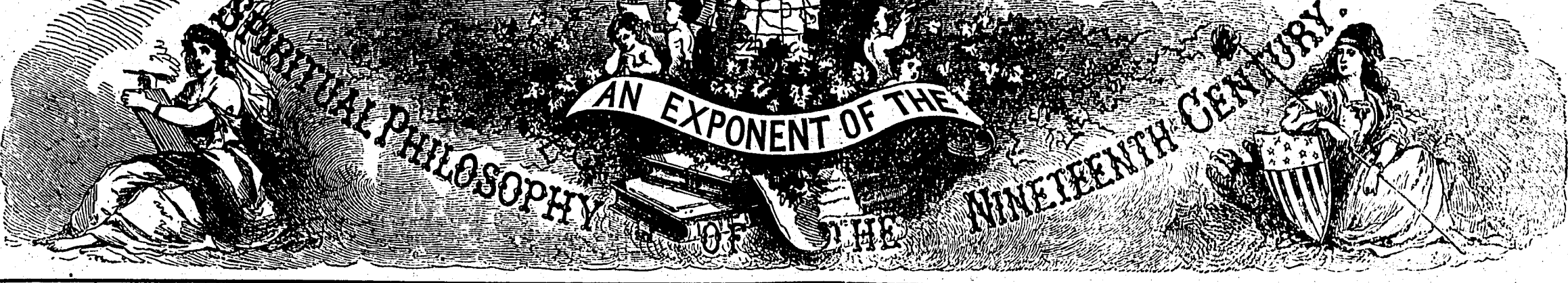


BANNER OF LIGHT.



VOL. II.

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Banner of Light.

BOSTON, SATURDAY, APRIL 22, 1882.

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 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 this occasion, Mr. Colville's remarks took the line of their morning remarks, upon the theme of "Spiritualism as a Philosophy, as a Science, and as a Religion." On the previous occasion, said the speaker, allusion was made to the birth of Modern Spiritualism, and brief propositions were advanced in support of the claim that the New Dispensation contained in the three chapters which were enumerated in the subject treated. Man was a threefold being; there were three great 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 arrange themselves, in order to meet both in the physical and in the spiritual worlds, and conditions, the requirements of the individual spirit. In all ages of the world men have believed in immortality; the soul has declared itself, and man in all times and in all countries has—however ignorant and rude—acknowledged that he himself is spirit. The aboriginal tribes speak of the Great Spirit, as the civilized nations of the Universal Spirit, and Emerson speaks of the "Over-Soul." In your petitions 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 "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 comprehended it, because the human finite mind is utterly inadequate to measure the scope of infinitude. There are always immensities that we cannot compass, depths which we cannot sound, and the joy of the human soul, forever and forever, will unchangeably consist in its constant advance 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 incentive 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 possessor a dreary blank, a universal monotony; as these young people must see something before 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 happiness is the limitless advance of the soul—the ability of man to progress forever, after death, as well as before it.

This primal, *prima facie*, 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 human consciousness intuitively, by reason of the nature of mankind itself. There are many materialists who tell you that you believe in immortality because you are taught to believe in it; that your fathers believed therein, and by reason thereof you through hereditary influences and educational bias have been led to adopt your present system of belief. But such arguments are mere sophistries; they do not

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 question carry the hereditary and educational processes back as far as you can—still remains: who gave the original idea, the first conception, that an immortal life was the inherent possession 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), Shazkas and Puranas, Korans and Testaments—these may rise above and go down beneath the tide of human appreciation, but the great fact remains the same: I am the Bible of the Spirit of immortal life, and you are his Bibles, also; the great universe of consciousness is God's written word, and each change therein is the result of his careful revision manifested through natural processes.

Thus the Spiritualist's faith is not founded upon tradition, is not handed down in parchment scrolls, is not the outcome of priestly conceptions; it is founded upon a correct knowledge 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 originates in the nature of man, and, without dealing with any point of speculative philosophy, the cardinal doctrines of Spiritualism are acceptable to any and every age, race, and intelligent 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 to what end? 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 spiritual movement; Spiritualism can be advanced and must be advanced through living spiritualists.

Spiritualism has made the life that now is grander than ever before, and given it a glow surpassing the hope of former prophet, priest and king; but that grandeur and that glory can never be yours until you have earned them. The great truth of Spiritualism is that man never has anything which he does not merit; that there can never be any begging, borrowing, or stealing in the universe. Whatever you have earned you have the power to enjoy; whatever you have not earned by your individual 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 crowned and cherishing angels close an *unseen* around a great white throne whereon is seated an angel Judge who will separate mankind in the day of final accounts into two classes, sending the major portion to the dominion of Satan and the terrors 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 not only you, but 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 enunciation of practical morality. And when we make this declaration, we include communion with the dead, and angelic assistance in life, as well as with the angels with individuals of every form: Every spiritual communication 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 revolutionizes the idea of the future life; austere before and gives to the angels a revelation of the mysteries of the unseen world than the clergy deem best for the best good of their own calling. I am willing to state to-day, in the face of all such objections, that I am as thankful 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, and would, in the absence of a demonstration of the existence of such unlovely conditions beyond the veil, conceive the idea that they need only to become disembodied and freed from the material form in order to become immaculate angels. If every spirit communicating was a saint, then the converse of the proposition would prove true, and sinners would only need to catch a glimpse of the other portal of the spiritual world, which was not theirs on the mortal plane of being; no effort for good would be necessary in earthly life, because whatever the life on this planet the man would at death become instantaneously fitted for celestial blessings. Could there be a darker picture? Bless God, therefore, that dark spirits have come to communicate, as well as bright ones.

