean; Gen, John Bankhead Magrader; Zadoc Smith; Mary Ann Johnson; Charlie Horton. April 7, --Robert J. Fitch; William Dittman; Suslo J. Hoxle; Haryoy Wilder; Dudley P. Cotton; Albert Russeli; Charles Gilbert; Lizzle Colton; James Curtis. April 1, --Mrs. J. W. Frost; Walter T. Bennett; Mrs, S. S. May; Nathan L. Woodbury; Mrs. Annio C. Madsen; Samuel Adams; Johnnie Bartley.

#### TO OUR MEDIE.

A Poem Given to Miss M. T. Shelhamer by Spirit Red Wing," through the organism of the late Robert Anderson.

Hall ! Medie Squaw ! whose spirit bright Scatters the darkness, sheds the light;

Just as the sun at rising day

Chases the shades of night away, And gives to all nature the life and power

Seen in the beautiful sweet-scented flower, Breathed in the air as we sense its wing,

## The Annibersary.

Cincinnati, O. - Discourse by C. B. Lynn, Formation of a Society: Commemorative Services held in Phliadelphia, Pa., St. Louis, Mo., Portland, Me., Concord, N. H., and Haverhill, Mass.

The Spiritualists of Cincinnati met in Melodeon Hall, on Sunday, April 2d, to celebrate the Thirty-Fourth Anniversary of Modern Spiritualism, Mr. C. B. Lynn delivering the discourse. At the conclusion of the address a Society was organized with the following officers: President, Mr. R. W. Sour; Secretary, Charles Kinsey; Treasurer, S. Gano.

Mr. Lynn spoke substantially as follows : THE ANNIVERSARY LECTURE.

On March 31st, thousands of Spiritualists, in this country and abroad, convened in public assemblages to celebrate the Thirty-Fourth Anniversary of the movement known as Modern versary of the movement known as Modern Spiritualism. By common consent the appella-tion of "Easter" services has been given to these exercises. If Christians celebrate the resurrection of Jesus, Spiritualists should not be backward in celebrating the anniversary of a movement (whose aim is to give external proof of the spiritual life) which began in our day, and whose which here a contil ourses day, and whose spiritual gifts are still opera-tive. Every well-organized scance is a holy of holics. No cause ever had a more brilliant series of victories than Modern Spiritualism. From its inception to the present time, though opposed by bigotry, though misunderstood within and without, it has moved forward like a conquering hero. I could recite a long list of celebrities in all departments of human research who are identified with the movement. Spirit-ualism is a recognized power in the world; it

ualism is a recognized power in the world; it does not speak apologetically; it has secured a valued nicho in history. What are the obligations resting upon Spirit-ualists? 1st. Mediumship should be made a special study. Mediumship is the corner-stone of Modern Spiritualism. Read the experiments of Profs. Hare, Zölluer and other eminent sci-entists. The "facts" do exist, alleged exposers to the contrary notwithstanding. But medi-umship is in a nebulous condition. The coming man is the scientific Spiritualist, who will give

to the contrary notwithstanding. But medi-unship is in a nebulous condition. The coming man is the scientific Spiritualist, who will give us the law and the method, and thus lift this noble theme to a high plane. 2d. Of what avail—these plenomena? I an-swer: Grant that genuine spiritual phenomena occur, and the question of history, "If a man die, shall he live again?" is answered. Ancient spiritual phenomena were the sources of power to the cluurch. Prof. Fisher, of Yale Univer-sity, emphasizes this point in his essay on the Christian religion, in the North American Ré-view. Why do Christians overlook historic data in this connection? It does not satisfy modern thinkers to say that the era of spiritual influx is over. Is not God as loving as formerly? Why should God grant more to the first than to the nineteenth century in the line of evi-dence of immortality? There is a demand for the so-called miracu-

dence of immortality? There is a demand for the so-called miracu-lous. Ingersoll pleads with mocking satire be-fore demonstrative audiences for a "miracle-a little one, just for a cent." Ah! has it come to this? Shall the greatest of themes-evidence of super-physical power-be treated as a jest? Shall the wit supplant the preacher? Let In-gersoll emulate Zöllner of Germany, and the so-called "miracle" will be forthcoming. Is it nothing to be convinced of immortality?

Is it nothing to discern the shores of the spirit-ual continent? Is it nothing to dissipate the hideous dream of annihilation? Is it nothing in alleged sacred books, of spiritual interven-

in alleged sacred books, of spiritual interven-tion? 3d. The light which Spiritualism has thrown upon mental science is worthy of being noted. Prominent materialists in this country have had their attention called of late to psychology and clairvoyance. Classes have been formed and experiments in surgery have been conduct-ed upon psychological subjects. What relation does the mind sustain to the body? Is it master or servant? The study of psychological phe-nomena will lead the way to an analysis of tech-nical spiritual manifestations. 4th. Spiritualism has been a powerful agent in dethroning old theological views. It has not been unaided in this work. Rationalism, pure and simple, has exploded the clannish views of Sectarianism; a ripe and unfettered scholar-

Sectarianism; a ripe and unfetered scholar-ship has pointed out defects in statements of belief as incorporated in current creeds; and the adherents of the great historic religions have hean invited to an bonorable fellow-bin. But been invited to an honorable fellowship. But here Rationalism, as such, stops. Spiritualism goes beneath the reärranging of form and sym-bol and touches the hidden springs of power— spiritual influx—whence all the systems of re-ligion derived their power. It is not too much to say that Spiritualism, philosophically inter-preted, is the conservator of the bright heritage of the past, while its alliance with Rationalism prevents the transmission of the superstitions which cluster around the germs of truth hidden in the old systems. to an honorable fellowshin But which cluster around the germs of truth hidden in the old systems. 5th. The church will ultimately see that it antagonized its best friend in rejecting Spirit-ualism. All that can be destroyed is theology. Why will ministers refuse to heed this point? The church has its roots in the soil of the soul, not in the creeds. The church is held intact, not by force of dogma, but by the yearning of human hearts forsuritual nourishment, culture not by force of dogma, but by the yearning of human hearts for spiritual nourishment, culture and exaltation. To save the world from indif-ferentism, in the reaction from the theology of the past, Spiritualism has come with its sublime herald of quickened spiritual gifts. Why do the polished scholars of the pulpit lament the ad-vancing strides of unbellef, and yet fail to aid in the work of evolving order out of chaos in the new movement?

a lounge and I supposed was sleeping, when suddenly he exclaimed: "What a vision!" In-terrogating him, I received a response that a spirit, appearing like Juno, the Grecian god-dess, was present. The sensitive then declared that the spirit desired to give a "Ditty." I said, "Go on," whereupon Mr. Shepard recited the following verses, which I pronounce to be marvelously grand in classical tone and rhyth-mical grace. Listen: I will read the lines:

grace. Listen : I will read the in Suno's Dirty. Now Juno'rown her starry helght Descends to rule the ways of right Here on this mortal carth; And cause your eyes to see the light, And wonder at the glorious sight That crowned Apollo's birth.

Make way to open wide the door; We come with old Hellenic lore The modern world to greet; We come from Ægean's distant shore, Where sunlight smilles and thunders roar, And godlike armles meet.

Then let us laugh, and praise, and sing ; Let joyous echoes 'round us ring In festivals of love; For Greeian gods are on the wing, And Greeian glories they will bring From Elysian fields above.

We'll show thee how lost Theban arts Ruled o'er proud, vallant Trojan hearts; In war, and love, and song. In peace, in pain, in pleasure's parts, In fair Dlann's deadly darts, The Lydians knew so long.

Where purple peaks of splendor rise From piliared plains to templed skies, Th' assembled gools awake; Th' immortal virtue of the wise-Ascended hosts-which never dies, In Paradiso partake,

The Judge was loudly applauded as he took his seat. D. M. Babbitt, Dr. Nicely, Mr. Green, Mr. Sour and others addressed the company. A vote of thanks was given to Jesse Shepard for his invaluable labor for Spiritualism during his sojourn in Cincinnati. Dr. and Mrs. Dennis then invited their guests to a bounteous re-post. Hearty comparations were the order of the hour, and pleasant reminiscences of the early days of Spiritualism were cited by Judge Carter, Dr. Dennis and other prominent local workers.

#### Philadelphia.

To the Editor of the Banner of Light: The Thirty-Fourth Anniversary of the introduction of Modern Spiritualism, so called, has come and gone, and wo have entered upon another year, which, if we can read the signs of

other year, which, if we can read the signs of the times, promises greater progress than has marked any one of the years that are past. The FIRST ASSOCIATION OF SPHRTUALISTS OF PHILADELPHIA celebrated the day, Sunday, April 2d, commencing at 9 A. M., by a conference till 10 A. M., during which many narrated their experiences, telling what Spiritualism had done for them—all testifying that it had made them better men and women; it had taken away all fear of death, and they knew and realized the good there was to be received by living up to its re-quirements and fulfilling the duties obligatory upon them one toward another. At 10:30 Mrs, Amelia Colby gave us a grand lecture, fall of progressive thought, destructive of time-hon-ored errors and constructive of the temple of truth upon earth. At 2 P. M., another confer-ence was held, the hall being filled by an ai-tentive and deeply interested audience. At 3 tentive and deeply interested audience. At 3 P. M., we had remarks adapted to the occasion by our President, W. W. Clayton, followed by by our President, W. W. Clayton, followed by Ed. S. Wheeler, who gave the Anniversary ad-dress, which, as was to be expected, abounded with sound arguments ably and cloquently pre-sented. At 6:30 another conference, continuing to 7:30, when Mrs. Colby again entertained and edified us with one of the best lectures we ever listened to. During its delivery every inch of seating and standing-room was occupied, and if our hall had been twice as large, it would have been filled. The hall was beautifully decorated with flags, emblems, nictures; and the platform with flags, emblems, pletures; and the platform was embowered with flot ors and growing plants. The Committee are deserving of great raise for the taste and labor expended by them n producing results so delightfully in keeping with the spirit of the occasion.

with the spirit of the occasion. We hope soon to be able to send you the ar-rangement made, etc., for our coming Camp-Meeting, which opens July 17th and continues till Aug. 27th. JAMES SHUMWAY, Scc. First Association of Spiritualists, Philadelphia, Pa.

[A copy of the programme received with the preceding report is one of the most beautiful souvenirs of the recent anniversaries that has come to our notice. It is of four pages, printed ed with a spray of leaves, flowers and buds, be-

while its numbers are for obvious reasons lim-ited, its membership is composed in very large part of men and women who not only understand and appreciate the demands of the benefi-cent philosophy upon the race, but are ever ready to work earnestly to meet them. A regular service, twice every Sunday, has been main-tained by this Society for about six months, tained by this Society for about six months, and all the expenses incident thereto have been promptly met by the untiring efforts of its management. The lecturer is Bishop A. Beals, a gentleman of unquestionable personal character, and a trance speaker of unfailing resources and excellent ability. He is of rather slight build, and not strong constitution; yet he has responded punctually to every appoint-ment for his regular work, besides attending to other and less exacting demands. He will remain here until about the middle of May, at which time the meetings at the hall will probwhich time the meetings at the hall will prob-ably be suspended for a few months. Truly yours, GEO. E. WILLIAMS.

Haverhill, Mass.

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

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism was celebrated by the Spiritualists of this city and Bradford on Friday evening, 31st ult., by a well-ordered and interesting entertainment in Good Templars' Hall, A banquet was served from six to eight o'clock, followed by a musical programme, vocal and instrumental, and recitations by the children. Following was an interesting address given by Dr. George II. Geer, of Michigan, upon the advent of Modern Spiritualism, as being not a new thing in the world, but a fresh expression of bickets Spiritualism (The average of the spires) of historic Spiritualism. The exercises were conveniently arranged to avoid wearying pro-lixity, making the occasion most enjoyable and profitable. Dr. Geer occupied the platform Sunday, April 2d, and delivered two excellent addresses, respectively upon "The Progress of the Religious Idea," and "Social Forces,"

E. P. H. From a report in the Haverhill Bulletin we glean the following items additional to the above:

above: "After the material demands of the guests had been supplied, a feast more satisfying to the spiritual wants of the andlence followed, opening with the scleetlon, 'lifidie's Spirit Song, by the Spiritualist' quartette, consisting of Mrs, Addle P. Young, Mrs, C. M. Stowe, Mr, C. E. Sturgis, and Mr. Danlels. Mrs, Young sang the solo in sweet volce, and the whole was happily excented. W. F. Kimball read 'A Country Parson's Sermon.' He also gave an amusing story.'The Lost Satchel, and an extract from 'Snowbound,'... The presence of the Corinna Trio, composed of Mrs, Carrie H. Dean, cornetist, Annie P. Williams, planist, May Belle Hooke, violinist, added greatly to the pleasure of the occasion. Their selections were received with marked favor by the andience. Mr, Danlels rendered the solo 'The Knight of the Oiden Time,' in fine volce. Several of the little folks gave recitations and songs to good acceptance. The musical metange was highly appreciated throughout the evening and all the exercises passed off very satisfactorily. Dr., Geer, Mr, Rinnball, the Corinna Trio, and each one of the Quartette were presented with bouquets. Among the guests from abroad was Mrs. E. G. Eaton from Chat-tanooga, Tenn." "After the material demands of the mosts had been tanooga, Tenn."

#### -----Portland, Mc.

#### Fo the Editor of the Banner of Light:

The Thirty-Fourth Anniversary of Modern Spiritualism was observed with appropriate services at Moreantile Hall, Sunday evening. March 26th. Geo. A. Fuller, of Dover, Mass., delivered an eloquent discourse, tracing the manifestations from their beginning at Hydesville to the present time, dwelling at some length on the incalculable good which had been

At the close of the lecture Mr. Edgar W. Emerson, of Manchester, N. II., gave a large num-ber of tests, the majority of which were recognized

Our hall was filled to overflowing--many have ing to stand in the ante-room and ballway. It was by far the largest audience we have had at any of our needings. A large quantity of flow-ers were brought in by kind friends, the music by the choir was excellent, and the celebration was a success. One of our daily papers gave a fair report of the proceedings. B.

#### Concord, N. H.

To the Editor of the Banner of Light:

We had such a splendid meeting on anniversary evening, that I write the following to let you know we are alive here in Concord. We had quite a gathering of Spiritualists, with their friends, at the residence of Bro. Jacob on purple colored card, the title page ornament- Hutchins, to celebrate the Thirty-Fourth Anniversary of the advent of Modern Spiritualism. lecture given by Mrs. S. B. (Woods) Cradock en the occasion was the most interesting even delivered in this city, and will long be rememderivered in this city, and will long be remem-bered by those present. After the lecture she gave some very reliable tests, followed by a spir-itual song, given through another medium-very pleasing and affecting. The entertainment, which was very enjoyable, throughout, continwhen will a late hour, and was closed by an in-spirational poem by the lecturer. Mrs. Cradock, who has been with us all winter, leaves the city for her island home, on Sunapee Lake, in the month of May, to remain during warm weath-er. J. E. II.

#### **Passed to Spirit-Life:**

From Battle Creek, Mich., March 29th, 1882, of typhold

pneumonta, Mrs. Tacy A. Farrington, In her 40th year. pneumonia, Mrs. Tacy A. Farrington, in her 40th year. She was born in Jay County, Indiana, where she lived until she came to this city two years ago this spiriting. She has been an active and devoted spiritinalist and a medium of considerable power for thirty years. When quite young, she began to develop remarkable powers as a trance medium. Sho wava kind and devoted wile and mother. She was the mother of three childrun-two boys and a girl. Two years ago her two sons passed to the higher life. She passed away with full laith in the Spiritual Philosophy, leaving alkosband and daughter to mourn their loss. It was her request that a notice of her decase be sent to the Banner of Light, to which she was very much attached. W. S. GIRAY, Baltle Creek, Mich., April 9th, hs2.

From East Walpole, Massa, March 26th, Mrs. R. Mira

From East Walpole, Mass., March 26th, Mrs. R. Mira Stockwell, aged 40 years and 21 days. She was a firm Spiritualist, with fino medial powers, and during a long and painful illness was sustained by minister-ing spirits, cheerfully awaiting the summons to join her loved ones in their angelehome, for all had gone before but her husband and brother. Her spirit has given evidence of her presence with them. May sho often return to com-fort and bless them in their hereavement, is the desire of the wither, who was called to attend the function set dees. *Boston, Mass.* 

From Quincy, Mass., Jan. 27th, 1882, Mr. Joslah Adams, ged 89 years 3 months and 9 days, He was a firm believer in Spiritualism, and a subscriber to the Banner of Light since its first publication,

## 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. Chapin, Sept. 23th, 1881. Single copies 5 cents,

#### No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 1881. Single copies 5 cents.

No.4 : The Spiritual Temple : And How to Build It.

Delivered Sunday morning, Oct. 9th, 1881. Single copies 5 cents.

No. 5: Houses of God and Gates of Heaven. Delivered Sunday morning, Oct. 16th, 18st.

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. 8: In Memory of our Departed Friends.

Delivered Sunday morning. Nov. 6th. 1881. Single copies 5 cents,

No. 9: The True Gift of Healing; How We May All Exercise It.

Delivered Sunday morning, Nov. 20th, 1881. Single copies 5 cents,

No. 10: The Restoration of the Devil. Delivered Sunday afternioon, Nov. 20th, 1881, Single copies 5 cents.

No. 11: The Blessedness of Gratitude. Delivered Thanksgiving Day, Nov. 21th, 1881. Single copies 5-cents,

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

No.13: Natural and Revealed Religion. Delivered Sunday morning, Dec. Rh, 1881. Single copies 5 cents,

No. 14: The True Basis and Best

#### BANNER OF LIGHT.

#### Making all life a wondrous thing !

Holy and sweet is thy mission of love, Given unto thee by the powers above. To teach mankind that life as one Continuous stream doth ever run; That Death is the angel appointed to wait Upon mankind at the beautiful gate. And usher them in to God's temple above, Where peace ever dwells with the spirit of love.

Labor, then, on in thy own mission's field For a glorious harvest truth will yield; And water the seed with hope divine, Poured from that beautiful soul of thine. Thus will thy earth-life beautiful be. Showing the fruits of charity; And angel friends will lead thee along Safe to thy Home, with a welcome song !

#### Dentistry Next-Step by Step they Attempt to Conquer.

To the Editor of the Banner of Light :

The following unnecessary restrictive act has been proposed to the General Court of Massachusetts to regulate the practice of dentistry in this Common wealth. Sect. 1 reads thus (Italics my own):

""No person shall practice dentistry in this Common-wealth for fee or reward unless he shall have received a proper diploma, or certificate of qualification, from a board of examiner olected by the Massachusetts Dental Society, or from the faculty of a respectable dental or medical col-lege, recognized as such by and Society; provided, that nothing in this section shall apply to persons now engaged in the regular practice of dentistry in this Common-wealth."

Can any disinterested person see any actual need of such a law? As it does not apply to any person now engaged in the profession, can there be any object except to make a particular Dental Society the infallible authority and guide, thereby preventing others hereafter?from entering the profession without its endorsement, and thus creating a monopoly in der:al practice? Sect. 2 reads thus:

1100 Y Sect. 2 reads thus: 11" Any person who shall practice dentistry for fee or re-ward in this State without having complied with the regu-lations of this act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be finet not less than fifty nor more than one hundred dollars for each offence."

Does this not give license to do a "misdemeanor" if it be done without fee or reward? How would a law look'upon the statute books, wherein permission was given a person to do wrong if he or she only does it as a freewill offering?

Doubtless this proposed law is in keeping with the "doctors' plot," and the "pharmacy" dodge to prevent the dispensing of medicines by any one except those sanctioned by some particular Society. Without question the intelligence of the members of the General Court will discover the scheme devised for the new monopoly, and decide against the measure in no unequivocal fashion. A. S. HAYWARD.

Boston, Mass.

#### From the Spirit-World.

From the Spirit-World. Among the prominent newspaper men in the United States who made his mark while on earth, was Samuel Bowles, editor of the Spring-field (Mass.) Republican. A few years ago he passed on from the physical tenement occupied here to a life in the world immortal, and is now, through a spirit medium, writing communica-tions descriptive of his life in the other sphere, which as being published in pamphlet form by the Star: Publishing Company, 332 Main street, Springfield, Mass. Price fifty cents.[\*] These chapters are very interesting, and give to those not acquainted with the Spiritual Philosophy something to think of.—The Great West, Den-ver, Col. ver, Col. agus (agus (d

\* These publications may be obtained at the Banner of Light Bookstore, 9 Montgomery Place, Boston.

the new movement? 6th. The lecturer then argued that it is incon 6th. The lecturer then argued that it is incon-sistent for Protestants to sneer at Spiritualism. How long, he asked, since Protestantism flung to the breeze a banner on which was inscribed these golden words: "The right of private judg-ment!" Protestants are hereitos in the eyes of the mother church. And especially should so-called Liberal Christians refrain from an affec-tation of superiority over hereital outsiders. Closing Au, Lyng declared that the home sée

tation of superiority over heretical outsiders. Closing, Mr. Lynn declared that the home sc-ance is the only church the Spiritualists expect to establish on the fact of spiritual communion. "We de not," he continued, "expect to create new institutions at this juncture. As the teach-ings of Liberal Christianity have infiltrated Orthodoxy, so the doctrines of a rational Spir-itualism will assimilate with the best thought of literature science and theology.

itualism will assimilate with the best thought of literature, science and theology. As Spiritualists we propose to conduct a dig-nified warfare against perpetuating supersti-tions about the Bible and Jesus; we shall pro-claim immortality as a demonstrated fact; we shall have a heart-fellowship for all earnest seekers after truth, of whatever name; we shall not forget the amenities of society in our zeal for converts; we shall not allow love for our special cause to blind us to the existence of goodness and truth outside of it; we shall ex-alt mediumship—in its ancient and modern illustrations—as something worthy of careful analysis; we shall strive to accept truth from all Bibles; we shall aim to emulate all saviors; we shall preach God in nature and in mamwe shall preach God in nature and in saviors, the universal incarnation; and our Easter will come with the rising of the sun, each day, which, we shall pray, may see in us a resurrec-tion from lower to higher conditions of life."

gonias, roses, lillies, etc., printed in black, inscribed upon which in letters of gold are appropriate selections from Milton, Goethe, Tennyson, Whittier and Longfellow. The remaining three pages contain the words sung by the choir and audience, and the order of exercises morning, afternoon and evening.]