Spiritualism is, as we have seen, among all peoples, 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, and that the sum total of all perfection constitutes justice, and that justice as a perfect sphere may be prefigured and revealed to human comprehension by a triangle whose sides are Love, Wisdom and Power. The speaker compared in eloquent phrase the primary colors—red, blue and yellow—as exponents 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 ray of Perfect Justice. Justice had been spoken of in the Calvinistic system of theology as synonymous with vengeance; but Spiritualism asserted that as without justice there could be no mercy, so without mercy there could be no justice. Spiritualism demonstrated that no arbitrary system of punishment existed in the universe that cause and effect were ever operant, and that whatever of unhappiness was experienced, whether here or hereafter, bore a logical connection with some producing element—some infraction of natural law—which improvement of conditions incident to a more rigid obedience thereto in coming time, would remove by a natural process, and not by the exercised will of any Supreme Dictator. Spiritualism had room, therefore, for hell as well as for heaven; but it told us only the outer portal of the great temple of a spiritually emancipated hu-

manity, which has learned—through suffering, if need be—to love the truth for its own sake, and all alone.

During the last thirty-four years (asked the speaker) what has Spiritualism done? Has it revolutionized the public opinion, or has it merely appeared as an agitator of the outer surface of human thought—raising a few bubbles that have quickly passed away? Some years ago Spiritualism attracted, measurably, more attention than to-day. Twenty-five years ago, when Spiritualism was announced to speak, perhaps a larger number attended the meetings; but among those who thus came the element of curiosity occupied a large place—they attended that they might witness the unique, and be astounded by the wonderful; The general public did not understand what mediumism was, and hence the effort put forth to see and to hear "some new thing." But to-day the stage of novelty has passed; the people generally have ceased to come from mere idle curiosity. The people have discovered that mediums are much the same as other people—having marked peculiarities and individual idiosyncrasies, as have others, and that Spiritualism has come to the world not so much to amuse as to instruct it; therefore those who attend Spiritualist meetings and listen to the utterances of the trance and inspirational speakers to-day, do so from a desire to learn. The speaker preferred the audience of the present time, even though the attendance might be smaller, since the people attending were far more ready to accept the new truths to be taught than were the unwieldy concourses which convened in the spirit of searching after "a nine-days' wonder" twenty-five years or more ago. Spiritualism has never been trifled with and tampered with by persons unworthy to come into its sacred presence and communion, that it has not proven itself as dangerous to play with as fire; the Spiritualism of to-day has commanded the respectful attention of an intellectual following far superior to the promiscuous curiosity-seekers of the past—a circle of thoughtful and receptive 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 difficulty of arriving even at an approximate estimate of the believers in Spiritualism to-day, that the number was consequently on the increase, and that millions in this country, and over all the civilized world, cherish it as a rich gift from the world of causes.

Spiritualism (he said) is essentially democratic; it ignores caste—it casts to the world to demolish caste, and to put people on a general equality; it came to the world to overturn ecclesiastical hierarchies, and disintegrate monopolies; 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 humanity.

The speaker proceeded to draw an apt parallel between the office which the musical instrument served for the performer thereon, and the nature of the service obtained by the spirit performers from the media instruments they were able to find at hand; as the musical performer, however gifted, was limited in the expression of his harmonies by the scope and range of the instrument he was bound to play 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 or spirit dwelling in any particular physical body would be limited in the expression of itself through that body by any disability it came to the world to overturn ecclesiastical hierarchies, and disintegrate monopolies; 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 humanity.

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When we speak of Spiritualism and Spiritualists we consider that we are to treat the doctrines of Spiritualism rather than pay any attention to the idiosyncrasies of individuals claiming a belief in them; for Spiritualism, unlike Christianity, Mohammedanism, Buddhism, or any other or prominent systems of religion, does not teach, acknowledge and accept no individual 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 promptings, the whole duty which life places before each special individual. It teaches that there is no justification for conduct which conscience condemns on the ground that it was practiced by any hero or heroine, even the most illustrious.

Spiritualism can never be swallowed up in Christianity because it is larger than Christianity. Spiritualism, the speaker said, differed diametrically from Christianity in this, that while the church teaches bearing that name declared that everything—belief, doctrine, conduct—in life must be judged by the teaching 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 multitudes which followed him—Spiritualism declared that no one man had ever been commissioned to lead all human thought; that there was indeed a "light that lighteneth every one that cometh into the world," but that Light was not an historic personage, because no person was ever born who could appeal as an individual to the comprehension and peculiar surroundings of all earth's children—falling in with fitness a law would exist in any attempt to set up such person as an infallible standard. That light was the Living Truth!

self merely teaches this: that man is a spirit, and that man has a body; that although the changes which are going on continually in the physical organism are so incessant and radical that in the course of a few years your body is completely reconstructed as to its atoms, you still retain all that makes you an individual; and that, after that greater change called death, the principle of life which made you a conscious entity while robed in flesh, enters the unseen world in a body which is composed of those aetherials which are gathered around it by reason of its own inward secretive force. In the spiritual world your body and your surroundings are in accordance and harmony with your own tastes and desires—whether they be good desires and tastes, or their opposite—and therefore there can be no heaven or hell other than exists in the state incident to the condition which you have woven around you, just as the web of the spider is made of the emanations of its own body.