ITS OBSERVANCE BY THE SECOND SOCIETY. To the Editor of the Banner of Light :

The Second Association of Spiritualists of Philadelphia celebrated the Thirty-Fourth Anniversary of Modern Spiritualism, Friday afternoon and evening, March 31st, at Thompsonstreet church, which was profusely and faste-fully decorated with flowers, flags, plctures, mottoes, etc. There was a good attendance in the afternoon, and in the evening the church was packed. Edwin Keene, the well-known test medium of builded blie was proceed both afternoon and

Edwin Keene, the well-known test medium of Philadelphia, was present both afternoon and evening, and public tests given by him in his usual positive and convincing manner, formed the main feature in the exercises. Nelson Da-vignon, independent slate writer, also gave pub-lic tests of writing, the people bringing their own slates, securely sealed, which in some in-stances were filled with writing from departed friends. These proved very satisfactory to all. Other mediums were present, contributing by their various phases of mediumship to the pleastheir various phases of necesity, contributing by ure of those in attendance. Short speeches were made by J. M. Roberts, editor of Mind and Matter, Joseph Wood, Esq., and others. The occasion was one that will long be rememhered by those who were fortunate enough to

Public services are to be held every Sunday. at which Mr. Keene and Davignon will give their services for the benefit of the Association. MISS ALICE TYSON,

Treas. of the Second Association of Spiritualists.

#### The Anniversary in St. Louis, Mo. To the Editor of the Banner of Light:

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism was duly commemorated in this city by a literary and musical entertainment at l'ezalt's Hall, 1306 Olive street, under the auspices of the H. M. B. Society of Spiritualists. The exercises opened about half-past seven on the evening of the 31st about half-past seven on the overland optical site ult., with a brief but excellent and appropriate address by Bishop A. Beals. Following this came a piano solo by little Miss Nevada Goff, aged only ten years. Then came recitations by Miss C. Ray and Miss Nettle Sargent: a Scotch

States and the second states and the second states and the

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

At the close of E. W. Wallis's engagement as our speaker for the month of March, on Sunday evening 26th, Ed. S. Wheeler called the atten-tion of the Chairman to the fact that Mr. E. W. Wallis came among the Spiritualists of Ameri-ca, not only as a speaker, showing his inspira-tion by his work, and a gentleman whose con-duct and manners evinced his character, but also as an accredited representative of the Spiritualists of Europe; in particular of those resi-dent among the great English people whose blood was that of a kindred Angle Saxon race, blood was that of a kindred Anglo Saxoh race, and to whom, as of a common faith and family, we are ever happy to extend the right hand of fellowship. Mr. Wheeler proceeded further to state, that, in expression of that recognition, both of Mr. Wallis and his friends and ours, across the ocean, he desired to offer a motion, to be passed upon by the assembly and be mat-ter of record and publication, which was sub-mitted as follows t mitted as follows:

The formation of the state of t

The Resolutions were unanimously carried

by the large audience present. Yours truly, JAMES SHUMWAY, Sec. First Asso. of Spir. of Philadelphia, Pa.

By It is a terrible thing to edit a Liberal pa per in Spain, says the Pall Mall Gazette. To we shall preach God in nature and in man-the universal incarnation; and our Easter will come with the rising of the sun, each day which, we shall pray, may see in us a resurrec-tion from lower to higher conditions of life." A RECEPTION. On Friday evening, March 31st, the spa-cious parlors of Dr. Dennis were filled with an enthusistic company of Spiritualists. Jesse Shepard, the renowned musical sensitive, rom-dered several instrumental and vocal selec-tions, displaying remarkable and (seemingly superhuman skill. Judge Carter rend an origi-nal and interesting paper on "The Kingdoms of Nature." He also referred to some private sé-arce. JUDGE CARTER'S NARATION. The Judge spoke as follows: Dear Friends-I desire to call your attention to a very remarkable experience which I had in my office to-day. Our good friend and ex-cellent medium, M. Shepard, came to om place of businessomewhat fatigued. Hereolined on the suncessomewhat fatigued. Hereolined on thea say nothing of duels, imprisonment, and the

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 5 cents.

No. 16: The Origin, History and Meaning of the Christmas Festival. Delivered Sunday morning, Dec. 25th, 1851. Single copies 5 cents.

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

No. 18: Death in the Light of the Spiritual Philosophy.

(In Memoriam Mrs. Frances Jackson Eddy.) Delivered Sunday morning, Jan. 8th, 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, 1882. 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.

No. 24: Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God.

Delivered Sunday morning, March 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 pauphiet 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 barely cover the cost of publication—thus enabling all in sympathy with the advanced and progressive thought there-in embodied, to circulate them broadcast over the land with-out great pecuniary outlay. Taper, lingle copies, 5 cents; 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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#### SPECIAL NOTICES.

**SPECIAL NOTICES. By** Income the generative from the RANNER of LIGHT care should be taken to distinguish between editorial articles and the communications condensed or otherwise of correspondents. Our columns are open for the expression of impersonal twee should be done to the expression of impersonal twee should be done to the expression of impersonal twee should be done to the expression of impersonal twee should be done to the expression of impersonal twee should be and make the condense give interactive. **By** We do not tread arony more defined and communications. The name and address of the writer are in all cases indicate as the contain matter for an expression, the section will conter a favor by dimension and the attrice are in the to be desires specially to recommend for the section of the section of the section.

portsol. Noncessof Spiritualist Moetings, in order to insure prompt first track must reach (Basy flace on Monday, as the BANNER of Leofff goes to pressovery Tuesday.



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The work or Spin reaction is solved as the universe. treater is from the highest spheres of a golle life, to the basis could do at human appenned. It is asbroad as Wisdom as comprehentive as Love, and its infestor is to essmant index John Programme

red We shall publish in our columns next. Andover faculty have just made to the enlarged week a discourse given through the mediumship of 'MRS, CORV E. V. RICHMOND, at Fairbank Hall, Chicago, Ill., Sunday evening, April; that Adam was their federal head; that the 2d. by her spirit-guides: the subject being, death of Christ was only for the elect; of in-"Senarry XI, EUROSPECT AND PROPULCY." It fant damnation ; of passive regeneration ; and is an eleguent presentation of the philosophy of the universal perdition of the heathen." If of Spiritualism and an able defense of its me- " the world really moves, then Orthodoxy moves diums, and will deeply interest all our readers. with it, for the founders of the Seminary ac-

#### The Rumpus at Andover.

The citadels of Old Theology show signs of surrender. Time is steadily doing its fatal work in rusting the bolts and loosening the rivets which have held together the decaying fabric so long. If Protestantism were to call a half to progressive knowledge in precisely the same manner that Rome had done, instead of leaving the human mind emancipated and free, then it is clearly as necessary to make a fresh protest against Protestantism as it was to make the original one against Rome. The first denial made by Protestantism was that of the pretended infallibility of the Church. To set up a synodical interpretation of the Bible against the infallibility of Rome as the new dogma requiring unqualified subscription and blind obedience, though it may be taking a step is none the less coming to " stop.

The proceedings at Andover Theological

for Adam's sin, of infant damnation, of passive regeneration, of the universal perdition of the heathen. The path of New England theology is thus stream with concessions-concessions to an advancing knowledge of God's word, concessions to truth. At the same time, every concession has been attended with gain and with new construction." Dr. Smyth's position is asserted to be clearly within the legitimate lines of this movement. He is understood by the facthe future life principles which are applied to

men's responsibility in the present life. And, say the faculty, " we cannot but express our surprise that, for making this application, which characterized the men who wrote the Andover creed, the Congregationalist greets is nothing which can be revealed that does not which the Puritan Recorder assailed the distin- him the world in which we are placed. guished theologian who has just retired from the Abbott professorship." Now comes the frank admission on the part of the faculty, that "it cannot be denied that the doctrines of eternal punishment and of the judgment have lost their proper place in the teachings of the pulpit. That method alone can restore them to a reflective age which refuses to put into them more than our Savior left in them, and which brings them into accord with the knowledge of divine truth which the spirit of Christ is ever developing in his church. The Church should seek out positions that can be held."

Church, or Orthodoxy, or Old Theology, to put itself abreast with the age and in closer sympathy with it. And it implies the confession that it has been falling rapidly and far behind. All which goes to show that all the dogmatic learning of all the divinity doctors in the world cannot fix a creed so fast that the stakes will

not, sooner or later, have to be pulled up and driven down far forward, in obedience to the plain requirements of our common humanity. It shows plainly enough that theology is changing, growing, enlarging, just like all the other ologies of man; and that there is no more infallibility about it than there is or can be about everything else that is human. After this, let us hear no more about the fixity of creeds, as if the conception of the Creator and his attributes in one age were to suffice for all the ages that are to follow. Andover has inflated its

lungs anew, and some of the dead old dogmas have fallen off in consequence. What, in brief, is the concession which the spirit of the age in which they dwell? They

give up "the dogmas of guilt for Adam's sin; cepted every one of these dogmas themselves, and contributed of their means for the special purpose of having them taught at the Seminary forever. The Andover establishment was originally set up in opposition to the Harvard School. The faculty now get over the open and admit- them upon those of the medium, and from ted relinquishments of these old dogmas by calling the processes by which they were abandoned "concessions to truth," which is precisely what

they are.

woven together in the commonest objects with

which we have to do. But our relation to the things revealed is very different from our relation to the things which are not revealed. We cannot apprehend them the harmless thing those who are its advocates in the same way. We know very well that the outward universe does not stop where our vision stops. Our relation to that which is revealed is that of knowledge; to that which is concealed year of the last six, and received "permission it must be that of faith; the proper sequence to ulty as endeavoring to apply to the doctrine of faith is trust, and to knowledge, duty. We cannot explain the world which we see without God, whom we do not see. Whenever the light of knowledge can be shed upon the glorious

revelation of the divine, let it be shed. There and that, too, in the very spirit of progress is no secret that the world has too sacred to be unlocked by a reverent human mind. There him with the same hoarse ery of heresy with belong to us. God has called us to share with

We cannot know the unknowable, but we may trust it. Our inward experience testifies to this partnership of human and divine possession. Opportunity and responsibility are what ous in the extreme; it is blindly drawn, and helong to us. It is not what we have, but what shows conclusively that it will prevent all nonwe have done, that is the vital question. Disap- diplomatized physicians from dispensing medipointment\_separation, bereavement, treachery, these are of the secret things that belong unto God. How much richer and fuller are our lives from the very experiences which seem to bill read as follows : impoverish it. Joys and sorrows will come for all of us. We shall always find mystery and revelation. "The things which are seen, are This means only, that it is time for the temporal; but those things which are not seen are eternal."

#### A Convincing Manifestation.

As we have noted editorially, in previous issues of the Banner of Light, Mrs. John R. Pickering has for sometime past been holding at 132 Chandler street, Boston, a series of scances for the presentation of the phenomenon of materialization. Her work has been conclusive as to its effects, and highly satisfactory to the many who have attended the sittings-various correspondents having already taken occasion to say as much in our columns.

We desire, while speaking thus generally of the medial services of Mrs. Pickering, to call the: especial attention of the reader to the following testimony bearing on the reliability of this lady, and the remarkable nature of the manifestations witnessable from time to time at her circles:

We are informed by Mr. C. C. Dudley, who has been for some twenty years past the highly-efficient chief clerk in the Bunner of Light establishment, that his wife was present, on the afternoon of April 13th, at a largely attended séance for form-materializations, held by Mrs. Pickering at her residence (named above). While there Mrs. Dudley's spirit sister "Lizzie," who passed to higher life but a few months since, walked out from the cabinet, fully materialized and distinctly recognizable by her sister yet in the form. Approaching Mrs. Dudley, the spirit said: "Come, Carie"-at the same time gently drawing her into the cabinet, and with her spirit hands arranging the folds of the curtain. Taking her sister's hands she placed thence conducted them to the face of Mrs. Pickering, at the same time saying: "Do not doubt, Carrie, this good medium.'

Mrs. Pickering was in full view all the time; If, then, the board of visitors refuse to ratify ( while the spirit's face seemed to be illuminated. the proceedings of the trustees and faculty, and She then drew aside the curtain, when Mrs. go so far as to force the issue in the courts | Dudley stepped out, her spirit-sister following whether the endowment of the Seminary can her. Mrs. Dudley asked her if she would now legally be diverted from the original purpose to give her the lock of hair which she had on forwhich it was restricted, it will inevitably lead mer occasions promised: the form answered to such new legislation as, in conformity with "Yes," and taking the seissors which Mrs. D. the time, will forbid the future tying up of had in her hands, cut off, in full view of the money for purposes which are liable to become | company present, a lock of hair about the size useless by the advancement of human knowl- and length of a person's forefinger: She then edge and the enlargement of human faith. But placed it on a piece of paper which Mrs. D. held with that we have nothing to do beyond simply | beneath her (the spirit's) hands for the purpose. Seminary, to which we have before advert-ed, form the most recent and striking illus-the visible and profound change that is taking held the parel firmly unlike spirit-sister disthe visible and profound change that is taking held the parcel firmly until her spirit-sister disappeared-but only for an instant, for this time she came in answer to an oft-repeated request at former seances that she would appear without any drapery upon her head-which she did, looking as naturally as when upon earth, and saying: "Oh, how happy it makes me feel to have you seek me, Carrie!" She then disappeared. On Mrs. Dudley's resuming her seat, she showed the lock of hair to a lady friend beside her. At the close of the séance, upon opening the paper, it was found that the hair had entirely dematerialized-not a vestige being left. Mr. Dudley informs us that his wife is confident that in size, form, manners, speech and features, the materialized spirit was identical with her translated sister, and that while she was in her presence the resemblance between the sister which memory brought to view, and the form coming out of the cabinet, was so perfect, that it was hard to realize that death had in the order of nature so lately stepped between herself and her loved one, dividing them on the shores of time for awhile, to unite them more closely in that eternity which knows no change. A link in the chain of evidence corroborating the genuine character of this manifestation may be found in the fact that a few weeks previous to this seance, Mrs. Dudley had a sitting with Mrs. C. H. Wildes, a test medium, having her office at 14 Tremont street, Boston, when she was informed that she would soon receive a lock of hair from her spirit-sister, but that it would not last long! The recognition of this form is beyond question, and the attention of those who systematically and persistently deny the credibility of what are denominated spirit-materializations is respectfully directed to this case, that they may thoughtfully nonder on the conclusive evidence it presents in favor of what has often been denominated "the crowning phase of the spiritual phenomena." MELODIES OF LIFE.-Colby & Rich, publishers, announce in another column that they have just brought out for the public consideration a fine musical work, by S. W. Tucker, which bears title as above, and combines within itself the admirable characteristics of cheapness in price, excellence in execution, and the presentation of easy and pleasing harmonies, fitted for use either in congregational singing, choir service or the home circle. Those of our readers who are familiar with "Golden Melodies," and "Spiritual Echoes "-both by the same author -will need no words of commendation from us regarding the thoroughness of Mr. Tucker's work in the domain of song; and now that both these books have been combined in the new volume, with the addition of some thirty pages of new music, and the whole compend is offered at a price but little above that heretofore charged for either of the two just mentioned, it would seem that the Melodies ought to reach a widely-extended circulation among lovers of

#### The Doctors' Last Ditch!

A correspondent writes that the proposed Pharmacy Bill, now under consideration by a committee of our legislature, is far from being would have us all believe, but that it is the same old obnoxious hobby that the "Regulars" have been driving into the State House every to withdraw"; the same effort to enrich themselves at the expense of the public, revamped and re-christened, in a word the veritable old wolf in sheep's clothing. For this reason, and he writes as one who knows, he would warn the people against being lulled by such a transparent subterfuge into a repose and feeling of security, thinking that the battle is fought, and that there is no further attack to be made by the medicos upon their right to heal themselves or be healed by a physician or method of their own choosing.

"The proposed Pharmacy Law," says our correspondent, "is inconsistent and prepostercines unless the parties so doing can pass a satisfactory examination before the to-be-appointed Board of Commissioners. Extracts from the

6 bill read as follows : All persons engaged in the business of re-tailing, compounding or dispensing any drug, medicine, or poison for medicinal purposes in this Commonwealth : 'Any person engaged in such business at the time of the passage of the act proposed may ap-ply by letter or otherwise to said Board for reg-istration; and upon proof that he was at the time of the passage of this act so engaged, they said Board shall register his name aforesaid, and shall notify him of such registration, and and shall notify him of such registration, and shall grant him the certilicate hereinafter pro-vided, without any fee other than a registry fee of one dollar.

According to the above clause, it seemingly requires no qualifications except that you are actually in business of dispensing medicines at the time of the passage of the act.

Any person who wishes hereafter to com-mence such business, but does not possess the necessary qualifications to pass the examina-tion hereinafter provided, may nevertheless commence such business, and be registered, provided he shall employ as clerk or manager thereof a person who has complied with all the conditions of this act; and he may continue conditions of this act; and he may continue such business so long as he shall keep in his em-

loyment such a clerk or manager." "Any person who hereafter desires to conduct the business of retailing, compounding, or dis-pensing any drug, medicine, or poison for me-dicinal purposes, etc., shall apply, as aforesaid, to the said board for examination. And said board shall thereupon examine such applicant with as little expense to him as is reasonable, and if such applicant is found qualified for such business the said board shall register his name and give him a certificate as aforesaid.' Again: 'Whoever, by himself or his agent, retails, comfor model, of displayed of this agent, letting, con-pounds, or displayed array, medicine or poison for medicinal purposes, without being register-ed according to the provisions of this act, shall be punished for each offence by a fine not less than fifty nor more than one hundred dollars; but this section shall not apply to any person acting in the employ and under the immediate acting in the employ and under the immediate supervision of a person registered as aforesaid.' 'Any person registered under the provisions of this act, who, by himself or agent, sells or dis-penses or keeps for sale any adulterated drug or medicine, or permits to remain in his em-ployment, for the purpose of selling or dispens-ing drugs or medicines, any person not reasona-bly fit and competent therefor, shall be pun-ished for each offense by a fine not exceeding one hundred dollars.' 'This act shall not apply to the making of and dealing in proprietary medicines commonly

'This act shall not apply to the making of and dealing in proprietary medicines commonly called patent medicines, provided that each pack-age of such patent medicines, in whatever form it is put up, shall bear upon it a printed label containing the names of all the ingredients, and none other, of which the same is composed, and none other for use.' and proper directions for use.

'Any person, after the first of January, 1883, ho offers for sale or has in his possession with intent to sell the same, any drug, medicine or substance recommended or advertised as a remedy for any human ailment, without being labelled as aforesaid, shall be punished by a fine of not less than twenty five nor more than one hundred dollars for each offence. Nothing in this act shall prohibit the sale of the usual nonpoisonous domestic medicines commonly sold by grocers, provided such medicines, if com-pounds, have been compounded according to the recognized formulas of the United States phar-macopoia, nor the sale of compounds put up by a person registered as aforesaid and marked with his label, giving thereon the required dose; nor shall anything herein apply to physicians putting up their own prescriptions."

## APRIL 22, 1882.

#### A Privileged Matter.

We may be trusted without an apology for occupying a brief space in commenting on a very recent personal assault on the editor of the Banner of Light in the columns of a professed spiritualistic paper in the West. It need hardly be explained that no notice would be taken of it at all, but that its manifest aim is directed against the Banner itself, against its influence, and in violent hostility to the work to which it is devoted in the spread of the truths and teachings of Spiritualism.

So far as the editor of the Banner deems it discreet and acceptable to good taste to make the slightest personal reference to himself in its columns-a privilege which all its readers will allow has been most abstemiously claimed-he would not think of availing himself of it to introduce purely personal matter into a body of reading scrupulously designed to advance a sacred Cause rather than protect merely individual feelings and interests. This policy has been faithfully pursued since the establishment of the paper, and will be steadily followed in the future.

If we have exposed ourselves to the enmity of those who, still claiming to be Spiritualists, are actively engaged in undermining the great and good work which Spiritualism has done, it is by our resolute and consistent display of a purpose to maintain the fundamental position of the phenomena, and to protect to the utmost the class who are accepted as mediums by believing Spiritualists everywhere. These two points have been the salient features of our spiritualistic labors, and we need not add that they will continue to be to the end. In performing our work, too, it is scarcely necessary to remark that we have exercised the whole of the discretion and wise judgment that belongs to us, and which is to be fairly accepted as a large part of the duty with which we are entrusted.

This same judgment we shall continue to exercise with the same firmness as heretofore. It will, we trust, ever be allied with liberality. with charity, with the broadest sympathy. And we shall never falter in our exposition of the phenomena as the fundamentals of spiritual knowledge and belief. nor hesitate to throw our shield of protection before the mediums through whom they are so convincingly manifested.

#### Another Laborer.

Wm. Foster, Jr., of Providence, R. I., writes us under a recent date concerning spiritual matters in that city. We shall print his letter next week. The following extract therefrom, however, as it refers to a lady who announces her intention of joining the ranks of the workers on the rostrum, is given precedence at this

"Mrs. Ellen M. Bolles of this city, an estimable, houghtful, earnest woman, has decided to enter the lecture field when opportunities may open. She has been identified with our own and other progressive movements, and repeatedly in this city and vicinity has most acceptably addressed public assemblies."

Mrs. Bolles, we are told, has been a Spiritualist and a medium for over twenty years. She can be addressed at Eagle Park, Providence, R. I.

EST Last Sunday Rev. Edward N. Packard, pastor of the Second Congregational church, Dorchester, preached a sermon on "The Power of Miracle Healing." The gentleman evidently believes in miracles, which we do not. Natural law governs this whole matter, and it is too late in the day to mystify it by saying "the power is latent in the church." Why, our magnetic healers have been healing the sick, as did Jesus of old, for thirty years, by the laying on of hands, and not a day elapses that some one in this city is not healed by this method. The power is outside of the Church in most cases. Spiritualists understand this whole thing thoroughly. If Rev. Mr. Packard desires to be fully posted in regard to these facts he has only to procure J. R. Newton's great work upon this important subject. Any bookseller will procure a copy for him. He will find cited therein accounts of hundreds of cures, with names and dates, which totally annihilate his miracle theory. EF The bill in Congress which provides that intruders upon Indian lands shall be punished both by a fine of \$500 and by imprisonment for not more than one year, and for each offence after the first by a fine of from \$500 to \$1,000 and by imprisonment for from one to two years, is a good one. The existing laws in regard to this offence are weak. They say that the invader shall first be removed, and if he repeats his offence, shall be fined. But those who do so invade the Indian Territory are mostly men to whom fining is a farce, since they have little or no property which a suit can reach. This new law would punish them with imprisonment in the first instance; and thus Oklahoma may cease to have its present attractions for Payne's colonists and others of like ilk. Even the existing laws, however, have been timidly applied; but the new bill, if enacted, may induce the authorities to show more vigor. ORGANIZATION IN WASHINGTON, D. C .-The Spiritualists of this city," says the National Republican, "have recently organized a Society for the purpose of association and regular lectures in the future, electing a President, Dr. John Mayhew, who formerly presided successfully over a flourishing Society here, and a board of officers, composed of a number of wellknown and influential citizens of the District. They are quite enthusiastic, and have decided to continue their Sunday evening lectures for the season at Masonic (small) Hall, with their present speaker, Dr. N. Frank White, the wellknown elocutionist of this city, who is giving great satisfaction by his eloquent and interesting discourses." EF We have received from Mr. Joseph Kinsey of Cincinnati, O., a photographic copy of two slates, upon the inner surface of each of which, when closed and bound together, writing was produced. There are thirty-six lines on one and thirty-seven lines on the other, each line averaging thirteen words. The remarkable manifestation was produced in full light, at the residence of William Hamilton, in Cincinnati, Dr. W. R. Sour being the medium. The names of twelve persons are given who were present and examined the slates, and who testify to the facts as above stated.

tration of the irresistible tendency of modern Orthodoxy to snap asunder its self-imposed restraints and release itself from its bonds," The trustees of the Seminary had selected Dr. Newman Smyth to fill the chair of professor of systematic theology, and in this act had the full concurrence of the faculty. But the board of visitors, who claim supreme authority to revise all such acts of the trustees, announce their dissatisfaction with what has been done, and refer back the election of Dr. Smyth to the trustees for their further considdeliberate act. The visitors made their proto recede.

visitors and of trustees at once. The public or disappointment. Mystery, he says, implies declaration of the trustees, made in consequence revelation-revelation implies mystery. Each of certain strictures on their action by the is the complement of the other. When we Orthodox press, admitted that the selection of view God entirely apart from humanity, or hu-Dr. Smyth for the professorship implied that | manity entirely apart from God, we have diffian advance had been made in Orthodoxy, culty and antagonism. And when we separate with a decided tendency to liberality. The mystery from manifestation, or manifestation Congregationalist paper, as the leader among from mystery, we have antagonism again. the critics of the action of the Andover faculty, charged that Dr. Smyth is "unsound in the faith," in respect to his not teaching or im- which once absorbed us have sunk out of sight. pressing certain doctrines which are held as an We cannot recall things which occurred only a essential part of sound Orthodoxy. It says few months ago. But the events which shroud that Dr. Smyth cannot honestly and fairly sub- us in clouds of mist, so that though we have scribe to the Andover creed for these reasons, eyes we cannot see with them-the events which and, therefore, that he is not fitted to teach reveal to us our own helplessness-these are the what is known as the Andover theology (which things which we do not forget. But there also is the hardest old Calvinism). And at this comes into our minds a joyous consciousness of point, of course, comes up the question of what some things that we clearly see and are certain a man is required to subscribe to who shall be of, the consciousness of days whose memory qualified to teach that theology.

the whole present meaning of Orthodoxy, which revelation, belong together, and are but parts the faculty of Andover undertake to answer, of the great oneness of the universe. We may It amounts, in fact, to an expession of the see the operations of life around us, but we whole subject, if not to a full re-statement cannot define life itself. The background of a of the Orthodox creed. The spirit displayed picture is necessary to the foreground. Beauty through the entire effort, is that of the present is never beauty for us unless there is some backage in contrast with that of a past one. The ground of mystery behind it. founders of the Seminary, say the faculty, 'well knew that improvements in theology are possible: they had fixed convictions, and also enlarged views." Dr. Bacon's statement is cited, and adopted, to the effect that the Seminary was "pledged at the outset to a large and tolerant Orthodoxy, and that it has been so administered as to promote the development of larger views, and of a more free but not less reverent and Christian spirit in theology." And of the limitation of our faculties. There is a the faculty and trustees affirm that Dr. Smyth's opinions in relation to future punishment agree with the "doctrinal position" of the Seminary.

They speak also of the "natural development of principles which the New England theology has especially cultivated," and affirm that these principles have "gained their rights only by hard conflicts. At every stage, the cry of here- | things is needed to balance that which is seen. sy has filled the air. But they have won the Mystery and revelation form a part of every day. They have banished the dogmas of guilt landscape of life, and are inextricably inter- | music.

place in the religious beliefs of men, and all to the enlargement of their views and the exaltation of their faith. We note it only to rejoice at this new proof of "concessions to truth" at the fortress in which Old Theology is entrenched.

#### Mystery and Revelation.

This is the title of the discourse pronounced some time since in Unity Pulpit, in this city, in the church of Mr. Savage, by Rev. S. J. Bareration-meaning their reversal of their own rows, the editor of the Christian Register. It is a highly thoughtful and instructive effort. elamation to the public, and the trustees have He begins with saying that there are times made their response, in which they freely re- when we need to look at life in its very largest assert the propriety of their action, and refuse relations, instead of viewing it through a small window, through the narrow routine of our oc-

This raises a question between the boards of cupations, or through a loop-hole of prejudice

Looking back over our lives, we find that a vast number of the seemingly petty details grows brighter as they recede. These different

And it is this important question, involving aspects of life and destiny, this mystery and

It is the mystery with which all human life is shrouded that gives it a divine quality, a suggestion of something beyond, a relation to the infinite which complements the revelation of Goc in the things which we may plainly see and understand. It shows us how near God is to us. Wherever we find life there is mystery. This inscrutable quality, or attribute, does not grow out of the imperfection of the object, but out revealed part which belongs to us, and a secret part which belongs to God. We see but the reflections of things, their images; there is an eternal and mysterious reality beneath them. It is important for us to remember this, that the part which we do see bears some relation to the part we do not see. . The unseen side of

Was there ever anything more blindly drawn than this proposed Bill? All non-poisonous domestic medicines must be compounded by one particular recognized authority, whereas "King's Dispensatory," "The National Dispensatory," ."The British Dispensatory," the Homeopathic Dispensatory and several others, are entirely ignored by the proposed Bill, while the latter are the progressive ones, and some of them much the largest, and the most in use at this time.

The measure, without doubt, is intended to deprive the public of the privilege of employing clairvoyants and non-diplomatized physicians. The outline here presented indicates plainly the motives of the framers of the bill which our legislators are asked to incorporate into the Statutes of the State of Massachusetts. A more flagrant attempt at the usurpation of the rights of the people can scarcely be conceived of; and he must be blind indeed who cannot see that it is so. We have too great faith in the wisdom and justice of our law-makers to suppose them capable of making it a criminal offence for a mother to administer a dose of herb tea to her suffering child, or to ask the assistance of a neighbor to restore that child to health.

ET The New Bedford Standard has reprinted in its columns the list of persons distinguished in the world of letters and science, who are publicly known to be Spiritualists, from a recent issue of the Banner of Light, prefacing it with the remark that it has been requested to do so for the reason that "paragraphs often appear in the papers, going to show that certain socalled spiritualistic manifestations, or the mediums producing them, are humbugs, and so little of the other side gets into the general press.' The Standard is to be commended for setting an example of honesty in journalism, giving its readers well known facts, without regard to the prevailing prejudices of the people, that exist, for the most part, on account of ignorance concerning these very things.

ET We are informed by Mrs. H. M. Flint that Mrs. Hattie C. Mason, of Troy, N. Y., recently gave a test seance in Charlestown, at the residence of Mrs. Janes, and that the proofs received of the presence of the spirit-friends were many and satisfactory. Mrs. Mason was to visit Gardner on her way home, and it is hoped by those who made her acquaintance that she may soon be with them again.

13 Charles Bright, the Australian lecturer, has been prevailed upon to prolong his stay in Salt Lake City, by the many who desire to hear him. 

CHILDREN'S DAY. - On Friday afternoon, April 21st, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

: 🌰 Mrs. H. T. Stearns has changed her resi-

dence from Salt Lake City to Lakin, Kansas, at which place she will answer calls to lecture. On her way thither she will make a stop at Colorado Springs, CoL, to fulfill an engagement.

#### OF BANNER LIGHT.

"THE BOSTON HEALING AND MEDICAL IN-STITUTE" has recently been established at No. 30 Worcester Square in this city, by Drs. Bliss and Hopkins, eclectic and magnetic physicians, with Mrs. Dr. Hattie Hopkins as an assistant. It is designed to make the treatment of all forms of chronic diseases a specialty, the remedial agencies employed to be in harmony with the latest-discovered psychic and hygienic laws. Further particulars can be obtained on application, personally or by letter, to Messrs. Bliss and Hopkins, as above. Read what is said in Mr. Bliss's card, in another column, regarding "Dr. York's Positive Blood Purifier."

ET The return of Mrs. Amelia H. Colby and Mrs. Smith to Philadelphia has been a cause of congratulation by the Spiritualists and progressive thinkers of that city, though this feeling has been tinged with a shadow of regret that each Sabbath brings the hearers nearer the termination of the third engagement of these popular workers. During the past winter the general interest in their labors has greatly exceeded that of all previous seasons, and large and enthusiastic audiences have been constantly in attendance upon their ministrations of eloquence and song.

857 The Boston Investigator with its last number entered upon its fifty-second volume and the forty-fifth year of its present management. Whatever views one may entertain of the doctrines it advocates, no unprejudiced person can fail to recognize the honesty and fairness that characterize its columns-features that are often wanting in papers that make far greater professions. May success attend Bros. Seaver and Mendum, until they are called upon to meet the inevitable-immortal life.

57 The Massachusetts House of Representatives has rejected the bill allowing women to vote for Presidential electors. The women will be heard, ere long, notwithstanding. They have equal rights with men, we hold, politically and otherwise, and the sooner they are by law allowed to stand on the same platform that males do the better it will be for humanity everywhere.

THE PSYCHOLOGICAL REVIEW (London, Eng.) comes to us, in its April number, enlarged from forty-eight to eighty pages, in order, as the editor remarks, to enable its contents to partake of a more varied character than hitherto. We are pleased to notice this indication of prosperity in our able contemporary, and to learn that it gives promise of a thoroughly successful career.

807 A correspondent writes: "Mrs. Martha G. Fouman, after devoting the winter in Buffalo to her work as an inspirational and psychometric writer, has returned to her home in Le Roy, N. Y., where she can be addressed until further notice by those wishing psychometric delineations of character, advice, or messages from spirit-friends.

To ADVERTISERS .- The Banner of Light circulates extensively in all parts of the civilized world, and finds its way to every order of society on the globe. It is, therefore, one of the best channels for the circulation of business information, a fact which is daily being more and more clearly ascertained by those who make advertising a specialty.

At a highly successful musical and dramatic entertainment held recently in the St. Elizabeth Opera, House, Washington, D. C., for the benefit of the inmates and attaches of the Asylum for the Insane, Dr. N. Frank White added to his laurels as a public reader by the well-received rendition of "America's Conversion."

Mrs. F. O. Hyzer has, we are informed, been suffering from ill health of late to that extent that her labors in Brooklyn, N. Y., have been seriously interfered with. We sympathize with our afflicted sister, and trust ere this arograph reaches the public eve that her re-

## BRIEF PARAGRAPHS.

When professed gentlemen assume the rôle of the blackguard, it is high time all respectable people should shun them.

An exchange relates the following:" A Sabbathschool teacher requested each of his pupils to make some appropriate remark upon dropping his contribution into the missionary box; but he could hardly credit his hearing when one of them, a pilgrim of seven years through this "vale," deposited his penny and said, " A fool and his money soon parted."

Anti-Jewish riots still continue in the Russian provinces.

The verdict, by a New York Court, of \$10,000 damages, just rendered against Bishop Hare for libelling the Rey Samuel D. Hinman, is a just decision. It should teach other irate people that they cannot libel honest men with impunity.

CONGRESS.-The Senate resolution, declaring that the conduct of the State department in relation to the arrest and imprisonment of American citizens in England is a violation of American law and derogatory of the honor of the United States, has the endorsement of every honest man in this country.

"If." said a good old Brahman to a missionary, late-ly returned from Telugu, west of the Bay of Ben-gal, "my sons should become Christians, they would then, doubtless, become drunkards like the English-men." And there was mich force in the aged Brah-man's reveark. He judged Christianity by its apparent influence upon the lives of those representatives of a Christian nation who came within his sphere of obser-vation -Er. vation.-Ex.

Arrangements are in progress in Russia for the emigration of twelve thousand Jews to America.

Gov. Long is a "social" Unitarian, so it seems. There was a time in Massachusetts when a man who did not believe in but one (dod could not hope to be Governor, and was very lucky if he saved his ears.— Boston Herald.

It is said that there has been "a sharp earthquake shock in Hopkinton, N. H.," recently.

Ireland is to have a Cardinal. This is evidently John Bull's new policy. You are too late, gentlemen. The power of bigotry is rapidly waning.

We are sorry to be obliged to record that the Health Committee of the Massachusetts Legislature have reported leave to withdraw on the petitions for a repeal of the laws for compulsory vaccination, and preventing the attendance at the public schools of non-vaccinated children.

There is hope for reland. Dublin Castle is opening its doors to Common Sense.

O. B. Frothingham is living in Boston, devoting himself to literary work. The Commonwealth states that he has renewed his connection with the church at which his father ministered, is a constant attendant. upon its services, and takes part in its social meetngs.

The receipts of the U.S. Postal Department last year were \$678,424 above the expenditures.

The paners say that last Fast Day Rev. Joseph Cook dined on the Acropolis in Athens, and express regret at his having had such old and hard fare.

In the young republic of France it is the proclaimed and earnest policy of the government to have in the near future "no child to grow to maturity who cannot read and write," the statesmen of that country considering universal education the only safeguard for universal suffrage.

The Theophilus Youngs property question is still occupying the public prints, notwithstanding the recent leath of Mrs. Youngs.

The English Church to-day is existing on suffrage, and its fate is a question of a few brief years.

A magnificent display of the auroral light was witnessed in this city last Sunday night and early on the following morning. The lights appeared to come from the northwest, and were at first of a beautiful white, with an intermingling of pink and carmine. These lights were also observed by the people of Hartford. Conn., New London, ditto, Baltimore, Md., and Pough keepsie, N. Y.

A mine has just been discovered under the Uspank ski cathedral in Moscow, where it was intended that the coronation of the Czar of Russia was to take place. Eighty suspected workmen have been arrested.

The Germans call a spinster " Ein sitzengebleibones Madchen," " a maid left sitting." Much more euphonious than our epithet of "old maid."

On the lowest computation, 550,000 tons of fish are iken in British waters, and Prof. Hux

## Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week, 1

Hon. Warren Chase will lecture in Cleveland, Ohio, April 23d and 30th, and in Clyde, Ohlo, May 6th. He is on his way to California.

Mrs. S. Dick lectured to good audiences in Portsmouth, N. H., April 9th, and gave public tests. Address care Banner of Light.

Mrs. A. E. Cunningham was in Lawrence, Sunday, April 9th; in Epping, N. H., Sunday, 16th. Would be pleased to make engagements for the month of May, Address 6 Bond street, Lynn.

Miss Lessle N. Goodell speaks in Troy, N. Y., April 16th and May 7th; Glen's Falls, 23d and 30th; Utica, 14th and 21st; Waverly, in June. She would like to make a few more week evening engagements in the vicinity of these places. Address Amherst, Mass. Edgar W. Emerson, of Manchester, N. H., will be

with the Spiritualists of Worcester, Mass., Sundays April 23d and 30th.

Capt. H. H. Brown spoke in East Princeton, Mass. the 9th inst.; in East Templeton, the 12th; in Berlin, the 13th; in Manchester, N. H., the 16th and 17th. Will be in Haverhill, Mass., the 23d; in Keene, N. H., the 30th; in West Pawlet, Vt., May 4th and 5th; and would like week-day engagements between April 23d and May 4th, in New Hampshire and Vermont, 11c will be in Glen's Falls, N. Y., May 7th and 14th, and in Boston the 21st and 28th; in Portland, Me., June 5th and 12th. Week day engagements solicited. Address as per engagements or to 256 Fifth avenue, Brooklyn, N. Y.

Mrs. Clara A. Field, spoke in Taunton, Mass., April 16th, and is to speak there again on the 23d. Address 19 Essex street, Boston, Mass."

H. Chaffee, writing from Corry, Pa., states that "Dr. J. M. Peebles has just closed a series of lectures, mainon travels, in this city and adjacent towns, with the very best of success."

N. P. Smith, trance lecturer and platform test-medium, can now be addressed permanently at 1073 Washington street. Boston.

J. Frank Baxter will lecture in large hall of Brooklyn, N. Y., Institute, Sunday, April 23d, at 3 and 7:45 P. M., and give tests of spirit identity.

Hon, Wm. Colt will lecture on Friday evening, April 28th, on "Spirit Obsession," in Brooklyn, N. Y., Institule, at 8 P. M.

Jennie B. Hagan will speak in Williams Hall, Weymouth Landing, Mass., Thursday, April 20th. Fred Hansell, vocalist, will be present. Miss Hagan will address the public at East Braintree, Mass., Sunday, April 23d, and may be engaged for week-day evenings by addressing her in care of J. E. Hayward, Quincy Point, Mass.

W. Harry Powell, who has been at Toledo, Ohlo, doing good service, was, at last accounts, on the point of leaving that city for Fremont.

Mr. C. W. Stewart held a debate for four nights in Kirksville, Mo., commencing April 4th, at which place he has been engaged in lecturing for seven months He is at present located at 110 Ferry street, Lafayette, Ind., and will answer calls to lecture in any part of the country.

J. William Fletcher will lecture in Orange; Mass, on Sunday, April 23d; in Springfield, the 30th; in Worcester during the month of May.

Dr. Fred L. H. Willis lectures in Springfield, Mass. Sunday, April 23d-afternoon and evening. Mrs. Abbie N. Burnham will lecture in Providence,

R. I., April 23d. Mrs. Julia A. Spaulding, 12 Front street, Worcester,

Mass., platform test medium, will answer calls to leeture.

#### SECULAR PRESS BUREAU,

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

No. 61 IrvingPlace, NEW YOR & CITY.

NEW YOR & CITY. S. B. BRITTAN, Chairman uroau Com.; HENRY J. NEWTON, Transmerr, NTUBON CHOSS, Secretary; HENRY KIDDLE, Cor. Secretary. Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spirit-nalism—which may come to their notice; to prepare suitable papers for the Press, under the supervisio of the Bureau, and to otherwise aid in the work by to in counsel and advice. The friends of this enterprise everywhere—ail how wish well of the SECULAR PRESS BUREAU—addo would see the good work go on and prosper on a larger scale of usefulness, are respecifully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Burean may be commensurate with the import.

none of these are self-appointed, or self-asserting as regards individual shades of opinion, in what they publish as emanating from the Bureau's nor is the Bureau aware that any complaint has ever been made by any Spiritualist of any of these writings, which upon doctrinul points, so to speak, are certainly Intended to be sufficiently broad and comprehensive for all Spiritualists to stand by.

It was never understood to be a legitimate object of the Bureau to bring Spiritualists to a *uniform* belief as regards the various philosophical and phenomenal evidences of spirit-manifestation and power. Even with the Bureau itself, such an endeavor would not be likely to be immediately successful, and yet the utmost harmony prevails amongst its members, who, upon the single point of devoting a large share of their time and abilities to the promulgation of the more essential truths which underlie the most rational of all religious systems, are thoroughly united and determined; and every dollar contributed to the support of the Bureau will be faithfully expend if for this single object. ELSON CROSS, Secretary.

Losy .--- The address of a person who wrote to me in German, and then in English, for a German paper, which I did not then have in hand. If he, or she, will favor me again I will at once comply with the request. G. L. DITSON. Malden, Mass.

80° 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.

23 Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass. J. WILLIAM FLETCHER, 2 Hamilton Place,

Boston, is considered a very reliable medium.

2.5 Bushby, Artist, formerly Bushby & Hart, of Lynn, has no connection with the photo-graph business at 13 Temple Place, Boston, but will devote all his time to crayon portraits and photographic collargements from all kinds of small pictures; and linish in crayon, water colors and India ink.

SK INNY MEN. "Wells' Health Renewer" estores health and vigor, cures Dyspepsia. St.

#### To Correspondents.

**45°** No attention is paid to anonymous commune itions. Name and address of writer An all cases indispensials as a guaranty of good taith. We cannot undertake to preserve or return communications not used.

A. B. C., NEWPORT, R. L. The party for whom the New Sermon was written tully understood, at the time, the lesson and its application. He will probably never be known openly in connection with the matter.

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

#### RATES OF ADVERTISING.

Each line in Agate (spe, (wenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every is sertion on the eleventh mage. ath page. tal Notices forty cents per fine, Minton,

Special Notices forty cents per dime, Agate, each insertion. Basiness Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance. Structure of the sould not be inserted.

. 42° Advertisements to be renewed at continued rates must be left at our Office before 12° M, on Naturday, a week in advance of the date where-on they are to appear;

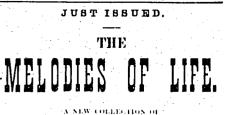
SPECIAL NOTICES.

#### Dr. F. L. H. Willis.

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

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

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



WORDS AND MUSIC FOR THE

Choir, Congregation, and Social Circle.

Combining "GOLDEN MELODIES" and "SPIRIT. UAL ECHOES," with the addition of Thirty Pages of New Music.

BY S. W. TUCKER.

INDEX. ngel Care. http://while-longer, ing of Visinanis, ng of Visinanis, of the will make it plain, sweet from the fits occol, star of druth, beautiful angels are waiting, she has crossed the 11/vis, summer Jobse and compared Angel Care, A httle while longer, Angel Visitants, Angel Friends, Angel Friends, Angel Heune, And He will make it plain, A Fragment. Bethany, Beautiful City, Beautiful Land, They'te calling us over the Beautiful Land, BAS, Beyond the mortal By love wearse, Come op thither, Come, gentle spirits, Consolation, They retraining us of Seat. Tenting mater home, Thus in field. The laged of rest. The Sablath morn. The style the spirit. The style data Consolution, Consolution, Consolution, Conce geo with me, Conce geo with me, Concerns, and the Every of the total of the Every of the total of the Every of the total of the Fractional the total Galberted Home, Galberted Home, Galberted North, G The ray of the spirit, The ray of the spirit, The ray of time, The markets are confine. The suggestate confine, The suggestate confine, The basy to the forceme, the basy to the basy to the forceme, the basy to the basy Home of Fest, ... flomen as flor's gona, flore and there, l'broadd herbe letter hane l'm valued to the letter hane l'm value to the letter hane l'en value there, see a start Burnaria and the folight, etc.
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Come to me. How long, Elavereared a castle often, Twocation chant,

Report, In this book are combined as Gölden Melodies, and as spir-tion Echoes, " with the addition of about THERY PAGAS OF STAW HISE, set to obtain and select works, making in all a book of one hundlers and two my page, while the pitco is build fittle above ther of either of the above named books. The author has triod, for one pixes, that all may be enabled to writhing easy not perform the static and as here be abled to sing them without difficulty.

t vet.

Roards, 50 cents: postage free, -12 copies, 81,50; postage free, -Paper, 35 cents: postage free, -12 copies, 83,50; postage free, For sale by COLUY & RICH.