We make our own future. Our own souls are our judges; and outside their voices we hear the mandate of an approving or condemning Lord. As a revelation of deity is made to man by the orderly procession of nature's varied phenomena, so each revelation from deity is made to man through himself. Vicarious atonement there cannot be. Forgiveness of sins, in the theological sense, is an absurdity, and an impossibility, because, your punishment required, you would lose the whole and entire benefit of the experience; and would never outgrow that temper of mind which brings sorrow with it, and never develop that higher aspiration for better things which alone brings happiness. And thus all the discipline of life, its pain as well as its pleasure, must be accepted as a portion of an Infinite whole whose spirit is Justice—and justice is only the circle of perfect white light, the primal components of which are Love, Wisdom and Power.

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 retrospective 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 degree and pertinency—be brought up against the church members, and the ministry of Christendom generally. But it is equally just to remark that neither Mohammedanism, Judaism, Buddhism, Christianity nor Spiritualism is in and of itself responsible directly for the crimes and shortcomings of those who claim to follow it in belief—whether the criminal be a beam or a rabbi, a bonze or a clergyman, or a Christian. If Spiritualism itself, for instance, was the direct and prolific author of crime, then, logically, every Christian would prove a criminal; on the contrary, if the mere acceptance of Christian doctrines constituted in and 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 sufficient to offer foundation in fact for either the one or the other declaration regarding them.

This line of comparison can be rightfully applied to any and all of the world's systems of religious thought; and the same is true regarding Spiritualism: The simple faith in a spiritual world and its power to communicate with this one, cannot be counted on either in or of itself only to make man virtuous or vicious. The mere faith in the power of the atmosphere, or of the elements, or of the doctrine, or of a system, did not of itself necessarily affect the morality of the affiant, since there was no distinctively Mohammedan vice, no Christian virtue, no Jewish love, no Brahmanical justice—all the virtues and the vices manifested by humanity were human, and a distinction must always be drawn between the system and the individual who has sworn allegiance to it. Hence, therefore, was a much safer, as well as more commendable course, than open and unreserved condemnation of any system as a system. The need of humanity was at the present day, more than at any other, to conform itself in life, action and aspiration to the laws of life, as demonstrated to exist by the added scientific and other enlightenment of our day; and Spiritualism, the speaker taught, of newer and better things which had preceded it, in answering this general demand regarding life on 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 universal humanity at the demonstration of an existence beyond death which was conscious, individualized and eternal.

Spiritualism revealed the fact that all classes of society are represented in a band of spirits who 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 improper purposes, or in an unspiritual frame of mind, sought communion in the presence of mediums to meet with a reflection of their (the mediums') own dark, receptive harmony; then we would attract those bright intelligences whose lessons would beneficially appeal to our inner conditions.

Spiritualism has never made people immoral; it has had nothing, of itself, to do with the disgusting doctrines which have been preached and practiced by some in its name. Individuals themselves have held questionable opinions; lived questionable lives, and such, on approaching the spirit-world, have attracted to them spirits on their own plane, who have not scrupled to reach to them—and through them after-ward to the public in some instances—the reprehensible vagaries which they have first brought within themselves, into the séance-chamber. I have no objection to any man who honestly differs with me; but I consider it my duty to state that 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.

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 God, both as known to the mortal and spiritual planes of being. What is the position of Spiritualism before the world to-day? If Spiritualists but did their duty it would even now be recognized and respected everywhere as chiefest among the great systems of thought belonging to this age; whereas the speaker was positively ashamed to say that many professing a belief in it were fain to disguise their opinions and cloak their convictions, and act as if Spiritualism was something to be ashamed of. To such his advice would be, that if Christianity

was so desirable, and Spiritualism so lowly in their estimation, they had better join the church at once, and place themselves at least where they could abandon the necessity for (taut) deception; better the church, if they were not sure of their own convictions; but if they were certain that Spiritualism was a truth, if they had an experimental knowledge of its verities, then in holding on to its skirts while they were ashamed of it, they were writing themselves down as those ashamed of a living truth made manifest to them: a most deplorable condition to be sure!

Others there were who were continually rehearsing what they had accomplished and suffered for the new truth. These the speaker considered were illigible; in their statement since if what they obtained through a knowledge of Spiritualism was recognized by their inner consciousness as truth, then they had not lost by the bargain—they had exchanged that which was perishable and of no permanent value for a diamond whose clear rays would shine splendidly on earth, and still more so when the mists of earthly being and earthly position had passed away from the eyes of the physically enfranchised spirit! Let all the Spiritualists in the land be true to their convictions, and before Spiritualism is thirty-five years old the cause will be acknowledged universally as the one great system of philosophy among men, for it is the only known system which commands itself alike to the whole nature of man, which frees him from the bondage of soulless materialism on the one hand and the abject fear of an angry God on the other.

Spiritualism had a mission to this world and this life. "One world at a time," said the materialist: "One world at a time," the Spiritualist could readily respond; but while Spiritualism taught how better conditions could be inaugurated for human life while in the physical, its revelation 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 unrolling chain of the future; and that by death we can 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. H. F. Gardner—the large attendance, the numerous Lyceums 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 of the Charlestown Children's Lyceum, a white silk banner, which service she accomplished with appropriate word and ready address. That little child had now grown to womanhood; she had ever retained her interest in the Lyceum work, although she had meantime become a popular elocutionist; she was now present on the platform, and he took great pleasure in introducing her Miss Susie M. Adams, of Boston—to the audience.