#### NOTICE.

**I** S <sup>10</sup> BANNER OF LIGHT <sup>11</sup> of April 1st, 1ss2, was printed our full Caronial setting forth the propert of publishing the street Engraving <sup>11</sup> SPIRIT DAT GILTER <sup>11</sup> To which The strict Engraving  $\gamma \sim SPRTP DA + GITFER \gamma$  do which also to the following Checkar of our AGT ST Astoria, L. I., S. Y., April 3d; 182.

NEW YORK, MARCH, 1882. THECNDERSIGNED, being in full accord with the purport of the annexed Chendar, chierfully concents to act as Agent for the distribution of the Engraving at easy, noal Societies, Journals and Lady Medlums advocating the cause of Spirit-When ordered in packages of Structur Engravings, with Certificates, and upward, as follows:

covery may be fully perfected.

ED Great distress still exists in Louisiana. caused by floods and wind. We have sent a sum of money to a Spiritualist there who has lost everything he possessed. He is a worthy man, and those disposed to assist him pecuniarily may send any sum to our care, which shall be faithfully remitted to him.

For Prof. J. W. Cadwell, mesmerist, closed his highly successful course of services at florticultural Hall, Boston, on the evening of the 15th inst. He was announced to visit Lynn, next. Prof. A. E. Carpenter was, at last accounts, giving mesmeric entertainments in Willard Hall, Washington D. C.

Dr. J. W. Dennis, of Cincinnati, Ohio, (319 West 4th street,) a prominent Spiritualist and a dentist of national reputation for skill in his speciality, has made an important discovery which will interest not only the professional dentist but also the average man. See his card on the 7th page.

The contents of the Banner of Light for the present week are of unusual excellence. Without specifying any particular article in the sum total by name, we advise a careful perusal on the part of our readers of all the matter here presented.

Mrs. Lizzie Carter, whose development as a spirit-photographer is vouched for by many witnesses, has, at the earnest solicitation of friends, returned to Kansas City, Mo., where she will remain for some time. Her residence is at 726 Main street, that city.

Mr. and Mrs. James A. Bliss hold their scances for spirit-materialization every Sunday, Wednesday and Saturday evening, at 8 o'clock, at No. 30 Worcester Square, Boston, Mass.

We learn that J. W. Manning. of Stoneham, Mass., is very successful in making cures by and through his clairvoyant and magnetic. gifts of healing.

Decturers desiring to speak in Cincinnati. O., should address Charles S. Kinsey (125 Hopkins street), who is Secretary of the Society of Spiritualists recently organized in that city.

Mrs. Anna Kimball lectures in Kansas City, Mo., every Sunday morning and evening in her parlors, 100 West 9th street; and gives psychometric readings.

Mr. S. C. Hall makes an appeal in London Light in behalf of the widow of Henry D. Jencken (Kate Fox), she and her children being in great need of pecuniary aid.

Mrs. Willis-Fletcher is now staying at Brighton, England. She will sail for America science as a great remedy for other diseases. in May.

na in the specific production of the second s

timates the take of herrings in the North Sea at 3.000.000.000.

Recent cases are noted in the medical journals of tetanus, or "lockjaw," having occurred in infants on account of being bathed in too hot water. A single nurse reports several cases of the kind.

> The sense of denth is most in apprehension; And the poor beetle, that we tread upon, In corporal sufferance finds a pang as great As when a glant dies. \_\_\_\_[Measuro for Measure.

A funeral procession in boats, to a cemetery on a knoll that was high and dry, was one of the incidents of the flood at New Madrid, Mo.

It is reported that in one wagon on a Kansas road recently, there was a handcuffed man going to prison, his crazy wife going to an insane asylum, their three living children going to the poor-house, and a dead baby in the mother's arms going to the grave.

The "underground 1sthmus" is what the Pall Mall Gazette calls the proposed tunnel between England and France.

The arrivals at Castle Garden, New York, for the week ending April 15th, numbered 15,238, and it is expected that the number for the month of April will reach 70,000.

Six days and 'twenty hours from Liverpool to New York is the latest and best achievement. When the Cunard Line began to run to Boston a trin in twelve days was regarded as very quick. In the course of three years Mr. Corbin expects to run across in about five days.

#### Additional Regarding the "Cancer Cure."

To the Editor of the Banner of Light:

Miss Shelhamer's article on "Cancer Cure" with "Red Root" interested me, as doubtless it did many others. Permit me to say that the article can be procured of a druggist. The following is a description of the remedy :

Red Root, (Ceanothus Americanus,) common name New Jersey Tea, Wild Snow-Ball ; medicinal part : the bark of the root as commonly used; description; large red root, tolerably thick. The stems are from two to four feet high, slender, with many reddish, round, smooth branches. The leaves are ovate, or oblong-ovate, serrate, acuminate, rather smooth above and cordate at the base. The flowers are minute and white; fruit: a dry capsule; history: very abundant in the United States, particularly in western part; grows in dry woodlands : flowers from June to August: leaves are used as a substitute for Chinese tea, which, when dried, they much resemble. The root, which is officinal, contains a large amount of prussic acid. "Ceanothine" is the name given to its active principle. Properties and uses : astringent, expectorant, sedative, anti-spasmodic and anti-syphilitic. It is used with good effect in dysentery, asthma, chronic bronchills, whooping cough and consumption. It is also used very successfully as a gargle in thrush of chil-

dren, sore mouths subsequent to fevers, and sore throats. Dose of decoction of the root: one tablespoonful three times a day. No one need hesitate to use the leaves as Miss

Shelhamer directs, as it is known to medical Westerly, R. I., box 449. M. B. CRÓSS.

Fund for this purpose, to the end the servier of the Bureau may be commensurate with the import ance of its objects.

ance of its objects. Until further notice all literary communications, ex-cerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 194 Broadway, New York CF. Funds for the support of t e Bureau should be for-warded to MESSNS, COLDY & RICH, 9 Montgomery Place, Boston, Mass.

#### AMOUNTS PAID IN FOR 1882.

#### A Few Words Regarding the Secular Press Bureau,

ORGANIZED UNDER THE DIRECTION OF THE AMER-ICAN SPIRITUALIST ALLIANCE. To the Editor of the Banner of Light :

The causes which led to the establishment of the Secular Press Bureau " have been more than once stated in your editorial columns, hence it is a matter of no little surprise to its active members here that there should be, at this late day, any ignorance or mis apprehension on the part of well-informed local Spir itualists as to its methods and aims, and the manner of its support, yet from the tenor of a recent communication from the pen of our venerable and much es teemed friend and co laborer, Thomas R. Hazard, re published from the Spiritual Offering in a late number of Mind and Matter, it would appear that such is the case.

Notwithstanding the Bureau, as now constituted, was organized under the direction of "The American Spiritualist Alliance," commencing with the present year, such organization extended to the appointment of the active members mercly, and the Bureau was left to do its work in its own way, with neither pecuniary assistance nor supervision of its affairs on the part of the Alliance. The slender support accorded to it has been made up of voluntary subscriptions. Indeed it has no other source of income whatever, and this all told is barely sufficient to supply stationery, and pay incidental expenses, irrespective of a necessary headquarters.

The single purpose of the Bureau, and the one to which all its efforts have hitherto been directed, is to counteract with pertinent facts and authoritative arguments the persistent efforts of the secular and religious Press and the Pulpit to misrepresent and de ride the Religion and Philosophy of Spiritualism, and cast odlum upon those who have embraced them as a system of belief.

It was not anticipated that Spiritualists would array themselves in opposition to the establishment of the Bureau, as a factor in a common cause, or that the Bureau would ever be called upon to defend itself against the attacks of those in whose behalf its labors are exerted, and will continue to be exerted, at least, during the present year.

The active members of the Bureau are only siz. but In addition to these there have been chosen anumber of corresponding members to assist in its labors, but

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

#### TESTIMONIAL.

My Great Doliverance!

ARKADELPHIA, Ark., Oct. 17, 1881. Dr. S. B. Collins, La Porte, Ind.:

After a long time I write to you again. I am truly bappy to inform you that your antidote has relieved me from the use of morphine. I would have written sooner, but I have been walting to see if I could do without it. I have not taken any antidote since October, 1880. Have not tasted morphine, that awful drug, since March, 1877. I thank God first and you next for the great benefit 1 have received from your treatment. May your days be long upon the earth, and may content and happiness follow you until you pay the great debt of nature. Now, Dr. Collins, let me thank you again for my great deliverance from the habit of using morphine. If this will be of any use to you, insert it as you will.



**A DVANCED** thinkers everywhere. Professional and Non-Professional, who believe in Man's ability to BANISH PAIN FROM THE WORLD, should investigate

Dr. Dennis's New Process for Treating Diseases of the Teeth.

More than 60 aching teeth, considered and pronounced by the most eminent Dentists to be beyond the reach of human ald, have been RESCERD (ROM THE FORCEPS by this NEW AND WONDERCEL, PROCESS, which has been named the "Advance Treatment" by a Distinguished Dentist - a member of an Orthodox church-of 32 years' experience as a marithmer.

Meinher of an Ormogray matter a practitioner. Of a number of Dentists who have adopted the "Ad-yance" system, Discovered and Perfected by Dr. DEN-NIS, all are most enthusiastle in pronouncing it, in a Den-tal sense, the Woyner or THE AGE. For pathenals, ad-dress Dr. J. W. DENNIS, 30 W. the street, Cheinnath, Ohlo. **45**° Send 2c, stamptor DR, DENNIS'S new paper, the Western Dentist.

# The "Right Speedy" Corn Sheller

Is Cheap, Durable and Effective. Easily worked by a boy. Shells from 12 to 14 bu, perhour, not breaking the cobs or INJURING THE COIN FOR PLANTING. It is the best hand sheller made, and is without an equal in the world for case of working and quality of work. WAIREANTED FOR FIVE 7 VEARS. Price, 55.00. Handbomely Nickel Finled, 80,00. A G E NTS WANTED FULL Filled, 80,00. If there is no agent in your vicinity, I will send Sheller, express jaid, on receipt of price. Send for circular.

express paid, on receipt of price. Send for circular. CURTIN GODDARD, Alliance, Oh lo. Mention this paper. 4w°-April 22.

MRS. J. P. DERBY, NATURAL ELECTRICIAN 1038 WASHINGTON STREET, BOSTON, MASS. Office hours from 9 A. M. 104 P. M. Will visit ng age and sex, \$1,00. IW-April 22.

# LOVE OF LIQUOR

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OURED, Love of Tobacco cured-unknown to the vic-tim, if desired. Trial Package and Secret sent for 30 April 22, -iw



joostage juid. All orders must be accompanied with draft on New York City, or Post-Office Order, payable to my order. A. DEWAREST, 18: BOOMWAY, NEW YORK CITY P. S. Each Steel Engiaving of the "SPIRIT DAY GH-TER" will be accompanied by an Engraved Certificate, containing Twenty, even signatures of persons from vari-ous parts of the country, who testity to what they have seen at Astoria.

## THE VITAL REGENERATOR.

The Great Ridney and Bladder Tonic. O'RES Inflammation or Catarib of the Bladder, Dia-Brick Durst, Depesdi, Stone in the Budder, Stiffetine, Mu-rens of Paralent Discharges, Discasse of the Prostate Grand, Bright's Discass. It cannot be too highly recommended to thuss of efflor sear alliefed with any alsease of the Klaneye or Bladder. Price per bottle 4, 51745. Address NEW PROBLEM DI MEDICAL INSTITUTE, 21 Tremon Row, Roston, U.S.

#### Important to Magnetic Physicians.

**F**<sup>10</sup>R SALE, a nice little Magnetic and Botanic Sanita-rium, situated in a city of 63,000 inhabitants, now doing a business of \$3,000 a year. Will be sold cheap, as present owner goes to Europe in July. Address ''S ANTTARIUM,' care Banner of Light office, Boston, Mass. If—Apil11.

#### Mrs. F. M. Remick-Putnam,

TRANCE MEDIUM for Spiritual Communications, 747 Tremont street, Boston, 4w\*-- April 22,

**ROBALTSON AND ADDRESS OF A STREAM OF A ST** 

MRS. A. S. WINCHESTER, Psychometric, MRS. A. S. WINCHESTER, Psychometric, dum. Examination of Minerals a specialty. Letters by mall from lock of hair or photograph, \$3. 301 Stockton street. Address letters; Box 1997, San Francisco, Cal.

NERVOUS DEBILITY PILLS. The most remarka-tion of the markation of the analysis of the section Tonic Remedy of the age. Thousands cured by their aid, Price 4: per box: 6 for 55, peripaid, NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Reev, Boston, Ms, May 11.-1318

DR. R. PECK FELLOWS cures diseases of men D by an External Remark castful present prior) with re-markable success, e. pointly, those made dok through their own folly. Send twoller, simps for his Private Connector, giving full information. Address Vinciand, N. J. - Peh. 9, -12848

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

A young student is seen slitting in the partor at eventIde listening to the volce of his "dearly beloved," who, trans-formed into an angel of light, is slitting at his right hand community with him. Another and venerable-looking split, is seen approaching, who with uplifted hands is ready to bless them, while some other splitt friends are sliently having the apartment through the open door. In this begunting picture, the principal figure is the re-turning splitt, and all the accessed externation of the open or less subordinate.

Printed on this plate paper, 19x21 inches, and sent on roll-ers, free, to any address on receipt of 35 cents, by COLBY &RICH.

#### SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Stockton street. Nov. 15. - istf

## THE THEOSOPHIST,

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART.

## Conducted by H. P. BLAVATSKY.

Published at Breach Candy, Bombay, India.

Published at Breach Canag, Bomony, India. March number just received. Subscriptions will be taken at this office at \$5,00 per year, while will be forwarded to the proprietors, and the maza-zine will be sent direct from office of publication; or the sub-scription price of £1 yer nanum, post free, can be forwarded direct by post-office ordiers to "The Proprietors of The Theosophist," at the above address. Single copies forsate by COLBY & RICH at 50 cents each, sent by mail postage free.

LIGHT. BANNER OF

# $\mathbf{S}$ The Spiritual Rostrum.

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

An Inspirational Discourse Delivered by W. J. COLVILLE, In Berkeley Hall, Boston, Sunday Morning March 19th, 1882.

Reported for the Banner of Light.]

"Blessed are the meek, for they shall inherit the earth." We repeat these words, laying special stress upon the last one of them, "earth?" Is not this beatitude foundationless? is it not entirely contradicted by the stern facts of life? Admitting that this present life is the only life, the beatitude is sometimes proved true, but quite as often does it prove itself false. We all know how much of the earth is now in the hands of landed proprietors whose ancestral domains were pillaged from the rightful possessors or holders centuries ago. We know that the title to an estate has frequently originated in naught save force and fraud; the meek have been ejected, while the aggressive invaders have lain claim to the territory.

Looking at matters from the materialistic point of view, the meek are those who very seldom attain to the possession of the wealth of this world. But materialistic inferences are based upon observations and calculations as radically i complete and erroneous as were the astronomical observations and calculations of astronomers of the Ptolemaic school. The error in both of these schools is identical : both make the earth the centre of the universe, both contine their attention to appearances and immediate results. Human spirits do not leave the earth as soon as they quit the physical body: they hover around it, and continue to dwell, upon it until such time as they are ready to Jeave it for a higher state of being, then, having connected themselves with more advanced. orbs, if they return to earth it is only as celestial messengers, or inspiring spirits, yearning to enlighten and bless the humanity they love.

and with which they are eternally united. The tyrants of the earth possess it, only in seeming however, during their sojourn in those bodies through which they apparently control it. Where is the ruler to-day who represents autocracy who feels safe while seated on his throne? What of the monarchs of Europe? In Russia, in Germany, in England, constant conspiracies against the powers that be, attempts upon the life of the sovereign, render a royal life a most harassing and unhappy one. What of the powers ecclesiastical? How is it with the Pope of Rome? Dispoiled of civic authority he is searcely other than a prisoner. In his splendid palace, the Vatican, he feels that his name and person and office are alike excerated by the multitudinous followers of Garibaldi, and other Italian patriots. The absence of affection felt by the people for kings and nobles is to all rulers the greatest source of danger. Kings and priests can rule an uneducated throng, but give the populace the advantages of secular instruction, allow them to become men and women in reality, in independence of spirit. as well as in name, and the lovers of humanity, those who endear themselves to their subjects, become and remain the only enduring poten-

In spirit-life government exists-there is a perfect governmental system-but coercion and ly. Illness and pain of every description are striving for place and power are alike futile, disagreeable while we are suffering, but after Enter the unseen world and your rank among the pain is over we find ourselves the stronger immortals is decided immediately by your at- and the happier for the experience. The histotainments and moral status. In the invisible ry of the development of the earth, as written realin, uncloaked, revealed to yourself and by the most eminent of geologists, is the histo-your neighbors, you stand or fall solely upon ry of the progress of the soul. Volcanic erup-

ference between positive and negative goodness. Without the ability to sin, there would be no ability to do right consciously and willingly. If sin were outside of the experiences of human existence, then we should possibly be innocent, jure as the new-born babe, as innocent of wrong as the fair white lily; but this innocent purity would be simply infantile, it would be the state of souls who have not yet left the paradisiaeal homes in which unembodied spirits exist, not knowing the difference between good and evil. The allegory in Genesis is a clever attempt of the Oriental mind to solve the problem of the existence of evil. Adam and Eve, naked and unfallen, represent the soul in its pristine state of innocence. The serpent represents the powers of the physical universe. Eve is the symbol of the affections, and of the thirst for knowledge. That figures as a type of reason; the serpent sodices Eve; the seductive ower of matter and the curiosity to know more of the universe develop within the soul-the desire for an earthly life. The affections and desires directed downward toward earth allure the just awakened intellect to consent to eat of the fruit of the tree of knowledge of good and evil. Paradise is forfeited; for a while the soul must travel through terrestrial orbs, until, finally perfected by discipline and sorrow, it regains a lost paradise only to, discover therein treasures infinitely greater and more precious than those which the spirit lost when it decided o make an earthward pilgrimage.

When the curtain of materiality is withdrawn qu will realize, all of you, that you were not mbodied by chance; that the laws of being led you to take the earthward step, and that previous to your birth into matter it was rerealed unto you all that earthly embodiment signified and involved. The expression of human intelligence through the body is very faint: memory is often imperfect and confused; but the time will come when, in the brighter light of a clearer day, each one of you will behold face to face, in the mirror of a celestial atmosphere, the unclouded reflection of the face of a spotless and perfect divine justice, which is the soul of law, the guiding and indwelling spirit of all nature. Would it not be contrary to every idea of justice to endorse the theory advocated by many, that some can enter heaven through a broad and flowery gateway bedecked with jewels, while others have to climb along the road to the celestial city through sloughs of despond and over hills of

difficulty? Bunyan's pilgrim is a type of every soul if of one: and while the details of the journey may vary with separate individuals, the great journey itself has to be taken in its enirety by all.

In a spiritual as in a material sense we cannot be overtaken by and compelled to yield to any tempters who, when coming to us, find nothing in us. Let a perfectly healthy person, one destitute of fear and disease alike, enter the fever ward of a hospital, and he is safe. When epidemics rage, strong and apparently perfectly healthy men are often the first to succumb to the ravages of the disorder, while slender, fragile women escape unharmed, even though they attend, by day and by night, upon sufferers whose disease is of the most virulent order. If there be within you a tendency to the disorder; if there be impurity of the blood, then very often the development of the disease is the surest way to the purification and development of the system. How many there are who declare that had they never passed through a severe illness they would never have been what they are, spiritually, intellectually or physical-

# Free Thought.

Mr. A. E. Newton's "Reply to Bro. Hazard" in the Banner of Light of the 1st of April, 1882, Criticised.