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 oft-expressed desire for our floral adornments, since at their own homes they 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 desire 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 readers.

ALLEN PUTNAM.

A CANINE CONFESSION and a strong endorsement is this from a prominent Southern Presbyterian, which we take from a letter to us: "Two things I believe Spiritualism has accomplished for men. First, it has brought the spirit-world nearer to us, made it seem like a reality. Second, it has shown that there is something besides matter and brute force, which something has power over matter. Now a question to our friends: If Spiritualism has done for us what Calvinism could not do, why not abandon the old and preach the new gospel?"—*The Progressive Age*.

FAREWELL.

BY HENRY W. LONGFELLOW.

Weep not, my friends! rather rejoice with me:
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 ghost.
That haunts your house, but as a guest that loves you.
Nay, even as one of your own family.
Without whose presence there were something wanting
—From "The Golden Legend."

Banner Correspondence.

Massachusetts.

WORCESTER.—Lucian Prince writes, February 11th: "I have but just returned from one of my extended trips to the West, in the interests of my mute friends, the dumb animals, in whose interests I have spent nine and a half years. I have traveled from 25,000 to 28,000 miles a year, and for over two-thirds of the time spent my own time and money. I feel that they have claims upon us which I, for one, cannot ignore. They are here for our use and convenience, and have no rewards for a life of toil and sacrifice, except such as are given them by the humane beings of whom they are such true and disinterested faithful servants. They merit the best boon of kindness at our hands, and when we are made to feel that in granting it we are ourselves rendered happier, more humane, more tender, better men and women, with higher, nobler and loftier aspirations, then it is we shall be led to treat those mute but true friends with greater kindness and consideration."

The foundation of Christianity is humanity. Where this is not found, in vain are long prayers and high professions. Humanity was the distinguishing work of the great and good Teacher and Founder of our Philosophy. He went about doing good; and those who propose to imitate his example should do likewise in the sphere they endeavor to follow. Life without some great and noble purpose will prove a failure; the mere pursuit of amusement will defeat its own end and purpose. I earnestly hope those who have the inclination and the time will speak words of reproof to the inhuman, and words of humanity for the animal creation. My good spiritual guides enjoin upon me to do so, and in these long and 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 mouths or a line from their 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 I 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 driver's car. The world, I hope, will sometime see the good 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 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 up-building 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 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. Re-entering 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

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

New York.

TROY.—(G. A. Stevens writes: "Dr. Wm. H. 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 floor, walked unaided across the room, and said he was entirely free from pain."

Carrie, a three-year-old daughter of Mrs. Ada Shook, a resident of Troy, had been unable to use her lower limbs since she was six months old. 'Dr. Magee, of Troy, being consulted,' says Mrs. Shook in a testimonial, 'decided that in all probability the child could never walk. He, however, recommended that a plaster-of-Paris jacket be put on her to straighten her back. I then took my child to Dr. Swinburne, of Albany, N. Y., and he advised me to put her in the hospital there and allow the cords of her limbs to be cut, saying he thought that would be the only way she could be made to walk. I declined to abide by his suggestion. Dr. Vosburgh, learning of the child's condition, came to see her, and expressed a desire to treat her magnetically, saying that he could cause her to walk. I consented to his proposition. He gave her four treatments, and she now walks and has excellent health. I consider this cure as wonderful as any performed in primitive times.'

I am personally acquainted with Mrs. Shook, and was indeed very much surprised when I saw her little daughter walking about, as it seemed to me that it was utterly impossible for her to be healed."

The excitement attending the alleged appearance of the Virgin Mary in the house of a man named Jones, in the southern part of the city, has subsided. The apparition has not been seen for nearly two weeks. A representative of a Sunday paper informs me that he saw a cross on the wall, and it was so brilliant that it dazzled his eyes; but he did not see the Virgin. He was the first newspaper man who witnessed the phenomenon, and declares that he shall never forget it. The reporter is an Ingersollian in his belief. He states that he cannot account 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 two years ago a German family discovered accidentally a gift for table-tipping, practiced it privately for some time, and when they found that the movements were made by spirits, and displayed intelligence, they did not hesitate in saying so. They invited others to come and investigate with them; many did so, and the interest in the subject so increased that now 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 (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 sances since you printed my statement concerning her in the *Banner of Light*, and at every sance 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 sance 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 sance the lady showed me a photograph of her friend, which was taken while in her bridal dress; and the materialization had been so perfect that I think she could not have been mistaken in the identification of the spirit.

I have attended the materializing sances 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 sance last evening. During the sance 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 it."

At the close of the sance the lady informed me it was true that she was engaged to be married 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.
Boston, April 10th, 1882.

The Reviewer.

(From the Free Religious Index, Boston.)

AFTER DOGMATIC THEOLOGY, WHAT? MATERIALISM, OR A SPIRITUAL PHILOSOPHY AND NATURALISM, by Giles B. Stebbins. Boston: Colby & Rich. 1880.

The professed materialist should give a cordial welcome 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 additional excellence of coming from one who sincerely believes that his views are decidedly more "advanced" than anything the materialist can ever reach. It comes from one who asks for no odds in the battle of ideas, who is undismayed at the loudest noises yet bent 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 authority—that 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 Spiritualists—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 explanation of them in all instances, or even 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 dogmatic 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 idealists 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 ever 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. It sees with "clairvoyant eye"; it hears with "clairaudient ear"; it is "organical"; and, in common with the coarser body from which it emerges, contains a mysterious life-principle or soul. Parts even of the molecular 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, ethereal 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 physiologist will eventually demonstrate its non-existence. Mr. Stebbins's faith should be strong enough to enable him to look hopefully upon the investigations now making by scientists into the more subtle manifestations of matter, for in this field we are persuaded will Spiritualism ultimately be confirmed or overthrown. The "facts" of spirit-phenomena we consider, therefore, to be Mr. Stebbins's stronghold, and his most important contribution to the real subject. The book is defective in doctrinal teaching, devout in spirit, of exalted 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 Hierome Lalemant, in the Relation for that year, says that in the fall of 1662 fiery serpents 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 16th, 1663, three suns and a rainbow appeared, and on February 8th, at 5 P. M., the first shock was felt of the earthquake that shook 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 heavens mourning for the death of a Jesuit, Father Jean Baptiste Labrosse, who died at Tadoussac on that day. The story of the miracles wrought when that good man died, as told by Dr. Taché in his *Forestiers et Voyageurs*, and by l'Abbé Cnsguin in *Un Pèlerinage à la Ile-aux-Coudres*, is a characteristic Gulf legend. 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 the wilds of Acadia. On the night of his death he was at the house of an officer of the trading-post at Tadoussac, 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 hour of his death was at hand. At midnight he should die, and the church bell of Tadoussac would announce the news to his Indian children, who were camped there for the spring 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 back the cure to give his body a 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 daylight, when the post officer ordered four men to take the body and go to Ile-aux-Coudres. A fearful storm was raging in the Gulf, and ice floes almost clogged the wide expanse of water. "Fear not," said the officer to the fishermen; "Father Labrosse will protect you."

They launched the canoe, and great was their surprise to find that, while the tempest howled and the waves and the ice seethed like a caldron on each side of them, a peaceful channel was formed by some invisible hand for their craft. They reached Ile-aux-Coudres—over sixty miles, as the crow flies, from Tadoussac—without accident. Father Compain was standing on the cliff, and as they neared the shore he cried out: "Father Labrosse is dead, and you have come to take me to Tadoussac to bury him! How did he know this?" The night previous 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 tolling. As he approached the altar Father Compain heard a voice saying: "Father Labrosse is dead. This bell announces his departure. To-morrow thou shalt stand at the lower end of the island and await the arrival of a canoe from Tadoussac. Return with it, and give him burial." And at all the mission posts where Father Labrosse had preached—Chicoutimi, l'Île 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 many a year, whenever the Indians told the Saguenay visitors of Tadoussac, 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.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC 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 Preexistence"—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 preexistence, 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 Georgina Houghton's new book on spirit-photography (largely illustrated), and what is said in the *Posta di Naples*, which is briefly this: "The priests of the Church of San Francisco brought out during the ceremonies of the holy week a mechanical figure of Christ which could move its arms and bow 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 now stood by the altar, seized him, and without 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 attempted to appease his sacred fury. A riot ensued, and in the rush to get out of doors sixty people were injured, some very seriously." The editorial comments on this affair are in no respect complimentary, considering that the "nummeries 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. Babilu—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 operation, with encouraging manifestations;

"*La Flandre 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 an sketch of Mr. Slade's journey eastward, and his memorable expostions 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 somnambulist 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 Pratique 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 work 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 I 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 a pleasing review of a new German work, "*Revelations of Magnetism and Spiritualism*," by M. H. Ellenberger, which M. Streiff de Maxstadt 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. "*Recuerdos*," 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 ideas have birth, so many recollections are stored away, remaining, perhaps, dormant for years, and awakened by some trivial incident to a startling newness,' etc. The 'Rosa Gloria,' '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 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 school of Spiritualism deserves to be studied because it is the philosophy of rationalism, because it recognizes the existence of a God, believing in the indefinite progress of the spirit, 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 fundamental 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.

Catalogo 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 Planets," 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 Esprituista, 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 objects as it were through a distorted prism, con-

— Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

you would call me quite a big boy now. I
put me in with the children, so I got in to-
I lived way off in Rochester, N. Y. That'

ganism, and they feel that she requires
courage and cheer, a message of love from
her dear ones who have passed away, even

others; we have met with no spirits exhibiting intelligence and the powers of reason, as those in human guise. We have seen many

tion and desire to know what or exist-
e whither are we going? Whence and whom
y we? We study and experiment largely;

field of research opens until it seems that there is an unexplored realm, through which we may travel day after day, during all the years of eternity, and not then exhaust all its treasures or learn its secrets. And so I stand amazed, as I gaze around me, at all that I behold, not fully comprehending the half which is before me, yet seeking to know the whole 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 after day. If I have any friends in the mortal life who desire to know of my life in the spiritual world, if there are any who ask, "Why do you 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 gained 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 gained further instruction concerning myself as an individual, I must remain silent.

I return to-day because I feel impelled to do so, not merely to send my greetings and best love to my friends, but to again enter upon a new study; that of spiritual control over matter—the 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 like 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 want 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 whom I departed the body; to them I want a spirit's greeting. I will also be glad to take them by the hand and welcome them to a home beyond this mortal veil. And unto all I send this message: There is no limit to life; there are no bounds to human endeavor, to the possibilities of the soul—that is, can perceive none. I am assured by those spirits who have advanced beyond my plane of existence, that there are no limitations to the powers of the soul; that these may expand and develop, still showing something 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 nature, and we must continually grow, advance and unfold, if we desire to realize 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 ever ready to assist and alleviate those who are suffering or in ill health; yet my present labor is in the spiritual world, apart from the body.