To the Editor of the Banner of Light: In his "Reply" to my "pointed question," Mr. Newton seems to have evaded (I hope not intentionally) the force of my query by narrow-ing its object down to an individual instead of Intentionally) the force of my query by halfow-ing its object down to an individual instead of the general application intended, and, as I think, expressed with tolerable clearness. Let us see where the blame \_(if any) lies. As reported in the Two Worlds of Feb. 1sth (edited by Mr. A. E. Newton), the editor is reported to have said at the conference at Everett Hall, that "while be was slow to condemn any person without the fullest knowledge of guilt (italies mine), and believed it possible for susceptible mediums to be psychologically impelled to fraudulent acts by suspicious inrestigators (italies mine), yet this case appears to admit of no such explana-tion. The masks and paraphernalia must have been provided beforehand with deliberate inten-tion to deceive " (italies mine). Without one word said in this report to indicate the con-trary, could any candid reader of Mr. Newton's remarks suppose that an investigator of the phenomena of his "are and experience," to use his own language in another connection, phenomena of his "are and experience," to use his own language in another connection, could have ventured to make such damaging and "wanton accusations," exceeding, in my estimation, when viewed from a spiritualistic standpoint, the charge of robbery, arson and murder all combined, upon mere runnor or hear-say evidence? Would not any reader have supposed that such dire accusation preferred against a helpless sister in a land of strangers, thousands of miles from home, must have been founded on "the millest knowledge" derived from actual and prolonged personal investiga-tion and observation? Does not this attempt to stamp with infamy

the character of a sister medium merely upor the strength of hearsay testimony, again to use the language of the accuser in another con-nection, "indicate a readiness to indulge in wanton accusations hardly to be expected in one of such age and experience" as Mr. A. E. Newton? And yet, notwithstanding our ven-erable brother's degnatic assertions of Mrs. Reynolds's undoubted guilt, we find him in his "Reply" speaking "gently as a sucking dove," thusly: "I freely concede, after what I have since witnessed, that Mrs. R. may have been ditalies mine) an unconscious instrument in the the language of the accusor in another consince witnessed, that Mrs. R. may have been (italics mine) an unconscious instrument in the hands of others, responsible, if at all, only so far as she willingly laid herself open to evil influ-ences." Change the little word of three let-ters may into must, (which Mr. Newton will yet be compelled to do per force of circumstances, if not of his own free will, mark my word l) and the whole question is surrendered by him to me. For as I have conceded before, I fully agree with him "that the medium has no right to be in a condition to be the tool of spirit to be in a condition to be the tool of spirit tricksters who trille with the most sacred feel-ings of humanity," but with this differences that whereas Mr. Newton charges the odium of milt to the medium when she is placed under ma-lign conditions, I hold that as a general rule the medium is entirely innocent of any fraudulent or wicked intent, but simply owes her anoma-lous position to a lack of knowledge of the oc cult laws that govern in the manifestations, and is not unfrequently thrown into such false condition by a misplaced confidence in the en-tire honesty and purity of motives, as Mrs. R. was at Clyde, in Ohio, or as another instrument was at Clyde, in Ohio, or as another, as mix. It of the angels was recently entrapped by a squad of professional "exposers" through the amiable weakness of the medium in her desire to minis-ter to the comfort of a sick friend, who was, on that account, unable to leave her home and at-tend her scances at the regular place of holding, where the spiritual wolves could in no way gain admittance. I feel sure that the painful expe-riences this particular medium was obliged to pass through, in consequence of placing herself in a false "condition," that she will never con-sent again to repeat it, by admitting into her circles any of the numerous so-called investi-gators, whose suspicious and malignant natures not only unfit them for attracting good influ-ences from the spheres, but, on the contrary, are too apt to attract evil-intentioned and un-developed spirits, who bring disaster and "ex-

The opening invocation of their heaven-messages. The opening invocation of their heaven-messages. The opening invocation was offered by Mr. Col-ville. The first speaker, after a word of introduc-tory remark by Mr. Colville, was Mr. Eben Cobb, whose suspicions and malignant natures not only unfit them for attracting good influ-ences from the spheres, but, on the contrary, are too apt to attract evil-intentioned and un-developed spirits, who bring disaster and "ex-posure" on the inocent, unconscious medium, owing to her having permitted herself to be placed under false conditions, generally against the remonstrances of her spirit guides, as in the instance of Mrs. Reynolds at the Beard fiasce. Mr. Newton takes exceptions in his "Reply" to my "intimation that he may have aided in placing Mrs. R. in a condition to be used for evil persons, on that occasion, through his own evil or ignorant influences." This must be taken with some qualifications: I was in New York last winter, after the Clyde exposure, and was kept posted by Mrs. Reynolds in the mat ter of the "Two Worlds" squad of worthies subtle attempt to entrap her. I think, if I re-call it rightly, the first move was made through Mr. Newton, the editor, in a demand sent to Mrs. R. that she should report herself at the of Mrs. R. that she should report herself at the of Mrs. Rut sha should report herself at the of Mrs. Rut sha tha beand report herself at the of Mrs. Rut sha the object to Two Worlds and explain away dam-ging charges that had been preferred agains her by, I tlink, a tho office of the Two Worlds and explain away dam-ging charges that had been preferred agains her by 1 tlink, a tho office of the Two Worlds and explain away dam-firs of the isstitution with the progress of mation, more than other inspirational speak-ers, of which he is undoubtedly one. After in came our impetuous friend, Mr. J. J. Spetigue, who electrified the andience with his inexorable logic, and his faithful words of re-buke to those who decride erey new move-ment in evil or ignorant influences." This must be taken with some qualifications. I was in New York last winter, after the Clyde exposure, and was kept posted by Mrs. Reynolds in the mat-ter of the "Two Worlds" squad of worthies' subtle attempt to entrap her. I think, if I re-call it rightly, the first move was made through Mr. Newton, the editor, in a demand sent to Mrs. R. that she should report herself at the of-fice of the *Two Worlds* and explain away dam-aging charges that had been preferred against her by, I think, a brother spiritual publisher in the West. I advised her by no means to move in the matter further than to say respectfully to the greatfolks at the office of the *Two Worlds*, that if they wished to see her the proper place would be in her own house. I think (but am not entirely sure) that Mr. Newton next called in person on Mrs. R. and proposed that she in person on Mrs. R. and proposed that she should grant the *Two Worlds* people a *test*-sé-ance, free of cost. This Mrs. R. declined doing, A correspondence afterwards passed between the medium and (I think) Mr. Newton exclu-Mis. R. to grant the Two Worlds people a test séance. I saw one of these letters, and another was sent to me for perusal whilst I was in Phil-adelphia. I advised Mrs. Reynolds by no means to have anything to do with the Crowell party, telling her that the malign influences of such a telling her that the malign influences of such a company would be sure to attract evil spirits and lead to disaster. After some time Mrs. R. sent me another written proposition, purport-ing to come from another source, in which she was solicited to grant a certain party a séance, to be held, I think, somewhere in Madison Ave-nue, under test conditions, with the promise (I bunk) of outer a large up of money provided think) of quite a large sum of money, provided the company were satisfied with the manifesta-tions. This proposition was unmasked and retions. This proposition was unmasked and re-jected by Mrs. Reynolds. Although Mr. A. E. Newton was, in my view, the best of the company, and acting also under duress, still I considered his presence damaging duress, still I considered his presence damaging in a materializing scance, and still shall consid-er it so until he has the manliness to come out and announce a change in his estimate of form-materialization. But still, notwithstanding my sentiments in these respects, it will be seen by the closing paragraph of my communication that I was careful not to charge A. E. Newton either with having been present or to have in fluenced the manifestations at any particular seance with Mrs. R. further than is conveyed in the following closing hypothetical paragraph of the communication to which Mr. N. replies: "I would like to ask A. E. Newton in all can-dor and scriousness to say if Mrs. Reynolds is to be 'frowned into retirement' for having unto be 'frowned into retirement' for having unconsciously suffered herself to be put in a con lition to admit evil spirits taking possession of her organism for evil purposes, what judgment should be meted to Mrs. Gridley, A. E. Newton and their friends of like ilk, for having, mayhap, laced her in that condition through their own vil, or ignorant, influences? This query I now ask Mr. Newton to reply to, with the simple change of "and" to or "their friends of like ilk, or other ilk." Philadelphia, Pa. THOMAS R. HAZARD.

## VIA SOLITARIA.

#### AN UNPUBLISHED POEM BY HENRY W. LONG-FELLOW.

[The current number of the Independent has the follow-ing poem, which If, M. Goodwin sends from Olivet Col-lege, Michigan, with a note saying that it was not written for the public eye, but simply to give uiterance to his heart-crushing sorrow hiter the death of his wife. "It was sent to me by a friend in Boston some years ago, " wrices Mr. Goodwin, " after my own great afficiton, and has, there-fore, a double sacredness to all who have passed through a similar sorrow. It will be read by many with teartill eyes, when they remember how long and patiently, with what torav and uncomplaining heart he has writed at the 'sta-tion,' till now, at last, 'the parted ' are made 'one,'''] Alone I wolk the poonled eitr.

Alone I walk the peopled city, Where each seems happy with his own; Oh ! friends, I ask not for your pity— I walk alone.

No more for me yon lake rejoices, Though moved by loving airs of June; Oh ! birds, your sweet and piping voices Are out of tune.

In valu for me the elim tree arches Its plumes in many a feathery spray, In valu the evening's starry marches And sunlit day.

In vain your beauty, summer flowers; Ye cannot greet these cordial eyes; They gaze on other fields than ours— On other skies.

The gold is rifled from the coffer, The blac dist collen from the sheath; Life has but one more boon to offer, And that is—Death. Yet well I know the voice of Duty, And, therefore, life and health must crave, Though she who gave the world its beauty Is in her grave. Live on left one i for the living

I live, oh lost one ! for the living Who draw their earliest life from thee, And wait?funtil with glad thanksgiving

For life to me is as a station Wherein apart a traveler stands— One absent long from home and nation, In other lands.

And I, as he who stands and listens, Amid the twilight's chill and gloom, To hear, approaching in the distance, The train for home.

For death shall bring another mating, Beyond the shadows of the tomb, On yonder shore a bride is waiting Until I come.

In yonder field are children playing, Aud there-oh! vision of delight!-I see the child and mother straying In robes of white.

Thou, then, the longing heart that breakest, Stealing the treasures one by one, J'll cull Theo blessed when thou makest The parted—onet. Sept. 18th, 1803.

#### Dedication of the Boston Spiritual Bethesda.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light: This important event occurred Monday even-ing, April 10th, and was an occasion long to be remembered by every devout Spiritualist. The opinion was often expressed that no more effi-cacious meeting in behalf of Spiritualism was ever held in our city. Long before the hour appointed for the beginning of the exercises, every seat in the capacious parlor, equal in size to many a small hall, was occupied, and the adjoining rooms and hall were soon filled, so that late comers could not obtain even stand-ing-room. By the kindness of Berkeley Hall ing-room. By the kindness of Berkeley Hall congregation, a profusion of beautiful flowers adorned the room, and handsome pictures were provided by other friends. The music was fur-nished by Mr. Colville, who also performed the part of organist, assisted in singing by Madame Fries-Bishop and Madame Damont. Mr. Le-Graud Cushman, onlived the audionce with Grand Cushman enlivened the audience with a magnificent humanitary song, and other sing-ers provided those harmonious conditions so often insisted upon by the invisibles as neces-sary to the reception of their heaven-messages. The opening invocation was offered by Mr. Col-

to better advantage than when the first exami-nation of mediums was made. Everything worked like a charm, and the greatest possible amount of common sense was manifested by these shrewd guides, C. STEARNS, Supt. Bethesda.

#### Brooklyn Spiritual Society. To the Editor of the Banner of Light :

At the conference held in Everett Hall, April 8th, Judge Colt spoke upon the Gift of Healing. The speaker said that he had paid more or less attention to the various spiritual manifesta-tions for a good many years, but had been less fortunate than many in obtaining tests of spirit identity so far as his personal friends were concerned. The speaker here related an in-cident of recent occurrence, in which a friend spirit-identity so far as his personal friends were concerned. The speaker here related an in-cident of recent occurrence, in which a friend of his had beheld the form of his deceased wife, others also seeing the form at the same time. The speaker said that on Monday evening, the 3d of April, he had spoken at Composite Rooms, and was gratified to see such a pleasant hall filled with such a number of intelligent people, all deeply interested in the truths presented to them at that meeting. Judge Dailey had re-marked that the present time resembled the days of the apostles in the abundance of spirit-ual glits and manifestations. The speaker said that he had collated the words of the several evangelists relating to those manifestations, and proceeded to read passages showing the ex-tent to which Jesus when on earth was engaged in the important work of healing the sick. Whatever doubts I may have concerning other forms of spiritual discernment of disease and clairvoyant prescription. A lawyer, Mr. San-son of New York, suffering from a painful dis-ease, had no faith in spiritual healing, was per-suaded to visit a clairvoyant physician, who, be-ing entranced, gave him a complete history of his life and physical condition for twenty years. He was astounded, and desired to obtain a ste-nographer and have the séance repeated and recorded, which was of course impossible. He He was astounded, and desired to obtain a ste-nographer and have the séance repeated and recorded, which was of course impossible. He placed himself under the care of a lady physi-cian of almost unequalled powers, who cured him, although he had reached a dangerousstage of the malady. I have received myself most convincing proofs of this power, and I think that this class of mediums should be fostered and cultivated with care and affection. Jesus when on earth was engaged in the work of car-ing for the man as he found him on the earth. The misfortunes of the human race come from The misfortunes of the human race come from the diseases of the physical, inherited generally, and the remedy for this is in our own hands. In answer to a question, Judge Coit said the lady to whom he referred was Mrs. Tufts of Jersey City, now deceased. The others were Dr. Henry H. Tucker of Brooklyn, and Mrs. Mallory, an excellent physician. These gifts should be utilized for the benefit of suffering humanity. The misfortunes of the human race come from

should be utilized for the benefit of suffering humanity. Dr. Wellington said: "1 am sorry that the gentleman has been so unfortunate in his re-searches. Thousands, and twice ten thousands have been blessed with knowledge of these truths. Many years ago it was my fortune to see a hand unattached to any body, and I know that the same power which made the hand can make a whole body as well. Materialization is the grand culmination of spiri-power. God himself can do no more What can be done has been done for years to teach men the truth, yet some are still hunting for tests. I advise all to casta way trivialities and press forward to things which are before. A number of gentlemen were in the habit of meeting to learn what might be given. Mr. Waddell at one time questioned the spirit, 'How do you know this?" The answer came: 'All truth is of God, but all cannot re-ceive it; the stream flows down from on high,

came: 'All truth is of God, but all cannot re-ceive it; the stream flows down from on high, from mind to mind, from heart to heart, of those who are able to take it until we—' At this point Mr. W. exclaimed: 'Now I understand it!' And then came a perfect jubilee of raps over walls and floor and furniture, and even upon the stove, as if for joy that the impression had been made. 'The gentleman talked of bodily health ; why, there is lots of it where there is a good spiritual flow. Do you suppose that the friends who have loved us on earth have forgotten us now that they are in heaven?' No ! your thoughts and your feelings and your actions still influence their feelings and their joys." Mr. Hamilton, of Maine, delivered one of his

their joys." Mr. Hamilton, of Maine, delivered one of his Sbrewd, pithy, rhyming addresses, which we re-gret we were not able to report. It was listened to with great interest. SARA WILLIAMSON.

#### Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: At the meeting Monday evening, April 10th, the Chairman, Mr. C. R. Miller, read a poem, "Let us all be up and Doing," after which Mrs. H. A. Cate occupied the platform and gave an account of her experience as a medi-um. "The silence of the hour," she said, "gives me greeting. My heart rejoices to meet again the friends whom I have not seen for months. When I first came to this city my guides told me I would stay three years, and in the middle of next May that time will be completed, and I must again go forth as a mis-sionary. Having a mixed, neutral tempera-ment, spirits have found that through me they can unfold mediumship in others. My experi-ence in this department of work has been large and varied, and I have learned that to be a me-dium one need not lose his or her individuality but that those who preserve their own con-neins oursenalities one the bayet increments. dium one need not lose his or her individuality but that those who preserve their own con-scious personalities are the best instruments for the angel world. The earth is undergoing a radical change, and all mortals are feeling the effects of the transition. All life, vege-table, animal and human, feels it, and the atmo-sphere is becoming more rarefied, and prepar-ing for grander unfoldments of mediumship. Materialization does not require a gross mate-rial nature to manifest itself with power. It requires the highest moral, mental and physical purity, and through mediums of this class an-gels from the celestial realm will materialize puricy, and through mediums of this class an-gels from the celestial realm will materialize on the earth in beauty and power; will walk by your sides in the streets and in your homes, and will appear upon the public rostrum with-in the knowledge of many now present. I am sad to leave Brooklyn; but the band who guide my steps have decreed my departure and J my steps have decreed my departure, and I must go, though it is a pleasure to me to know that I shall be within the reach of your loving thoughts." Mrs. Cate's address was listened to with deep interest. At its close she asked that specimens of handwriting be furnished her, which being done she proceeded to give psychometric delin-eations of the characters, temperaments and peculiarities of the writers, the correctness of peculiarities of the writers, the correctness of which was recognized as unmistakable. Mrs. Cate then resumed her general remarks, thank-ing all very warmly for their kindness during her residence in Brooklyn. "Peace Bird," one of her guides, followed with a valedictory. Mr. Hamilton, of Maine, next occupied the platform, and congratulated the Conference upon its prosperity as indicated by its sur-roundings. He had reached Spiritualism through Phrenology, and was still deeply in-terested in that science. Mr. French said that, as the preceding speak-er had said, where little was given much would and. French said that, as the preceding speak-er had said, where little was given much would not be expected, and so much could not be elicited from him. While listening to Bro. H.'s radical rhymes, the thought struck him, in what other meeting would he be permitted to utter them. Bro. F. attacked the doctrine of vicarious atonement, and said that God never wrought a mirable hut that cach one must are wrought a miracle, but that each one must an-swer for his own sins and suffer the consequences; that virtue has its own reward in happiness and progress. DR. WM. H. COFFIN, Sec.

## South Million APRIL 22, 1882.

the basis of merit. When death overtakes you you have lost every fictitious prop; you have no arm of flesh left you to lean upon; you cannot any longer ride to your victory over the downfall of your victims; you are like birds left free to spar in the air. Those who have borne the globe from the commencement of its career as trials of life bravely, and have struggled to do a nebulous planet. The atoms have changed trials of life bravely, and have struggled to do their utmost for their fellowmen, are like unfettered eagles; they can and do soar to their evries in the fastnesses of the highest rocks. Those who have lived for self only, for the gratification of pride, for sensual gratification, who have denuded their brethren of their rightful belongings, find themselves with blinded eves. with deaf ears, with clipped wings, in the unseen life. If you have ever wronged another on earth, if an innocent person has ever been at your mercy and you have taken a mean advantage of his weakness, the time will come when you will yourself be at the mercy of others to fully as great an extent, and you will probably need the experience of becoming the sufferer ere you will develop within you the love of justice which causes you to have no desire to wrong any one. So soon as you are perfectly freed from all unkind and unjust thoughts, so soon as you have risen entirely above the sphere in which malice is possible, you will be able to control the forces around you, and will have become impervious to the attack of every possible enemy.

Do we all receive our just deserts ? Is all the misery in the world necessary to human advancement? Are all wrongs but stepping-stones to right? Is all sin a portion of the divine plan of evolution? Difficult questions these, needing depth of profundity rarely possessed by teachers to answer; but, nevertheless, questions clamoring every hour for replies, questions demanding answers from those whose mission it is to reveal, so far as may be, the divine justice to humanity. We know that very grave exception may be taken to the doctrine of necessity; we know that those who believe in the freedom of the human will have the evidence of the moral sense on their side; we know that such a doctrine as that advocated by the late revered A. B. Child, "Whatever is, is right," is not a doctrine which all intelligent | rior form. So soon as you have completely and moral persons are prepared to receive, and yet, in a large and true sense, whatever is, must be right.

The religious world is divided into two great things. Persons are allowed to live out their schools of thinkers: the Fatalists, among whom Mahometans and Calvinists stand conspicuous, and Believers in Free Will, prominent among whom are the Christians of all shades of belief who are inimical to the Calvinistic tenet of Predestination. It has been wisely remarked by a great religious thinker, that Necessity and Free Will are like two sides of an arch, both sides of which are partially visible on earth, but they meet beyond the clouds, far above the range of human vision. To offer an explanation of the difficulty from our point of view, to fortify our assertion by an appeal to the facts of life as they have been revealed to us, will be our duty ere ingly comforted with the knowledge that all we close our remarks this morning. We will your sorrows have resulted in your own and ask you to consider for a moment the vast dif- others' higher development.

3.

tions, earthquakes, cyclones, terrific storms of thunder and hail, vast inundations-all these terrific agencies have been at work to transform primeval chaos into order and beauty. The elements of the earth have composed the places many times ; they have not left the earth, they are still a part of it. The atoms of the physical universe in one form constitute a deadly Upas-tree, a huge and venomous snake, or a noxious insect; newly arranged, they form the bodies of happy human beings, delicious fruits and flowers, and sweet singing birds. The powers of human nature are the powers of the universe, only limited in extent. The evil and trouble which to-day we bemoan are only expressions of Nature's universal energy, forming for itself an appropriate shrine. Every soul must pass through every stage in the evolutionary march ; the only question is in what particular form shall the temptations of life approach you individually.

Many of you will doubtless here and now fail to discern the necessity for the trials you undergo; but in other higher and happier lives you will see clearly that you never suffered but for your own good. Nature is a great economist, and therefore makes the most use of everything; so if more persons than one receive a discipline at one time, and through the same occurrence, we

need not be surprised. You will say, perchance, that you have been robbed, and that you never stole anything and never wished to. Granted that this is so, our philosophy assures us that you could not be robbed unless you had not as yet undergone the temptation to dishonesty and fully overcome it. Dishonesty exists in a multitude of forms. Frequently the poor beggar who steals a loaf to ward off starvation is designated a thief by society, while the calumniator who robs his brethren of the good name which Shakspeare rightfully says is more valuable than any amount of money, is looked upon by the outwardly virtuous as a pattern of morality. Unto some of you the temptation may come to steal perishable goods; unto others the trial may come in some altogether inteovercome it, and have developed positive honesty, you cannot lose anything by the stealth or malice of another. A wise law governs all natures; but those whom fate allows to be victimized, are those who yet need further discipline ere they can shine as fully rounded souls,

having vanquished all the temptations of life. Remember this, all ye who sorrow and are unjustly dealt with, that your trial, if not a punishment, is certainly a needed experience; and rest upon the glad assurance that just so soon as you are truly "meek," in the highest acceptation of the word, all material things will be completely under the sway of your triumphal soul; and when you have suffered the endurance of every trial, you will be everlast-

For The last number of the Banner of Light Es<sup>3</sup> The last number of the Banner of Light was the first of the twenty-sixth year of its ex-istence. The Banner has been enlarged to twelve pages, and is one of the best-looking papers that come to our table, and is one of the best edited also. No matter what one may think of the principles it advocates, every one must admit that it is candidly and ably con ducted.—Gardiner (Me.) Home Journal, March 29th.

There are more cures made with Hop Bitters than all other medicines.

to be founded upon the only true philosophy of the age.

The next speaker was the Superintendent of the Bethesda, who gave a brief statement of the progress of the work during the past week. Some twenty treatments had been given with excellent results, and applications had been made from abroad for the accommodation of patients. Quite a little sum had been received for treatments and executibing backed encour for treatments, and everything looked encour-aging. He asserted his belief that no creed is for treatments, and everything tooked encour-aging. He asserted his belief that no creed is valuable only so far as it leads to practical righteousness, and his only reliance for success to be upon the mighty arm that sways the forces of the universe, and in accordance with whose ever active and benevolent designs all movements for the good of man have been and are being made. God works through all agen-cies: and he expected that whatever healings cies; and he expected that whatever healings are peformed at this institution will be done by the power of God acting upon spirits and mediums.

The crowning glory of the evening was the dedicatory service performed by that noble band of celestials who always speak through our brother, the worthy President of the Bethesda. brother, the worthy President of the Bethesda. It is in vain to attempt a description of the beauty and lucidity of this solemn service. If Mr. Colville had never been inspired before, he certainly was on this occasion. Doubtless some would have preferred to have heard from him sooner, but after such an effort as his all others would have appeared tame and insignificant, and it was therefore wisely determined that his speech should come last. He dedicated the house, 1st, to humanity, 2d, to God. 3d to the angel world, 4th, to the sick and suffering, 5th, to every good word and work for man, 6th, to to every good word and work for man, 6th, to truth, 7th, to rational religion, 8th, to the fallen and miserable, and finally to the great philan-thropic movement of the New Dispensation, whose object is to unit heaven and earth in one grand world of moral life and beauty, where the "will of God shall be done as in heaven." He enjoined upon all to aid in this consecration by their own good wishes and prayers, and seek to make this institution a great spiritual lever, with which to lift from their foundations the great mountains of error and disease, which have so long towered above the plains of truth and righteousness. The whole civilized world would soon be looking upon this institution, to see if it was indeed the harbinger of those days when "the lion and the lamb shall lie down together," and wickedness and pain be banished from the earth. from the earth.

Before closing, permit me to add one word respecting the admirable manner in which the Medical Examiner has performed the hazardous Medical Examiner has performed the hazardous duties of his position. There have not been found wanting some captious ones, who fancied they perceived the first rock against which our infant institution would run, in the provision respecting this officer: but I am happy to be able to state that all fears of this kind would have vanished from their minds if they had wit-nessed these medical examinations. They have fally justified the unbounded confidence placed in Mr. Colville's guides by the friends of the in-stitution, and have enstamped with approba-tion the plan adopted. Never did Mr. C. appear

204 South8th street, Brooklyn, E. D., N. Y.

"The Occult World," by A. P. Sinnett, is, as the reader may possibly guess from the title, a book which concerns itself with occultism and those who believe in it. Lest this explanation should not be altogether clear and transparent, it may be added that the Theosophical Society, known in this country in connection with Mad-amo Blavatsky, is its clief exponent. The work is an interesting one. (Boston : Colby & Rich.) —The Free Press (Detroit, Mich.).