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

MESSAGES TO BE PUBLISHED.

March 14.—Mary Armstrong; Lucius Holbrook; A. D. Walter; Mrs. Mary Taylor; Thomas Kirk.
March 17.—Anna Lawrence; Charles Ferguson; Conrad Meyer; Daniel Carpenter; Mrs. E. Green; Col. W. B. Swan; Hannah Barnard.
March 21.—James Lewis; Sarah F. Green; Charles Durrell; Mrs. Robert C. Smith; Lydia Melby; John Alonzo; Lily; Borden D. Bingham.
March 24.—Rev. E. L. Condit; Thomas Coleman; Mrs. Elizabeth P. Smith; Susan Smith; George Lovell; John Porter; Minnie Bell.
March 25.—Calvin Hall; Henry L. Cannon; Sarah Dyer; Charlotte Adams; J. Edgar; John Hall; George A. Watson.
March 31.—Henry C. Wright; Laura Kendrick; Robert Anderson; John McKee; Mrs. J. McKee; Mrs. Anna Fairchild; Lelia; for Bertha Harter, William Merrill, Elinor Jameson, John Jones, J. Emory Wilson.
April 1.—Rev. F. B. Barrett; Frederick H. Gen. John Backlund Magruder; Zedek Smith; Mary Ann Johnson; Charles Horton.
April 7.—Robert J. Fitch; William Dittman; Susie J. Hoxie; Harvey Wilder; Dudley P. Cotton; Albert Russell; Charles Gilchrist; Lizzie Cotton; James Curtis.
April 11.—Mrs. W. W. Bennett; Mrs. J. Bennett; Mrs. S. May; Nathan L. Woodbury; Mrs. Annie C. Madsen; Samuel Adams; Johnnie Bartley.

TO OUR MEDIUM.

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

Hail! Medium 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,
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.
Thine 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 Commonwealth. Sec. 1 reads thus (italics my own):

No person shall practice dentistry in this Commonwealth for fee or reward unless he shall have received a proper diploma, or certificate of qualification, from a board of examiners elected by the Massachusetts Dental Society, or from the faculty of a respectable dental or medical college, recognized as such by said Society; provided, that nothing in this section shall apply to persons now engaged in the regular practice of dentistry in this Commonwealth.

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 *trifling* authority and guide, thereby preventing others hereafter from entering the profession without its endorsement, and thus creating a monopoly in dental practice? Sec. 2 reads thus:

Any person who shall practice dentistry for fee or reward in this State without having complied with the regulations of this act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than fifty nor more than one hundred dollars for each offense.

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 uncertain fashion.

A. S. HAYWARD.

From the Spirit-World.

Among the prominent newspaper men in the United States who make his mark while on earth, was Samuel Bowles, editor of the *Springfield (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 communications descriptive of his life in the other sphere, which are 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, Denver, Col.*

These publications may be obtained at the *Banner of Light* Bookstore, 1 Montgomery Place, Boston.

The Anniversaries.

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

The Spiritualists of Cincinnati met in Melodeon Hall, on Sunday, April 24, 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 Spiritualism. By common consent the appellation 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 spiritual gifts are still operative. Every well-organized séance is a day of holiness. 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. Spiritualism is a recognized power in the world. It does not speak apologetically; it has secured a valued niche in history.

What are the obligations resting upon Spiritualists? 1st. Mediumship should be made a special study. Mediumship is the corner-stone of Modern Spiritualism. Read the experiments of Prof. Hare, Zeller and other eminent scientists. "The facts" do exist, alleged exposure to the contrary notwithstanding. But mediumship 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 phenomena? I answer: Grant that genuine spiritual phenomena occur, and the question of history. "If a man or a thing shall be known as a conqueror, his spiritual phenomena were the sources of power to the church. Prof. Fisher, of Yale University, emphasizes this point in his essay on the Christian religion, in the *North American Review*. 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 evidence of immortality?

There is a demand for the so-called miraculous. Ingersoll pleads with mocking satire before 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-human power—be treated as a jest? Shall the wit supplant the preacher? Let Ingersoll continue Zeller 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 spiritual continent? Is it nothing to dissipate the hideous dream of annihilation? Is it nothing to confirm and supplement the old-time record, in alleged sacred books, of spiritual intervention?

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 to late to psychology and clairvoyance. Classes have been formed and experiments in surgery have been conducted upon psychological subjects. What relation does the mind sustain to the body? Is it master or servant? The study of psychology and phenomena will lead the way to an analysis of technical spiritual manifestations.

4th. Spiritualism has been a powerful agent in detroning old theological views. It has not been unaided in this work. Rationalism, pure and simple, has exploded the childish views of Sectarianism; a ripe and unfettered scholarship has pointed out defects in statements of belief as incorporated in the sacred books; and the adherents of the great historic religions have been invited to an honorable fellowship. But here Rationalism, as such, stops. Spiritualism goes beneath the rearranging of form and symbol and touches the hidden springs of power—spiritual influx—whence all the systems of religion derived their power. It is not too much to say that Spiritualism, philosophically interpreted, is the converse of the great age 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.

5th. The church will ultimately see that it antagonized its best friend in rejecting Spiritualism. 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 past, not in the creeds. The church held intact, not by force of dogma, but by the yearning of human hearts for spiritual nourishment, culture and exaltation. To save the world from indifference, in the reaction from the theology of the past, Spiritualism has come with its sublime herald of awakened spiritual gifts. Why do the polished scholars of the pulpits lament the advancing strides of the first great age of the world in the work of evolving order out of chaos in the new movement?

6th. The lecturer then argued that it is inconsistent 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 judgment." Protestants are heretics in the eyes of the mother church, and the great age of the world called Liberal Christians refrain from an affectation of superiority over heretical outsiders.

Closing, Mr. Lynn declared that the home séance is the only church the Spiritualists expect to establish on the fact of spiritual communion. "We do not," he continued, "expect to create new institutions at this juncture. As the teachings of Liberal Christianity have infiltrated Orthodox so the doctrines of a rational Spiritualism will assimilate with the best thought of literature, science and theology."

As Spiritualists we propose to conduct a dignified warfare against perpetuating superstitions about the Bible and Jesus: we shall proclaim 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 conversion; we shall not allow love for our special cause to blind us to the existence of goodness and truth outside of it; we shall exalt 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 man; we shall come with the rising of the sun, each day, which, we shall pray, may see in us a resurrection from lower to higher conditions of life.

A RECEPTION.

On Friday evening, March 31st, the spacious parlors of Dr. Dennis were filled with an enthusiastic company of Spiritualists. Jesse Shepard, the renowned musical sensitive, rendered several instrumental and vocal selections, displaying remarkable and (seemingly) superhuman skill. Judge Carter read an original and interesting paper on "The Kingdom in Nature." He read several private séances which he had enjoyed with Jesse Shepard.

JUDGE CARTER'S NARRATION.

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 excellent medium, Mr. Shepard, came to my place of business somewhat fatigued. He reclined on

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

Now Juno from her stately height
Descends to rule the ways of right
Here on this mortal earth;
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 Egean's distant shore,
Where sunlight smiles and thunders roar,
And godlike armies meet.

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

We'll show thee how lost Theban arts
Ruled o'er pond, vaulted Trojan hearts;
In war, and love, and song,
In peace, in pain, in pleasure's part,
In far Diana's woodland day,
The Lydian peaks so long.

Where purple peaks of splendor rise
From pillared plains to templed skies,
Th' assembled gods awake;
Th' immortal virtue of the wise—
In far Diana's woodland day,
In Paradise 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 repast. Heartily congratulating them 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 we have entered upon another 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 Spiritualists of Philadelphia celebrated the day, Sunday, April 24, 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 become more intelligent, more earnest, more full of death, and they renewed and realized the good there was to be received by living up to its requirements and fulfilling the duties obligatory upon them one toward another. At 10:30 A. M. Amelia Colby gave us a grand lecture, full of progressive thought, destructive of time-honored errors and constructive of the temple of truth upon earth. At 2 P. M., another conference was held at hall held at 11 A. M., by an attentive and deeply interested audience. At 3 P. M., we had remarks adapted to the occasion by our President, W. W. Clayton, followed by Ed. S. Wheeler, who gave the Anniversary address, which, as was to be expected, abounded with sound arguments and eloquently presented. At 6:30 another conference, continuing to 7:30, when Mrs. Colby again entertained and edited 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, pictures; and the platform was embellished with flowers and growing plants. The Committee are deserving of great praise for the taste and labor expended by them in producing results so delightfully in keeping with the spirit of the occasion.

We hope soon to be able to send you an arrangement made, etc., for our coming Camp-Meeting, which opens July 17th and continues till Aug. 27th. JAMES SHUMWAY.

Sec. 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 on purple colored card, the title page ornamented with a spray of leaves, flowers and buds, begonias, roses, lilies, 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 Thompson-street church, which was profusely and tastefully decorated with flowers, flags, pictures, mottoes, etc. There was a good attendance in the afternoon, and in the evening the church was well filled.

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 Davignon, independent slate writer, also gave public tests of writing, the people bringing their own slates, secretly sealed, which in some instances 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 pleasure 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 remembered by those who were fortunate enough to attend.

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 TAYLOR.

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 Pezalt'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 ult., with a brief but excellent and appropriate address by Bishop A. Beals. Following this came a piano solo by Miss Nellie Sargent; a Scotch character piece by four children, Ella, Elmer and Edgar Moore, and Stella Bailey; a duet on piano and violin, "The Mocking Bird," by F. H. Wood and Prof. J. Nell; song by Miss Tuckett; a comic song—loudly received—by E. G. Woods, also a humorous song by Geo. W. Salter, which gave us much satisfaction; and a duet, with piano accompaniment, of pleasing character. At the conclusion of this entertainment there was a social hour, which gave opportunity for delightful exercise to as many as the hall could accommodate, and in which they lingered until late hours. A refreshment table, provided at the hall by the ladies of the Society, supplied whatever was necessary in its way, and contributed a handsome addition to the receipts as well.

Everything passed off without a sign of disturbance, and the impression made upon the minds of those who attended cannot fail to be both favorable and permanent.