A "REGULAR" RETURN.—A medical certificate is among the treasures of the London General Post-Office, worded as follows: "This is to certify that I attended Mrs. — in her last filness, and that she died in consequence thereof." This must have been a "true blue" document, as none but "Regulars" in medicine are countenanced by British law.

#### $\mathbf{OF}$ BANNER LIGHT.

# Banner of Bight. BOSTON, SATURDAY, APRIL 22, 1882.

The Issue Fairly Made.

The position of the Roman Catholic Church in this country is at last fully stated, by its own authority, in relation to republican citizenship and government. The Provincial Council of the Province of Cincinnati was held recently in that city, and issued a pastoral letter. The Province of Cincinnati comprises ecclesiastically the five States of Ohio, Michigan, Indiana, Kentucky and Tennessee. It was the first Council of the Province that had been held in twenty years, and nine Bishops were present to take part in it. No authority is recognized to be higher in the Province than the pastoral. The Catholic Church speaks through it to that entire province of Catholic believers. And the foundation declaration of the pastoral letter referred to is that all men are not equal. It thus contradicts openly the Declaration of Independence, on which our countrymen fought through a seven years' war with Great Britain and a four years' war among themselves.

The pastoral, for example, says that "those who are appointed to rule have certain rights that subjects have not." It openly rejects and repudiates the doctrine that those "who exercise authority do not exercise it as their own. but as intrusted to them by the people, and upon this condition-that it may be recalled by the will of the same people by whom it was con-fided to them." It will not escape public notice that these bishops in convention profess to bear no hostility to republican institutions as such. It would be very poor policy for them to do so. If nothing more resulted, they would soon be made aware of having missed a lodgment in the minds of those they address. There must needs be some slight disguise worn, or they would find nobody to listen to them. Unless there was a decoy, there would be no game bagged. They gladly admit, in the language of the Pope, that " people are not forbidden to provide themselves with that kind of government which is most suitable to their genius, or the institutions and customs of their ancestors."

But this admission is a wholly delusive one. It is intended to concede nothing, and for that very reason it is made. It will be observed that nothing is hinted in it of the ruler, or ruling power: all that is referred to is the form of government. The Catholic Church cares little by what name a government is called, or according to what rules it is constituted, so long as the vitality of it. which is nower, is in its (the Church's) own hands. It is, therefore, not the people who are to govern, but the Church. The bishops at Cincinnati say without reservation, "it is untrue to assert that all power comes from the people." They assert that "all power from the people." They assert that "an power comes from God, by whom princes rule and the mighty decree justice." They further assert that "governments and states, and the relations of citizen to citizen, must be founded on the law of God; and the priest is the guardian, and under the Church the interpreter, of the law of God." It is the Puritanic logic in a little different form: "the earth is the Lord's and the inheritance of the saints, and we are the saints.

The clause of the bishop's declaration last quoted was a formal answer to the assertion that "in matters of state the priest must be silent." There is no other inference from it than that the priest's law is to set aside the State law, just as God's law is declared to do. of which the priest, "under the church," claims to be the interpreter. The whole simply means that the Church is to be put before the State in all matters pertaining to law and government. Being the first time that such a defiance of the declaration of our independence has ever been made on Republican soil, in the very heart and life of Republican institutions, it is calculated to attract a degree of public attention, and excite a depth of public sentiment that is fully commensurate with its meaning. All of this is an open instigation of Catholic believers to repudiate the sound and healthy civic doctrine that their relations to the Church are perfectly separable from their relations to the State, and must be so while they continue to be American citizens. That it is the essence of the Catholic religion need not be said to any one. That it now makes its appearance in a bold and even a defiant formula, expressive of ecclesiastical authority that has chosen to bide its time, shows that it has been deemed safe to make the demonstration of open denial at last. It would be idle to suppose that such a denial was without a purpose that has been long deliberated. It would be not less useless to dispute the fact that it had been nicely calculated in regard to its consequences. No such hostile declaration to the meaning of our citizenship could be promulgated without having a full and fatal meaning behind it. What that meaning is we shall not be left in doubt for a great while. One step at a time, is the Catholic rule in matters of policy, as one stone at a time is its regulation in the building of its churches and cathedrals. The next assertion to be made by the same authority is, that the religion of the Church shall dominate the liberty of the State. Then we shall have the new declaration in America indeed. Here we have an ecclesiastical system. to which the same privileges, and no other, were extended by us which we extended to all other systems, but without recognizing any. It has availed itself of the offer made it, and under shelter of the freedom which we guaranteed it has grown numerically strong and powerful. Calculating its opportunity, it suddenly steps forth in the midst of our business, our industry and our politics, and announces that henceforth it spurns the doctrine of freedom and equality, that gave it any footing at all, and asserts the dogma of ecclesiastical supremacy quired, on an average, for the purpose, has footover the acts as well as the consciences of its followers and all the rest. It is an act that surpasses all others in our history for combined assurance and ingrati- at the rate of \$22,300,000 per annum. Once it tude. There is, fortunately, no present likeli- was sufficient to discharge all the annual exhood that any such assumption will be met with popular favor in any quarter. The devotees of tion whatever to say that if just and fair dealthe Catholic Church themselves cannot, in our ing had been followed with the red men, and opinion, be driven into a position in which they there had been anything like a strict complimust see that they part with all that makes life of any individual value to them-their individ- rule of conduct, not less than \$150,000,000, if nal liberty. Having once practically learned not indeed more, would have been saved to the the lesson of free citizenship, there is little dan- people, and the moral effect besides would have ger that they will be threatened or persuaded into unlearning it. They now know from experience that devotion to their Church need not affect their devotion to self-government. taught them in one way are sure to be taught No body of priests; let them represent what them in another. We have little doubt our they may, will easily change the convictions selves that this nation has had to repay the imbedded in their minds by that experience. No wrongs done to the red man very largely in its thunder of authority, let it interpret what it will, | own precious blood. In no way, let us remem-

in living motion. The Church has spoken too late, if it speaks for ecclesiastical rule in this country.

The pastoral letter in question touches the subject of popular education also. It would them of the last excuse for engaging in war, if have been a strange omission if it had not done so. "Religion," says this new priestly pronunciamento, "must form a part of the daily education of the child, and must be taught co-ordinately with science and the cognate branches." We would give but little for all the teachings of science co-ordinately with the Catholic teaching of religion. If that Church has ever announced any change in its method of dealing with science since the time of Galileo and Kepler, we do not happen to have heard of it. What it is compelled by the general knowledge of the age to be silent about, it does not by any means assent to. Much less does it teach that which it once threw others into prison for teaching. It was but yesterday, in point of time, that its highest conclave proclaimed the dogma of the immaculate conception as an essential article of belief, and by the same supreme authority pronounced the infallibility of the pontiff.

Catholic schools should be established separately by the orders of this pastoral letter to an ecclesiastical Province. Only, however, "while waiting a change in the public school system in which our just rights as citizens shall be recog-nized and conceded." There is a pregnant suggestion in the above qualification. There is a visible implication that " a change in the public school system" of this country is just as directly aimed at as a complete revolution in the character of our government. In this, as in the other, there is an open and defiant challenge to the rooted sentiment of the American people. There is no apology to be made for the aims of the Catholic church at our school system, after loved voices which, to the bodily senses, are no an open declaration of purpose like this. The American public school system is a free one, like the American system of government itself : the one proposed by the Catholic hierarchy is a system strictly ecclesiastical, which is a system of bigotry, and in no sense one of freedom. It will never be endured by a people who have once learned what free schools are worth.

The whole document makes it plain, once for all, that the Catholic Church in this country is in open conflict with the Civil Government, by claiming for its believers relations to the church that supersedo their relations to the government. This is defiance of the government itself, not constructively, but openly. It is as well to have the issue stated so that there can be no mistaking it. Neither in England nor in France, much less in Germany at the present time, would the Church dare to present the issue in so defiant a form. It will not be long before it will discover its rashness in presenting it here.

Another Materializing Medium Vindicated.

The opponents of form-materialization have again met with discomfiture in their efforts to prejudice the mind of the public against the truth of this crowning evidence of the reality of a future life. Mr. Wilbur B. Fisher, of North Turner, Me., a medium of considerable repute in that locality, was charged by the Belfast Me.) Journal with being a fraud, whereupon Mr. Benjamin Keene, one of the leading men of North Turner, and an uncle of Mr. Fisher, the latter being a young man of about twenty-seven years, determined upon proving the falsity of the charge. In furtherance of his object he invited a number of ladies and gentlemen to attend a séance in his parlor, among them Mr. H. K. Morrell, of the Home Journal (Gardiner, Me.), but who on account of prior engagements was unable to attend. Among those present

is likely to divert from its natural course the ber, are we to be suffered to escape from the current of belief which that experience has set full discharge of our just debts. We have wronged the Indian race doubly, by first provoking them to resistance even against their wish, and then charging the cause of all the

trouble upon them. We should have deprived we had ourselves been scrupulously careful to keep our sworn engagements with them. But having been notoriously guilty of bad faith on our own part, it is not for us to complain of anything which our own acts may have clearly exasperated and driven them to do.

## the Spirit.

"I think you will see clearly, from what I have said, that this earthly life, when seen hereafter from heaven, will seem like an hour passed long ago, and dimly remembered ; that, long, laborious, full of joys and sorrows as it is, it will then have dwindled down to a mere point, hardly visible to the far-reaching ken of the disembodied spirit. But the spirit itself soars onward. And thus death is neither an end nor a beginning. It is a transition, not from one existence to another, but from one state of existence to another. No link is broken in the chain of being, any more than in passing from infancy to manhood, from manhood to old age. There are seasons of reverie and deep abstraction which seem to me analogous to death. The soul gradually loses its consciousness of what is passing around it, and takes no longer cognizance of objects which are near. It seems for a moment to have dissolved its connection with the body. It has passed, as it were, into another state of being. It lives in another world. It has flown over lands and seas, and holds communion with those it loves, in distant regions of the earth and the more distant. heaven. It sees familiar faces and hears be-

#### Verifications of Spirit-Messages. ALGERNON PAIGE.

To the Editor of the Banner of Light:

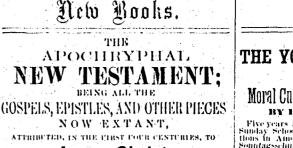
In your issue of April 1st we find a commu-In your issue of April 1st we find a commu-nication from ALGERNON PAIGE, who depart-ed this life in this city, March 15th, 1851. It bears the marks of intelligent statement in every particular; and just such beautiful de-sires are expressed for his mother, bother and friends as make his identity sure and unnis-takable. In the plain facts therein stated, and well understood by us all, there are intimations that some of us recognize as most suggestive, and put the channel through whom they came in the light of a golden vessel through which in the light of a golden vessel through which the crystal streams of knowledge are pouring from spirit to mortal life. Therefore we tender our respectful and loving sympathy to your faithful medium, Miss M. T. Shelbamer.

MARY E. PAIGE, his mother, ROBT. M. PAIGE, his brother,

JOSEPH KINSEY, his friend. BENJ, E. HOPKINS, Cincinnati, April 3d, 1882.

#### LUTHER B. DICKINSON. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I received by yesterday's mail, from some source, I know not what, a half sheet of the Banner of Light of date March 1tth inst, in which is given what purport to be communica-tions from several departed spirits; said com-munications having been given at a public sé-ance in your city on the 31st day of January last, through Miss M.T. Shelhamer, as medium. I am not a believer in Spiritualism—in fact am a very strong disbeliever; but there is one communication among those above referred to that has taken me considerably by surprise. that has taken me considerably by surprise, though did I know all the attending circum-stances, there might be no occasion for surprise. "he communication to which I refer purports to come from LUTHER B. DICKINSON, whom I knew well for more than forty years. Now, if at that seance there were present any person or persons who knew Mr. Dickinson when alive, was unable to attend. Among those present hersons who where with his "manner of life from his youth up," I can conceive how such from his youth up," I can conceive how such person or persons might possibly impress a very liersey, who is not a Spiritualist, assured Mr. Morrell that he should make a crucial tost, and report the result. no matter what it was. then I confess I am at a loss to account for the henomenon. I would say that the statements of Mr. D. in 1 would say that the statements of Mr. D., if they be his, are strictly correct. He was a strict-ly religious man, holding to the tenets of his church--Congregational--with more than ordi-nary tenacity; and he was also just as strictly temperate, refusing even to partake of the com-munion wine, if it was of the *fermented* juice of the grape. The last eight or ten years of Mr. D.'s life were spent in Washington, where hedied about two years ago. His body was brought here to his old home for burial, where lie buried nearly all his kindred. On the Rights of the People. Arguments and Addresses in remonstrance thereof, dely-cred before the Massachusetts Legislative Committee on Public Health, at the State House, Boston, February, 1860 by ABred E, Gilles, Alten Putnan, Edward Hamilton Richard Hohmes, Loring Moody, A. S. Hayward, Joshua Nye, and Prot, Charles Wesley Emerson, Price 10 cents, Period cents, Pariot copies 84,60, postage free, For sale by CULBY & RICH. nearly all his kindred. Mr. Dickinson was an old friend of mine, and I am in a quandary, and unable to account for this purported communication from him. Yours truly, H. D. S Randolph, O., March 28th, 1882. II. D. SMALLEY. LIFE-HISTORY OF OUR PLANET.



#### Jesus Christ,

H. W. Longfellow on the Powers of HIS APOSTLES AND THEIR COMPANIONS AND NOT INCLUDED IN THE

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TO THE ATTACKS OF **PROF. W. B. CARPENTER, OF ENGLAND,** 

AND OTHERS.

AND OTHERS. Those who have followed the course of the crushing re-vlew of Dr. Carpender which Dr. J. R. RUCLANAN has from week to week contributed to the columns of the *Ban-ner of Light*: Those who have perused the well-welghed arraignment of this would-be explainer of Splittnatism which Prior, A. R. WALLAND have perused the reading of the clear-cut sen-tences in which DATHYS LYMAN, ESO, has given utter-ance to his thought in this connection: and Those who charis hip clearn memories of the felting blows dealt by EPIS SARGENT, ESO, in his admirable brochure, "Does Matter do II AIP?" With be, we are sure, glad to find all this body of frre-fragable evidence for the truth and reliability of Splittnat-ism -together with much new matter on the same tople--wedded hose and summark the body without bristing hole.

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longer visible and audible. And this likewise is death, save that when we die the soul returns no more to the dwelling it has left."-- Longfellow's "Hyperion," 1839.

report the result, no matter what it was.

The Kennebec Journal of the following Monday stated that the company assembled in Mr Keene's parlor, an adjoining bedroom being improvised as a cabinet. The medium's clothes were removed, and a suit belonging to Mr. Hersey substituted. The garments were sewed together so that they could not be taken off without cutting the stitches, and the medium bound to the bedstead. The room being darkened, the presence of others than the host invited was soon made evident by the conveyance of a music-box from point to point, its change of location being made known by the constantly varying directions from which the sound of the tunes it played proceeded. The piano was played and songs sung by the invisibles. Immediately following these manifestations the lamps were lighted and the medium found still firmly attached to the bedstead. His hands were then filled with flour and the lights turned down.

Spirit-forms then appeared, variously attired one of them performing on the piano with great skill, the instrument rising and falling in time to the music. Spirit-voices greeted the company, and much else occurred that the reporter denominated "strange" and under conditions that fully demonstrated the honesty of Mr. Fisher, and that the manifestations were produced wholly independent of all volition on his part. It would seem that the Sauls of Spiritualism might gain wisdom by being so frequently unhorsed, and eventually give up the hopeless attempt to crush out the light of the sun above them by stamping upon the earth beneath their feet.

The Cost of Bad Faith.

It now appears that the cost to the United States, for the past ten years, of protecting the frontier from the Indians-that being, in fact, the shortest way of putting it-about seventythree per cent. of the regular army being reed up more than \$223,000,000 !-- an immense sum

of money when considered in connection with even the most gigantic undertakings. That is penses of the Government. It is no exaggeraance with the Indian treaties as the inflexible been incalculable.

It so happens, in the course of human events, that lessons which nations refuse to heed when

#### JOEL GODDARD.

Fo the Editor of the Banner of Light: The communication from JOEL GODDARD, in your issue of April 1st, is correct as to the facts stated. I knew him well. JOHN F. HIND. Webster, Mass., April 1st, 1882.

That low, nervous fever, want of sleep and weakness, calls for Hop Bitters.

#### **Snecial Notice.**

ED Albert Morton, having purchased the business successfully conducted many years by Herman Snow, and added it to that established by himself, is now prepared at his store, 210 Stockton street, San Francisco, Cal., to supply the public with spiritual books, magazines and papers, and solicits the coöperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present its truths to investigators.

#### Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

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

The approbation and support of the American people; there-fore; The National Arbitration League hereby proposes a con-vention to be held in Washington, D. C., on the Suth and list of May, 1882, for the purpose of discussing the general subject of arbitration, and to emphasize the views of the people of this country who believe in its principles and de-sire them to take form and character in an International Court of Arbitration. A cordial invitation is extended to all peace societies and religious organizations to send delegates; and all percons not so connected who favor the settlement of difficulties, disputes, and claims between nations by the pacific means of arbitration, are also invited. Eminent and able speakers will address the Convention. FRED, P. STANTON, President.

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# Pearls.

# And quoted edes, and jewels five words long, That, on the stretched fore-finger of all time, Spatkle forever, "

10

A VESPER PRAVER. The day becomes more solemn and serene When noon is past: there is a harmony In autumn, and a lustre in its sky, Which through the summer is not heard or seen, As if it could not be, as if it had not been. Thus let thy power, which like the truth Of nature on thy passive youth Descended, fo my onward life supply Its entral to one who worships thee, And every form containing thee, Whom spirit far, thy spells did bind To fear lumself and lose all humankind. 2. Percy Bysshe Shelley

It is with you as with plants; from the first fruit they bear we learn what hay be expected in the

COMPANIES YOUR PHOTOMES. Who does the lost his circumstance allows Does well, acts hobly; angels could no more. Our outward act indeed admits festrator; 'T is not in things ofer thought to domineer. Guard well thy thought: our thoughts are heard in heaven. - Yound.

Though dattery blossoms like friendship, yet there is a great du conce in the frait .- Socrates.

TRUSP SATURE. Seek truth, my friend, with heaven's deep faith in man, Whose gentrous trust inspires each op futur in What pearls of wisdom: truths immortal fair, The trophled halls of our experience bear! Ay ! trust they Nature as the child its nurse; Heed not the pilest, nor fear the blgot's curse. - E. R. Place

Chappronce sud beautifully: "The tatal fact about the hypocriters that he is a hypocrite."

and's nyy. Swift to its close elds out life's little day;

Earth's joys grow dim, its glorles pass away: Change and decay in All around I see: On Thou who changest not habide with me !

When one will not, two crunot quarrel.

TAKE TIME. .

He that lacks time to mourn lacks time to mend; Eternity mourns that. Hensy Faylor. " Philip Van Artevelde."

SECULAR PRESS BUREAU, Drganized under the Direction of the American Spiritualist Alliance, 61 Irving Place,

## New York.

### MODERN SPIRITUALISM.

To the Editor of the San Francisco Morning Call: To the Editor of the Sin Francisco Morning Call: Your issue of Feb. 17th contains a brief re-tore of a public lecture, delivered in San Fran-cisco by the Rev. E. R. Dille, of the Methodist Episcopal Clurch, upon the somewhat sensa-tional subject of "Ghosts, Ancient and Mod-ern," from which it would seem that the rev-ernd lecturer classified all forms of modern spirit-manifestations under the convenient head of soreavery or simule immesture.

of sorvery or simple imposture. Ordinarily the trained theologian is slow to concede the evidences of any truth at all in ad-vance of his per religious system. It is too apt to be the system, rather than the broths which underlie it, that he feels called upon to defend, and the weapons of which he makes use are those of the theological school which ordained those of the theological school which ordained him to do battle with "the world, the flesh and the devil." In his marrow view, to add to or take from the doctrinal budget is *hercsy*, which," in the caller period of relizious fanaticism, was punished with fire and fazgot, as the ashes of a hundred thousand victims will bear testi-mony. "Hence it is that our good Methodist brother is beand professionally not only to be-there but to induce others to believe the accept-ed tenets of his church. Were he to limit his en-deavors to this single requirement, we would be the last to enter any complaint against him. But when he descends from his pulpit and mounts orother is bound professionally not only to be-live but to induce others to believe the accept-ed tenets of his church. Wore he to limit his en-the last to enter any complaint against him. But when he descends from his pulpit and mounts the rostrum of a public lecture-room, to declaim against the religion and philosophy of Modern Spiritualism, and talk glibly and at random about matters with which he has no acquaint-ance, characterizing in a single breath Spiritu-alism, sorcery, mash and works and works and works and the spiritu-alism, sorcery, mash and works and works and works and the spiritu-alism, sorcery, mash and works and works and a spiritu-alism, sorcery, mash and works and works and works and the spiritu-alism, sorcery, mash and works an about matters with which he has no acquaint-ance, characterizing in a single breath Spiritu-alism, sorcery, marie and necromancy as being all of a piece, he should be reminded that he has launched his little boat upon the troubled waters of an unknown sea, and should prudent-ly keep near the shore. To denounce, with a rhetorical flourish aimed at popular applause, Modern Spiritualism as perpictous in its effects upon both body and mind, without being able to furbish a single instance of it, is only the to furnish a single instance of it, is only the slatter of the drum, and owes its resonance to Spiritualism, ancient or modern, is the foun-dation of all true religion. Without this ele-ment there would be no ground for faith, no room for hope, no cause of adoration. All forms of worship are centred in a belief in the continued existence of the spirit, individual in man through all time, and its first essential is man through all time, and its first essential is its accountability to and reliance upon a Di-vine Spiritual Being, infinite in knowledge, power and goedness; whose personality, so to speak, pervades alike the universe of spirit and of matter, of which he is the sole creative and sustaining force, pre-xistent, immutable, eter-nal. Spiritualism differs from most other be-liefs in holding that every individual is direct-ly responsible for the manner of his life and must meet in the great hereafter the inevitable consequences of "deeds done in the body," be they good or be they ill; that there is no such thing as a moral scape-good, to bear away the they good or be they ill; that there is no such thing as a moral scape-good, to bear away the transgressions of others, whether animal, hu-man or divine. In a word, when the change which we call death ensues, the spirit, relieved of its body, enters u on precisely such a state-of existence, and finds itself encompassed with just such surroundings, asit has fitted itself for during its earthly pilgrimage: that however wretched this may be, there is no limit to its advancement in the scale of being, through the cultivation of the diviner attributes inherent cultivation of the diviner attributes inherent in every immortal soul; that there is not only a conscious individual existence in the spiritual state, but that the affectional emotions, born and nurtured of this life, are still present as an imperishable element, forming, as they do, the chief inducement of that intercommunication between the two worlds, which furnishes the crowning evidence of immortality. That such intercommunication is of common -occurrence, through the mediumship of certain peculiarly organized persons, whose phases of intermedial vower are many and various, there can no longer remain a reasonable doubt in the mind of him who shall seek earnestly after the mind of here who shart sees catalacty aree, the truth. The proof of these things is as abun-dant and satisfactory as are the common, every-day occurrences in the natural universe, with hich from long habit we have become familiar. If we are correctly advised of the position assumed by the Rev. Mr. Dille, as reported in your journal, it may be briefly summarized as follows: (1) Modern Spiritualism and ancient sorcery, magic and necromancy, are one and the same. (2) Modern Spiritualism is not of sorcery, magic and necromancy are not of such origin. (3) Modern Spiritualism is wholly mundane in its character—in fact, not spiritual This was a convention of the same and necromaney are not of such origin. (3) Modern Spiritualism is wholly the same are in the subject of the same are in the subject of such origin. (3) Modern Spiritualism is wholly the same are in the subject of the same are in the subject of such origin. (3) Modern Spiritualism is wholly the same are in the subject of the same are one and the same are are subject of the sub miliar. mundane in its character-in fact, not spiritual at all. We shall make no attempt to reconcile these contradictory opinions. Whether the Reverend Lecturer was able to do so, in a man-ner satisfactory to himself and his audience, is her satisfactory to immself and instantience, is no concern of ours. It is an easy thing to call hard names, but it is not always so easy to show that they have any true relation to the subject. Were we to call upon this reverend traducer of Spiritualism to explain just what he would have us understand by his use of the terms screary necessary and magic of which terms sorcery, necromancy and magic, of which he makes free use, he might conclude with us that it had been wiscr to rein in his steed and that it had been wiscr to rein in his steed and out frivolous, others imposture, and others sorcery take a look at the ditch before attempting to and deviltry. Let me protest, in the outset, against

tered upon the estate of his friend, Sir Röger de Coverley— .... A wrinkled hag, with age grown double, Picking dry sticks, and mumbling to herself." As Mr. Addison's description of this typical character is quite brief, it may not be considered out of place to insert it. here, if only by way of comparison, for we would like to ask what pos-sible resemblance is to be found between the personale of this poor old creature. and the es-

Here, then, we have a picture of a represent-ative *witch* of the first half of the eighteenth century, when witches were as much of a reali-ty in the common mind as doctors of law or di-

vinity. I need scarcely call attention to the many

crimes like these." "Thou shalt not suffer a witch to live," was incorporated from the Mosaic dispensation into every denominational creed, as a Divine injunc-tion, and the Almighty was credited with bav-ing created one order of beings for no wiser pur-pose than to be extirpated by a different order. The persecution of witches forms one of the most melancholy chapters in all history. It is scarcely possible to conceive a more dreadful spectacle than that of a husband and father stepping forth as the accuser at once of the wife of his bosom and the tender offspring of their mutual love, yet poor deluded farmer their mutual love, yet poor deluded farmer llicks was so wrought upon by religious frenzy as to give them both up to execution, and this,

cross it in his Tam O'Shanter sort of a way. Such high-sounding phrases as "imposture playing on credulity through the medium of superstition," furnish no argument against the reality of spirit-return, and no explanation of any, even the simplest form of spirit-manifesta-tion. If we are justified in forming our convictions from historical facts, we might well conclude that to be a magician or sorcerr required only a deeper knowledge of the arts and sciences than the commonality of mankind possessed, since almost every leading character of the pioneers of learning, including popes, prelates, alchemists, astronomers and mathematicians, was in the common estimation a sorcerer or magician, in the use of which terms are prop-erly included witcheraft, necromaney and black art, as all lexicographers agree. These are in-such, for example, as Mr. Addison describes in one of his familiar essays as having encom-tered upon the estate of his friend, Sir Roger ..." A wrinkled hag, with age grown double. ..." A wrinkled hag, with age grown double.

#### The Rev. Canon Wilberforce said :

de Coverley— ... "A wrinkied hag, with age grown double, Pleking dry stieks, and mumbling to hersell." As Mr. Addison's description of this typical character is quite brief, it may not be considered out of place to insert it here, if only by way of comparison, for we would like to ask what pos-sible resemblance is to be found between the personale of this poor old creature, an 1 the ex-traordinary things which she was charged with doing, or instigating, and any one of our spirit-ual mediums of either sex : "Sir Roger told me." says the distinguished essay fst, "that this very old woman had the reputation of a witch all over the country (that her lips were observed to be always in motion, and that there was not a switch ad carned her seyscral hundreds of miles. If she was saying her prayers backwards. There was not a strey that lay in the figure of a cross brfore her. If she was asying her prayers backwards. There was not a strey the alter physical death one or more of the claims of partial strey in which, they always found siteks or straws that lay in the figure of a cross brfore her. If she was asying her prayers backwards. There was not a madd in the parts that would take a ph of her, though the wrong place, they never talled to conclude that she was saying her prayers backwards. There was not a mad in the parts that would take a ph of her. Mough the torm wolf the almore with it. She goes by the name of Moll White, and has made the country that we must shake ourselves free from its contend stawn of the charts of the fact the bottom of the charm. If a horse sweats in the staw the bottom of the charm. If a horse sweats in the staw the bottom of the charm. If a horse sweats in the staw that the main facts are as well established, and as rearr physical action of each order in should in solution of the final solution

the same strain, noticeablý Mr. W. R. Browne and Mr. John Fowler, the last named as follows: "We have known reliable and experienced men and women, bitterly opposed to the subject, to have evi-dence presented to them of a most convineing nature. Departed friends have presented themselves, and given undoubted evidence of their identity, by a nar-ration of experiences only known to themselves. Fa-thers have met elablten, and children have met fa-thers, and have exchanged unmistakable proofs of a personal continuance of life. They have been recog-nized in the phenomena of materialization. Their presence has been made known by the remarkable power of clairvoyance."... "Medlums are not all alike. Some have the gift of healing, some of speak-bg, some of writing, some of clairvoyance, and some even of speaking with tongues."... "Houshads could bear testimony to its truth. The subject is and has been investigated by men of note in every walk of life. Scientifle men, noblemen, literary men, and men of all classes, distinguished for ability and learning, after a full investigation, have, without hestitation, attested to the genuineness of the manifestations which look place in their presence. Therefore we say that a case has been made out on behalf of Modern Spiritualism to be recognized and utilized by the church itself, that it may become strong to defeat its own doubts, and in the full reliance of its hope, do battle with the hard fores which deny the immortality of the soul." The picture of Modern Spiritualism, as here presented by these distinguished theologians

the full reliance of its hope, do battle with the hard foes which deny the immortality of the soul." The picture of Modern Spiritualism, as here presented by these distinguished theologians and laymen of the Established Church of Eng-land, stands out in bold contrast with that of their San Francisco brother, who was ready enough to ridicule some exposures of pretended mediumship, but made no allusion to the num-berless instances of spirit-return through relia-ble instrumentalities. The circumstance, standing by itself, that a single news journal devoted to the Spiritual Philosophy has circulated week after week for thirteen hundred consecutive weeks from two to five columns of spirit-messages, for the most part of the loved and lost of earth, to father, mother, brother, sister, friend; full of gentle-ness and love, and identified as real by the touch of some responsive heart-strings, as grate-ful to the inward sense as are the sounds of music or the perfume of flowers, is alone suffi-cient to prove the whole case against the un-supported dasumptions of Mr. Dille, the injus-tice of which it is carnestly to be hoped he may yet be able to nergeive, and have the monilines Deriess instances of spirit-return through relia-ble instrumentalities.
 The circumstance, standing by itself, that a single news journal devoted to the Spiritual Philosophy has circulated week after week for
 Philosophy has circulated week after week for
 to five, columns of spirit-messages, for the most to the loved and lost of earth, to father, mother, brother, sister, friend; full of gentle-iness and love, and identified as real by the ful to the inward sense as are the sounds of music or the perfume of flowers, is alone suffi-cient to prove the whole case against the un-tice of which it is earnestly to be hoped he may yet be able to perceive, and have the manliness to retract. Not but what he is honest in his present convictions, and believes he is doing God's service. It was the same with Paul in his persecution of the early Christians, but the his persecution of the ways. Would it not be God's service. It was the same with Paul in his persecution of the early Christians, but the light shone in upon him, and he was made to see the error of his ways. Would it not be well for Mr. Dille to accustom his eyes to that diviner light which is being shed upon the earth by spirit-intelligences in a thousand dif-ferent ways? Let him give ear to the "still, small voice," rather than pander to the preju-dices of those who, "having eyes, see not" the coming of the Lord, and having ears, hear not his grateful messages of "peace and good will to man." to man." Is he doubtful of the genuineness of the in-spiration? Let him "try the spirits, if they be true." Has he listened to the impromptin discourses of Colville, Fletcher, Mrs. Rich-mond, Hyzer, Colby and Mrs. Nellie J. T. Brigham? Let him try *himself* by the same rule and under like conditions, winding up with an improvised poem upon a subject given out at the moment, after the manner of these inspired teachers: ay, let him do it in the same hall and before the same audience where he delivered his recent trade arginst Wodern to man. delivered his recent tirade against Modern Spiritualism, and our word for it, he will believe not only in *inspiration* in our day, but in *mediumship* also, and he will learn that a force is being exerted upon the souls of men that is of which Spiritualism has no need. The days of a dictatorial priesthood are num-bered; the light is shining in the East; the veil has been rent, and the spirit, white and dove-like, is descending upon the baptism of countless mediums of the New Dispensation, which extended a province of the add the countiess mediums of the New Dispensation, which, after all, is only a revival of the old, to lead it back to its original state of unostenta-tious purity, simplicity and truth. We can say to the Rev. Mr. Dille, and to those who hold to the same opinions, that the Church can no more do without Spiritualism and mediums of spirit-communication now than it could in the first contury of the Cheirting it could in the first century of the Christian In the face of scoffing and revilement, of detraction and misrepresentation, the good work which had its latter-day revival in a humble wayside cottage, so recently that the child-mediums who interpreted the simple raps and graced them with intelligence are only now in middle age, is sure to go forward until the truth shall be revealed the world over, and there shall be a medium in every family circle, an altar in every household.

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APRIL 22, 1882.

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#### LIGHT. $\mathbf{OF}$ BANNER

Howbert, the Rev. Mr. Diffe, of the Afethouist Episcopal Church, stationed at one of the most populous and enlightened of our extreme West-ern cities, has declared in a public lecture that Modern Spiritualism and ancient sorcery, magic and necromancy are identical; and since it would be worse than absurd to hold that a thing which is real can be the same as one that is altogether fanciful or imaginary, it logically follows that the reverend lecturer is a believer in magic, necromancy, witches and the whole demonical tribe of mischief-makers of days gone

by. The introduction of the devil as an important factor in nearly all religious systems was a great help to superstition, and *sorcerers* were invari-ably charged with being directly in league with his satanie majesty, who was supposed, in many cases, to have entered into compact to give them supernatural powers, even over the ele-ments, in consideration of a final rendering of their souls to garnish his fiery dominions. It is everything extraordinary and beyond the com-

men understauding, was ascribed to this mas-ter genius of evil, whether good or bad, per se. The inventor of printing from fixed wooden blocks was accused of sorcery, and only saved his life by flight from a city which was then, as now, a centre of German civilization. The accusation against this ingenious citizen grew out of the eircumstance that he multiplied and sold *Bibles* at a rate that only the devil himself could equal, hence it was concluded that he must be in league with the evil one, and he was persecuted accordingly. Spreading abroad the word of God is about the last thing an Orthodox devil might reasonably be supposed to engage in; but fanaticism has no ordinary limits. Johann Faust has fre-quently been confounded with Dr. Faust, of au earlier period, an eminent churchman, who gave up the clerical profession for the more congenial study of the sciences, especially that of astronomy, in which he gained considerable proficiency, having made the calculations for an almanac, which, of course, being little un-derstood, was declared to be the work of the an almanac, which, of course, being little un-derstood, was declared to be the work of the veritable Satan, and won for its author the double appellation of the "Devil and Dr. Faustus," which has gained a permanent foot-ing in our slang dictionary. Notwithstanding the awkwardness of his position, the lecturer has said in so many words that Modern Spiritualism is of the earth carthy, and not of the deril, whom he declares to be superior to such puerile nonsense: in

to be superior to such puerile nonsense; in other words, "no fool." We are glad to be able to find this one point

of agreement between us. The custom of load-ing an honest devil, who makes no pretense of virtue, and to say the least is no hypocrite, with all the sins of this wicked world, is an old

and fashionable conceit. But let us contrast the views of the San Fran-cisco divine with those expressed at a Con-gress of the Established Church of England, held at Newcastle-on-Tyne in October, 1881, wherein the subject of Modern Spiritualism, and its relations to the Christian Church, were freely and fully discussed.

This was a convention of eminent theologians and laymen, whose handling of the question was far more just and liberal than might have been anticipated from any representative body been anticipated from any representative body of professing Christians, the most marked dif-ference between the English Churchmen and our Western defamer being that the former had knowledge of the things discussed, and sufficient insight to perceive the important bearing the growing Spiritualistic faith is sure to have upon the religion of the future. For example, the Rev. Dr. Thornton said: "At the more name of Saidtrahim come will at

"At the mere name of Spiritualism some will cry

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Dr. Wills is permitted to refer to numerous parties who have being will be remitted to refer to numerous parties who have and card will be the server of the server. The block and nervous system of practice who and the block and nervous system of practice who and be may be used as the server of the block and the server. The block and nervous system of practice who and the block and nervous system of practice who and be server of the server. The will be the server of the server of the block and nervous system of the block and nervous system of practice when all others have been cured by his

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a fife-long study. I warrant iny remody to cure the warrant iny remody to cure the warrant in received in the second state of Address DR March I, sw

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price. His critici in on the "Cratable of the Profigit's Son," to viewrines atogeneed, etc., in this part of the work, is of expectal interest.
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The most sensitive may be assured that no statement will be made touching the probable length of life, unless by re-quest. I will point out to such the places in the pathway of the future where flowers may chance to spring. For my own profit and the public good. I solicit a test of the science. **OLIVER AMEN GOOLD**. **Student in Astrology.** Address Box 1664, Boston, Mass. Feb. 25.

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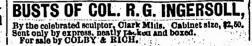
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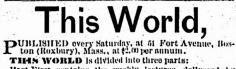


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#### THE

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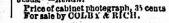
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#### BANNER OF LIGHT.

# Spiritual Phenomena. REMARKABLE SEANCE IN CINCIN-NATI, O. THE MEDIUMSHIP OF JESSE SHEPARD.

To the Editor of the Banner of Light:

12

I have recently attended two scances of the very efficient medium, Jesse Shepard. The first was on the night of Thursday, March 2d. and the last, Sunday night, March 12th-both at the residence of Dr. Dennis, on Fourth street, in this city. There were about fifteen ladies and gentlemen attending at the former-a charmed number for a good circle, the spirits said through Jesse-and the result was very satisfactory.

At the seance last Sunday night there were present some thirty ladies and gentlemenmerchants, tradesmen, lawyers, doctors and professors--and a distinguished quartette, the lilliputians, Mr. and Mrs. Gen. Tom Thumb, and their managers, Mr. and Mrs. Sylvester Bleeker. I had known before that the little people, Mr. and Mrs. Charles Stratton, so well known the world over, were good Spiritualists, and becoming acquainted with them, 1. invited them, and Mr. and Mrs. Bleeker, to this seamer of Jesse Shepard, and the result was most gratifying. During the whole scance I sat between the little people, holding the hand of each, and was knowing to the fact that they had, to themselves, many wonderful private test manifestations. Among others the spirit of little Minnie Warren, the sister of Mrs. Stration, - he to bey as she sat in her chair, and made herself readily known to her sister by Lier torreli and conversation, so that both were meanly pleased. After the seance the Generalized his wife and Mr. and Mrs. Bleeker repeated a min and Whin, that, in all their experience. althibic medium, this somee was the most obtent duin; and odifying to them, and intheir travels they have had a good deal of experfence with mediums for they never permit. an opportunity, wherever they go, to be lost, in seeing and being with approved mediums. They are new very strong in the cause of the spirits, and nothing can move or dissuade them. from frequest intercourse and communion with them. Mr. and Mrs. General Tom Thumb have been giving exhibitions to crowded audienges, at our great Music Hall, for the past two whits.

In these séances we had exquisite performances on the plano by the spirit of Gottschalk. and the wonderful soprano singing of a female. spirit calling herself "Persiana," prelided by a soprano and basso dust between the spirits. Malibran and Lablache, and, at the latter, between Sontag and Lablache. We had, also, the most exquisite harp or zither performances of a musical spirit calling herself "Sappho." Her music on the brass strings of that little curious musical instrument was most enchanting. It seemed to be evoked by the very genius of music, and to place us as near Elysium as it is possible for mortals to get.

At the first scance, after performing a beautiful air,) and then on request the sweet song of "Long, long ago," Sappho suddenly sounded on the strings of the zither a most wild, weird. and winsome, quick movement, the plano, manipulated through the hands of the medium, joining with a wonderful accompaniment, while all the persons present heard the sounds of dancing feet. It was a dance to the music of, as the spirits afterwards informed us--an Egyptian dance -- by sixteen beautiful spirit Egyptian

in mortal life, and was the founder and author of the Egyptian system of hieroglyphics-and many other wise things. He flourished about 2076, in the traditionary age of the world. Well, this spirit came to me and absolutely talked to me in the antique Greek language. I had to brush up my little knowledge of Greek to catch his words and understand some of them. I caught and understood a few. He announced which 5 hopps: (Gnonsis kai ho logos), which means a good deal indeed, taken any way. Literally translated, it is knowledge and the word, or knowledge and reason. I cited to Hermes some Greek that I knew. For instance, I said to him, " K a rie filow Dass ina tolenallies." (Ean eis philoma theus, es a polumatheus). He repeated the phrase, and corrected my pronunciationto my confusion and astonishment-pronouncing as thus: " Ean philomateus esac polumateus." " Indeed," said I, "do you not pronounce the letter 0 theta ?" "No," said he, "there is no such letter in the Greek alphabet. The ancient Greeks like the modern Germans, could not pronounce the diphthong 'th.' They had no letter 'theta' - this is a modern invention.' Well, I was more than surprised. What will scholars think of this? Again I said to Hermes: "I will quote from one of Anacreon's lovesongs," pronouncing the name in the usual way: and he immediately corrected me, pro-

nonneing the word as thus: "On-ock-ré-on," I quoted Orks high Arendes. (Thelow legen Alreidas) And adus. (Thelow de Kadmon adein), &c. And at once he commenced again correcting my defective Greek pronunciation, and repeating correctly himself. We had quite a time of it, in Greek, and I did wish that I could talk in the vernaeular antique Greek as well as he could; but this, of course, I could not do, and had to let Hermes and his bass voice leave without much more intelligent and edifying conversation.

"Can such things be, And overcome us, like a summer cloud. And overcome us, now a source ??? Without our special wonder ??? Shakspeare.

Mr. Shepard has been doing a great deal of good in our city for the past two months for the cause of the spirits, and we want him to stay with us and do more and more.

A. G. W. CARTER. Cincinnetti, March 15th, 1882.

## Spiritualist Meetings in Boston.

New Fra Hatt. TheShawnan Spithan Lyceum meets a bid hall, 150 Trement street, every Subday at 10<sup>5</sup> A. M. B. Barb, Conductor, Thir sinkwart shawna Charana, conducted by the la-less of this Lyceum, meets at 21 Dover street, Wednesday Recrosor of each alternate week, at 3 of each offender then be and invited to the evening everylyes. Mrs. C. L. bide, Sector

deb. Secretary.

Prince Memorial Hall.-Children's Progressive Ly-com No. 1 hods its sussions every Sunday morning at this rail. Appleton street, commenting at toy o'clock. The pub-ic coefficity invited, - F. L. Union, Conductor. Precontary invices, F. t., Minon, Conductor, Berkeley Brah, A Borfeley Street (Odd Fellows) Building, Free spiritual Meetings every semilay at 1030 A. M. and Jr. M., and every Wednesday at 7:45 p. M. Sacred Concert fust Sanday in the monthat 7:55 p. M. President and Secturer, W. J. Colville (residence: 30 Worcester Square); Treasurer and Secretary. Thinolay Bigelow, 3 Hancock street. The public cordially invited to all the services.

**Engle Hall**, -Spirical Meetings are held at this hall, Washington street, corner of Fisex, every Sunday, at 62 A.M. and 25 and 75 p. M. Elem Collo, Speaker and Surdnerfor, 'Meetings also held Wednesday atternoons at

**Pythian Hall, 176 Tromont street**, -Meeting every studay atternoon at 25 of clock, Dr. N. P. Smith, inspira-tional speaker,

Science Hall, 712 Washington street.- Spiritual meetings every Tuesday, at 3 p. M. W. J. Colvine replies

Solutions every Tuesday, at 3  $p_{\rm eff}$ . Suppring a super-ing severy Tuesday, at 3  $p_{\rm eff}$ . We determine the replica-to questions under influence of his spirit guides. **30 Worcester Source**, -W. J. Colville holds a pub-de reception, to which every body is conflaint invited, every Monday, at s. r. m., and becures and messers questions on the "spiritual Marcels of the Est Covery Friday, at 8  $p_{\rm eff}$ . The L. effect in the super-tender of the second second second second second second the state of the second second second second second the state of the second second second second second the second sec

nor doptary, at  $7^{-1}$  P. M. **34 R**S-ex. Streeet (1) (flight), --Splittual meetings in this new and beautient half every Sunday, at  $2^{+1}$ , and  $7^{+1}$ , P. M. ( betterevery Thursday, at  $3^{+1}$ , M. Several wells known speak is and nordinums will take part at each meeting. Excellent and hist company in the provided. All mediums and pakers condenily invited to take part in the exercises, "record flobinson, Chairman,

In standarce - by sixteen beautimus proves in the standard in standard in the standard in standard in the standard in

tra, reading and singing by the Lyceum, one hundred children and leaders joined in the grand march. The word "Charity" was woven into sentences—answered by twenty children. Songs by Freddie Stevens, Bertha Davis, Cora Sturgis, Jeannie Smith, Helen M. Dill, Nellie Thomas; recitations by Carrie Huff, Flora Fra-zier, Lena Onthank; a piano solo by Eva Mor-rison, and a piano duett by the Hambro sisters (from the audience), comprised the literary de-partment of the programme of the exorcises. Of late we have noticed members from the Shawmut Lyceum in attendance; to day no-

Of late we have noticed members from the Shawmut Lyceum in attendance; to day no-ticed the familiar faces of Mrs. Maggie Folsom and Charles W. Sullivan. We welcome all to this hall and Lyceum, and especially those who have the interest of the Children's Lyceum at heart. The cause of pre-paring children for the great world ought to be the uppermost work of Spiritualists and Liber-als. Let the come we forth in life with up suthe uppermost work of Spiritualists and Liber-als. Let the young go forth in life with no su-perstitions or idols of the past; if they must worship God let them worship the God in hu-manity. Let the words of Thomas Paine be ever present with them: "The world is my country, and to do good is my Religion." ALONZO DANFORTH, Cor. Sec.

Children's Progressive Lyceum, No. 1. CORRECTION.—In the Anniversary Report E. II. Frye was the only one who gave imitations of actors, and Mrs. King gave a reading; John Wetherbee was by my mistake left out from the list of speakers.-.1. D.

EAGLE HALL, 616 WASHINGTON STREET .-The audiences were made glad on Sunday last by the sound of voices that have for years rung ont in elequent tones the truths of our glorious cause. Dr. II. B. Storer, Dr. Currier and John Wetherbee, deeply inspired by the harmony of the occasion, followed one another upon the platform, and their utterances fell like manna from the crystal spheres upon their hearers. Much longer yet may these veteran torch-bear-ers be spared to us in the ficsh. Mr. Edson's remarks were, listened to with profound inter-est. Mr. Street's magnetic discourses make him. an ever-welcome speaker in our assemblies, Mrs. Maggie Folsom was surrounded by a throng of spirit influences, and the repeated calls of The effect of Mr. Le Grand Cushman's recitations and songs cannot be described ; one must hear them to know their worth. Mr. L. P. Ward

delivered an excellent discourse under spirit-centrol, carnest and deep in reason. Tests and readings were given by Mrs. L. W. Litch, Mrs. Leslie, Mrs. F. A. Bray, Arthur McKenna, Mr. W. 1. Petkins and Mrs. Henley, all of which were acknowledged by parties to whom they were given. all of which were acknown whom they were given. Enex Conn, Conductor.

CHARLESTOWN-" MYSTIC HALL."-Sunday April 16th, Mr. David Brown occupied the platform in the afternoon at the usual hour, speaking and giving tests. We have all interested in the philosophy of Modern Spiritualism in this part of the city and vicinity will avail themselves of the opportunity to come and hear the wonderful tests that are given through this popular medium in this hall every Sunday af-ternoon. Mr. Brown has occupied the platform in this hall nearly every Sunday afternoon since the first of January, giving universal satisfac-tion to all who have listened to him. He will speak and give tests at the same place next Sun-day, April 23d, at 3 p. m. C. B. M.

#### Berkeley Hall Meetings.

On Sunday last, April 16th, W. J. Colville retured in Berkeley Hall at 10:30 A. M. under ectured in influence of his spirit guides to a large and ap-preciative audience. The subject was "The Fulfillment of Prophecy." The inspiring intelli-gences entered decily into the philosophy of prediction, and declared the power to forecast the future was an inevitable result of advanced mentality and spirituality; just as meteorolo-gists can predict coming storms and heat, just as astronomers can foretell the reippearances of comets, etc., by reason of their extended obof comets, etc., by reason of their extended observation of the phenomena of nature, so a knowledge of causa and effect is the source of accurate prognostication. The speaker stated that spirits more powerful, and wiser than we that spirits more powerful, and wiser than we have charge of the earth and rule the destinies of men, and thus their predictions are merely the enunciation of their will. Prophets are comparable to men on the summit of mount ains overlooking a wide territory, while those who need the prophet's word to guide them are like unto toilers in the valley who can see only a step before them.

Spiritualist Meetings in Brooklyn.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Nociety – Mrs. F. O. Hyzer, permanent speaker – holds services at Everet Hall, 386 Fulton street, between Smith street and Gallatin Place, every Sunday, at 104 A. M. and 715 p. M. Seats free to all. Children's Progressive Lyccum meets at 3 o'clock p. M. Conference meetings – J. David Chahrman-every Saturday evening, at 8 o'clock. H. W. Benedict, President. Brooklyn Mpiriual Fraternity. – Sunday services in Large Hall of Brooklyn Institute, corner Washington and 746 p. M. Speakers engaged: A prill J. Frank Baxter: May, Mrs. Hannah B. Morser June, Mrs. Abby N. Bun hann. Conference meetings held every Friday evening in Lower Hallof Brooklyn Institute, April2ist, an Experience Meet-Hallof Brooklyn Institute, April2ist, an Experience Meet-Hallo spirited Dessonder Hon, Wm. Colt. All the spiritual papers for sale at allour meetings, S. B. Nichpiritual papers for sale at allour meetings. S. B. Nich-resident. as, President. The Eastern District Spiritual Conference meets

every Monday evening at Composite Room, 4th street, corner South2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

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

All present at our Conference meeting on Friday evening, April 14th, enjoyed an unusual intellectual treat in listening to the very able and instructive lecture of Mrs. S. W. Van Horn of New York City on "The Gods of Yesterday, To-day and To-Morrow." A fine elocutionist, and with a subtle magnetic presence, the fair and with a subtle magnetic presence, the fair lecturer came at once in direct rapport with her audience. Her lecture was filled with noble thoughts, clothed in beautiful language. It re-viewed at length the forms of faith that men have reverenced in past ages, traced along the line of human history the Gods of the past, and showed clearly and conclusively that those whom men had worshiped were in accordance with their own development or unfoldment. The Gods of Yesterday were mean, revengeful and tyrannical, in accord with the condition of the race, and the lecturer argued that men could not worship better gods than they them-selves were capable of appreciating—and that the Gods of To day that mankind worship are the Gods of To day that mankind worship are those of power and sectarian bigotry. She argued that the worship of such gods binds the highest and holiest aspirations of the soul, and highest and holiest aspirations of the soul, and that so long as men are willing to be thus bound, the unfoldment of their highest spiritual na-tures will be prevented. This worship is largely due to selfishness in the individual, and is in contradistinction to the life and teachings of the gentle Nazarene. The Gods of To-morrow, the lecturer argued, will be of a different char-acter—for they will be of Love and Wisdom, and be worshiped through intuition and the highest aspirations of the soul. Spiritualism is an important factor in the realization of this an important factor in the soul. Spiritualism is an important factor in the realization of this true worship, for by the affections of our na-ture we come in *rapport* with our spirit-friends, who by their inspirations will lead us into the true light and aid us in higher spiritual unfold-ment. The speaker claimed that the Harmonial Philosophy combines these true elements of worship, for it is founded in love, will and wis-dom, and is in perfect harmony with divine

truths. Deacon D. M. Cole said: "I find in the Gods of all times something to reverence, and that men have worshiped what to them was the highest and best, and I do not know that the Gods of to day are any nobler than those of yes-terday. Iluman nature I find the same to-day as in the past. The King of Egypt, who could sacrifice twenty thousand lives yearly for twenty-five years to build the pyramids, showed not only great will power and executive ability, but also that to him human life was but of small also that to him human any way buy of any value. We with power and capital in the build-ing of the Panama Canal may sacrifice as many lines and it may take as long to build it. We lives, and it may take as long to build it. We do not do as the Lindu mother did, cast the infant babe before the car of Juggernaut, but what is far worse, the mothers of our time kill their unborn offspring by pre-natal murder-and Christian ministers have no voice of condemnation for a crime, compared with which that of the Hindu mother sinks into insignifi-cance. The Hindu mother sacrifices her child that happiness may come to it and herself in the future world; the mother of to-day has no such incentive to her crime. Whenever men have wanted to do mean and unjust things, they have said the Lord commanded them to do so have said the Lord commanded them to do so. The Gods of to-day are much less powerful than the Gods of yesterday. The heatmer of the evening has told you of the central thought of Christianity, God manifest in the tesh. This was taught five thousand years before Christ; Buddha, Mahomet, taught the same. You must worship a personal God—you cannot worship a blind toward before you cannot worship a

speaker, will occupy the platform for the Socie-ty next Sunday, April 23d, afternoon and even-ing. Mr. Fuller will speak for us the evening of May 7th.

#### Meetings in Providence, R. I. To the Editor of the Banner of Light:

A course of lectures has been inaugurated in Providence, under the auspices of several prominent gentlemen. The success attending these lectures has been very great, and Con-servatory Hall has been packed to overflowing to listen to Mr. Baxter, Prof. Buchanan and

Mrs. Burnham. On Sunday, April 16th, Mr. J. William Fletch-er lectured for the Society in a manner highly satisfactory to the large audionces that assem-bled to hear him. He has spoken here several satisfactory to the large audiences that assem-bled to hear him. He has spoken here soveral week evenings, but we have never heard him do as well as upon Sunday. The morning lec-ture, upon the "Growth of the Spirit," was re-plete with good things, while the evening lec-ture, upon "The Spiritualism of Yesterday," was a pronounced success, as the frequent ap-plause testified. Following the lecture some fifteen tests were given, in which the names and private messages repeated carried evidence of truth every time. There were many tear-wet eyes as a father, Alfred Bliven, came to his little girl with a message of love. Mr. Fletcher will also appear at the weekly reception and give tests. These receptions, formerly held at the residence of L. L. Whitlock, have been transferred to a small hall in the Slade build-ing. The Society held a grand entertainment and dance on Wednesday evening, at which Miss Hagan, Mr. Rothermel and J. W. Fletcher L. L. Whitlock, Esq., who ably presides at the lectures. lectures

#### Twenty-five Years.

Friday, March 31st, was the Thirty-Fourth Anniversary of the advent of Modern Spiritualism, and on the Saturday previous the *Bainer* of Light reached the close of its twenty-fifth year. Nine years after the movement started in an obscure corner, in the Fox manger at Hydesville, the Banner was launched under the Hydesville, the *Banner* was latinened under the direction of a band of spirits who have guided it through all kinds of weather. During these twenty-five years the good ship has sailed to every part of the world, and unloaded cargoes which have given spiritual food and strength to millions of people. During all this time Bro. Colby has been at the wheel; through smooth Colby has been at the wheel; through smooth and rough seas, through sunshine and tempest, he has steered the ship for twenty-five years<sup>4</sup> under the suggestions of the invisible captain or captains who hovered aloft. "He shall see (the frait) of the travail of his soul and be sat-isticd." "The Banner is now the leading paper of the

world devoted to the spiritual movement. It is a success financially, and gives each week twelve pages of matter, and is almost perfect in mechanical execution and make-up. In short, the *Banner* is one of the whitest and handsom-est papers in the world, and is essential to any one who desires to keep abreast of the great one who desires to keep abreast of the great spiritual wave which is washing over the earth and leveling the débris of the dead past. Ad-dress Colby & Rich, Boston. - Worthington (Minn.) Advance.

#### Married:

Mrs. Isabella J. Scott, of Chicago, Ill., trance lecturer and test medium, was married on the 2d of April to Mr. George S, Field, of Leicester Junction, Vt., by the Rev. Adam Miller, formerly a Methodist minister, but now a whole-souled spiritualist. The ceremony was conducted in the parlors of the Barnes House, Chicago, the home of Mrs. Scott.

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#### Spiritualist Meetings in New York.

The First Society of Spiritinilis holds meetings every Sunday in Republican Hall, 55 West 33d street, at 103 A. M. and 73 P. M. Henry J. Newton, President; Hen-ry Van Glider, Secretary, Children's Progressive Lyceum meets at 24 P. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian,

Mrs. M. A. Newton, Guardian, **Rev. Dr. Monek** lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 75 p. M. After each lecture, Dr. Monek publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds free

extraordinary-particularly the playing upon a singular instrument, combining in its make-up the accordion and reed trumpet, which, lying upon the table, was taken from it by some musical spirit, and in the air discoursed loud. and artistic music. Then there was playing upon the guitar-genuine playing, none of your mere thrumming, but such manipulation as produced the delightful harmony and melody of beautiful distinctive songs and airs. Frequently the struck strings of the guitar would accurately and exquisitely accompany the. united singing of the circle. Then the tambourine jumped up from the table, and, passing above and around the circle, went through its children, after which the Grand March was

ing the scance, there were many curious spirit-tests and manifestations going on. Several spirits came to me, for instance, and talked in-telligently with me through the horn, and so with the rest of the company at both scances. The familiar spirit called "Dick," who is some-times exceedingly facetions in his demonstra-tlons, came to me, and said if I wanted he would pull off one of my boots ! I told him to go pull off one of my boots! I told him to go ahead, if he could do it; that the boot required a bootjack to get it off. He went ahead immediately, and soon got off the boot, to my surdiately, and soon got off the boot, to my sur-prise and astonishment, as also to that of all the company: For the remainder of the séance I sat somewhat uncomfortably from the cool air on my stocking-foot, and when the séance was over, and the light was struck, one of our com-pany found my boot in the far corner of the parlors. Of course I was right glad to recover my lost boot, and put it on again. When "Dick." by dint of hard labor, succeeded in "Dick," by dint of hard labor, succeeded in pulling off my boot, he took up the horn, and said to me so that all the company heard it, "Was n't that a good test of materialized spirit power. Judge?" Of course I answered in the sweetest piano music we ever had the privilege pulling off my boot, he took up the horn, and power, Judge?" Of course I answered in the affirmative, and from my boot experience no longer wondered that the spirits could raise the piano from the floor, and drop it in order to imitate the sounds of bass drums and cannons in their extraordinary performance of the 'Egyptian March." At the last seance Tom Thumb had his boot taken about half off by a facetious spirit.

But one of the most wonderful things of all which occurred at both seances was the talking, through the horn, of a spirit, with a huge bass. voice, calling himself "Hermes," the ancient came the god Hermes, or Mercury, of the an-

President, MIS, A. A. C. PETKINS, SHEPERATY, MIS, A. M. H. Tyler, MEETINGS held every sunday. A1235 o'clock, Test Circles by prominent mediums. Evening, at 75 o'clock, Confer-ence meetings. All mediums and speakers are most cor-dially invited. Miss Annanda Balley, organist.

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

**Chelsen.**—The Spiritual Association holds meetings at 3 and T<sub>2</sub> P. M. In Temple of Honor Hall, Old Fellows Building, opposite Bellingham Car Station. Next Sunday, Satah A. Bytnes will occup the platform atternoon and THE LADES' HARMONIAL AID SOCIETY meets every, THE LADES' HARMONIAL AID SOCIETY meets every, Pickay afternoon and evening in the same half. Mrs. S. A. Thayer, President: Mrs. A. E. Dodge, Secretary.

NEW ERA HALL -- Our Lyceum opened on on Sunday, April 16th, as usual by singing, and reading of the Silver Chain recitations by the above and around the circle, went through its peculiar gyrations of music. In addition there was sinzing by the spirits, very loudly and so norously, frequenily through or inside the two tin horns that laid upright on the floor, accom-panying the singing voices of the members of the circle. Besides the many musical performances dur-ing the scance, there were many curious spirit-tosti and manifectations going on Savaral to received; after, which physical exercises, re-

34 ESSEX STREET.- The meetings at this hall, on Sunday, the 16th inst., were unusually interesting and instructive, and all present seemcorrect

Mr. Cushman gave an interesting reading in of listening to, and the exercises closed with music by Mr. Albert Hartwell Smith upon four different instruments, so arranged that he play-ed upon all at the same time, although he has but one hand. Mr. Smith is a fine musician, but one hand. Mr. Smith is a fine musician, and should receive a generous patronage in the line of his profession, he being disabled from engaging in any other occupation. Our meetings will be continued every Sunday, at 2:0 and 7:50 r. M., and Thursday alternoons, at 3 o'clock, at the same hall, 34 Essex street (first flight)

(first flight). P. R.

PAINE HALL.-On Sunday, April 16th, the brightest spring morning of the season was Greek Egyptian, Hermes Trismegistus, who be- hailed by the usual large audience which meets came the god Hermes, or Mercury, of the an-tique Greeks Hermes was an Egyptian priest sion, and after music by Prof. Bond's orches-

At 7.45 P. M., a sacred concert was held, Mr. Colville improvising poems between the first and second part of the entertainment.

On Sunday, April 23d, Mr. Colville will lecture at 10:30 A. M. by special request on "The King's Daughter is all Glorious Within," and at 3 P. M., "Schools of the Prophets; Their Need and Ob-icet Today." ject To-day.

"Schools of the Prophets; Their Need and Ob-ject To-day." On Monday, April 10th, a Grand Fair opened in Berkeley Hall, under the auspices of the la-dies of the congregation. The tables were crowded with choice and useful articles and were well patronized. Conspicuous among the sellers were Mrs. C. T. Amory, Mrs. Foss, Mrs. Torrey, Miss Lulle Bigelow, Mrs. and the Misses Baldwin, Miss Boylston, W. J. Colville, William Ruby, Miss Curtis and many other well-known workers in the Society. The Ladies' Benevolent Union held a most enjoyable and successful entertainment at 30 Worcester Square, Thursday, April 13th. Mr. Frank Holbrook delighted all his auditors with his beautiful cornet solos; Mrs. Nelson, the well-known tests. Mr. Colville sang and gave poems.

gave poems. On Sunday next, April 23d, Mr. Colville will lecture for the Spiritualist Society. Natick, Mass., at 7 P. M. He will make engagements for week evening lectures; address 30 Worcesr Square. W. J. Colville desires to publicly thank his

W. J. Colville desires to publicly thank his many friends for their very generous Easter of-fering, presented to him through Mr. Timothy Bigelow; the amount was upwards of \$125. This kindly token of appreciative regard is re-ceived by the recipient of his friends' bounty with the utmost sense of his deep obligation to them for their incessant regard for his welfare, and the earnest hope that he may constantly be made increasingly useful to them.

#### Meetings in Wakefield, Mass.

Meetings in Wakefield, Mass. Mr. George A. Fuller, of Dover, Mass., lec-tured in Reform Club Hall, Wakefield, Mass., Sunday, April 16th, at 2:45 P. M. The audience was considered very good for the place; and the speaker kept them all deeply interested in his theme. He chose for his text the words, "He giveth his angels charge concerning thee," and elucidated in a very clear and logical manner the principles of the Harmonial Philosophy. The lecture closed by a touching recognition of the love of those guardian angels who have gone out from our own households, but whose mem-ory is ever fresh in our hearts. Mr. Fuller will lecture for us again Sunday, May 14th, in the morning and afternoon.

#### Meetings in Haverhill.

The Spiritualists of this city and Bradford were addressed last Sunday by Mrs. Juliette Yeaw, of Northboro'. Her morning theme was "The Freedom of the Spirit." In illustration of the subject a high tribute was paid to the name of William Lloyd Garrison. In the evening her subject was "The Uses and Abuses of Spiritualism." It is only justice to the speaker, and the spirit she voiced, that her efforts were able, instructive, and highly appreciated.

appreciated.

Next Sunday Capt. H. H. Brown will be the peaker. E. P. H. Haverhill, Mass., April 17th, 1882. speaker.

#### Wisdom is always at home to those who call.

will be in the future just as much sharp con-tact, just as much that is disacreeable; no one man's God will be like another man's God. We shall have our creeds, for they are necessary; and we must put our creeds into our lives. I think there is a great deal of nonsense in this attacking of creeds. Spiritualists should not attack creeds, for what has come to another is as true to him as what may have come to you. I think of God as complete and perfect; and you are to be measured by your conception of God. Whether you can take hold of a higher concep-tion of Deity is for you to determine. You may take hold of an ideal, and your ideal will grow into love, beauty and wisdom, and be exempli-fied in your daily life." J. Frank Baxter's Sunday lectures, that have been specially prepared with great care for us, are attracting large and thoughtful audiences, and the sweet spiritual songs that he sings with such beauty and power make our meetings very attractive. His tests have been very remark-able and convincing. Last Sunday, in the af-ternoon, a lady who heard him for the first time desired to get a copy of one of the songs that he had sung, and requested an introduction. On going to her home, at the supper-table, speak-ing to her husband, she said, "Is it not strange that. Charles Middlebrook never has come to us?" The lady was so much interested, al-though an invalid, that she decided to come to hear Mr. Baxter again in the afternoon, at her home, through a medium, that if she would come to the hall in the evening a test would be given her, which she received. She was a stran-ger to Mr. Baxter, and he did not know her nor had he ever met her. Another spirit, a. child, came with a band of

arc to Mr. Baxter, and he did not know her nor had he ever met her. Another spirit, a child, came with a band of singing children, and gave the name "Lena Hopkins." She was a member of the Children's Progressive Lyceum, and died last winter of diphtheria, the daughter of Major and Mrs. Hop-kins, who were temporarily residing in our city. Another of the old Lyceum children came among the first to manifest on Sunday, April 2d, and gave the name "Mollie Elizabeth Cried-ler," and was recognized by old teachers of the Lyceum. One came and gave the name "Dixie," and also the name "Jennie Dixon," both recog-nized by A. G. Kipp. These are only a few that were given, nearly all of which were recognized; though people who are not Spiritualists seem averse to rising in the audience and admitting the fact, they

who are not Spiritualists seem averse to rising in the audience and admitting the fact, they come either to Mr. Baxter or the writer after the meeting, and admit the truth of statements made on the platform. S. B. NICHOLS. 357 Flaibush Avenue, Brooklyn, } April 15th, 1882.

#### Meetings in Chelsea, Mass.

The platform at Temple of Honor Hall, Sun-day, April 16th, was occupied at the usual hour, 7:30 P. M., by Mr. George A. Fuller, of Dover, Mass. and Mrs. Bagley, of 376 Shawmut Ave-

Mass., and Mrs. Bagley, of 376 Shawmut Ave-nue, Boston. Mr. Fuller gave a brief and interesting lecture upon "The Condition of Spirits in the Life to Come," showing conclusively that our future destiny depends upon the lives we live here. Mrs. Bagley followed, giving in all twenty-seven tests of spirit-presence. She is truly a most re-markable platform test-medium. 'Her manner of giving tests is very pleasing, and the commu-nications which invariably follow the giving of the name in full should be to the most skeptical proof positive of spirit-return. Upon this occasion the audience was the

proof positive of spirit-return. Upon-this occasion the audience was the largest convened in the hall during the past season. Every seat was filled, and although the services were very lengthy the audience re-mained quiet and attentive to the close. The Ladies' Aid Society will meet in the same hall Friday afternoon, April 21st, and Mr. Fuller will lecture in the evening at 7:30. Mrs. Sarah A. Byrnes, an able and eloquent



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