So far as I am aware, this is the only organized society of Spiritualists in this city; and while its numbers are for obvious reasons limited, its membership is composed in very large part of men and women who not only understand and appreciate the demands of the beneficent philosophy upon the race, but are ever ready to work earnestly to meet them. A regular service, twice every Sunday, has been maintained 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 truce speaker of unflinching resources and excellent ability. He is of rather slight build, and not strong constitution; yet he has responded punctually to every appointment 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 probably 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 H. Geer, of Michigan, upon the advent of Modern Spiritualism, as being not a new thing in the world, but a fresh expression of historic Spiritualism. The exercises were conveniently arranged to avoid wearying proximity, making the occasion most enjoyable and profitable. Dr. Geer occupied the platform Sunday, April 24, 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:

After the material demands of the guests had been satisfied, and the minds of the spiritualists of the audience fully occupied, opening with the selection, "Hallelujah," by the Spiritualists' quartette, consisting of Mrs. Adelle P. Young, Mrs. C. M. Stowe, Mrs. E. Sturges, and Mr. Darius. Mrs. Young sang the solo in sweet voice, and the whole was happily executed. W. F. Kimball read "A Country Parson's Sermon." He also gave an amusing story, "The Last of the Mohicans," and an extract from "Satanstoe." The presence of the Cornelia Trio, composed of Mrs. Carrie H. Dean, cornetist, Annie P. Williams, pianist, May Belle Hooke, violinist, added greatly to the pleasure of the occasion. Their selections were received with marked favor by the audience. Mr. Daniels rendered the solo "The Knight of the Olden Time," in fine voice. Several of the little folks gave recitations and songs to good acceptance. The musical *entree* was highly appreciated, and the evening and all the exercises passed off very satisfactorily. Dr. Geer, Mr. Kimball, the Cornelia Trio, and each one of the quartette were presented with bouquets. Among the guests from abroad was Mrs. E. G. Eaton from Chattanooga, Tenn.

Portland, Me.

To the Editor of the Banner of Light:
The Thirty-Fourth Anniversary of Modern Spiritualism was observed with appropriate services at Mercantile 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 wrought through them.

At the close of the lecture Mr. Edgar W. Emerson, of Manchester, N. H., gave a large number of tests, the majority of which were recognized. Our hall was filled to overflowing—many having to stand in the ante-room and hallway. It was by far the largest audience we have had at any of our meetings. A large quantity of flowers 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.

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 Hutchins, to celebrate the Thirty-Fourth Anniversary of the advent of Modern Spiritualism. A lecture given by Mrs. S. B. (Woods) Cradock on the occasion was the most interesting ever delivered in this city, and will long be remembered by those present. After the lecture she gave some very reliable tests, followed by a spiritual song, given through another medium—very pleasing and affecting. The entertainment, which was very enjoyable, throughout continued until quite late, and was closed by an invocation read 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 weather.

J. E. H.

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 attention of the Chairman to the fact that Mr. E. W. Wallis came among the Spiritualists of America, not only as a speaker, showing his inspiration by his work, and a gentleman whose conduct and manner evinced his character, but also as an accredited representative of the Spiritualists of Europe; in particular of those resident among the great English people whose blood was that of a kindred Anglo-Saxon 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 matter of record and publication, which was submitted as follows:

Resolved, That we, as members of the First Association of Spiritualists of Concord, and others, who have been one of the past month to the lectures given in this city by E. W. Wallis, of England, take pleasure in thanking him and his guides for the address and the tests given, and for the recognition of Mr. Wallis as a teacher of ability whose conduct and example among us have honored the position to which he has been called, and we the public, and ourselves, are not prepared to endorse as false the utterances of any person, who either recommends him as a man of integrity and a sincere teacher.

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Passed to Spirit-Life:

From Battle Creek, Mich., March 20th, 1892, of typhoid pneumonia, Mrs. Tary 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 spring. She has been an active and devoted Spiritualist and a medium of considerable power for thirty years. When quite young, she began to develop remarkable powers as a trance medium. She was a kind and devoted wife and mother. She was the mother of three children—two boys and a girl. Two years ago her two sons passed to the higher life. She passed away with full faith in the Spiritual Philosophy, leaving a husband and daughter to mourn their loss. It was her request that a notice of her decease be sent to the *Banner of Light*, to which she was very much attached. W. S. GRAY.

Battle Creek, Mich., April 25th, 1892.
From East Walpole, Mass., March 26th, Mrs. R. Mira Stockwell, aged 41 years and 21 days. She was a firm Spiritualist, with fine mental powers, and during a long and painful illness was sustained by interesting spirits, cheerfully awaiting the summons to join her loved ones in their angel-home, for all had gone before but her husband and brother. Her spirit has given evidence of her presence with them. May she often return to comfort and bless them in their bereavement, is the desire of the writer, who was called to attend the funeral services. Mrs. S. DICK.

From Quincy, Mass., Jan. 27th, 1892, Mr. Josiah Adams, aged 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.

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 residence 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.

The Spiritual Rostrum.

The Sermon on the Mount, and its Ethical Teaching.

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

(Continued.)

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 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 confine 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 leave 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 authority 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? Dispossessed of civil authority he is scarcely other than a prisoner. In his splendid palace, the Vatican, he feels that his name and person and office are alike exalted 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 endure themselves to their subjects, become and remain the only enduring potentates.

In spirit-life government exists—there is a perfect governmental system—both coercion and striving for place and power are alike futile. Enter the unseen world and your rank among immortals is decided immediately by your attainments and moral status. In the invisible realm, unlooked, revealed to yourself and your neighbors, you stand or fall solely upon the basis of merit. When death overtakes you you have lost every fetters prop; you have no arm of flesh left to lean upon; you cannot any longer ride to your victory over the downfall of your victims; you are like birds left free to soar in the air. Those who have borne the 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 eyries 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 eyes, 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 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 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 we close our remarks this morning. We will ask you to consider for a moment the vast dif-

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, pure 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 paradisaical 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 passions, and of the thirst for knowledge. Adam figures as a type of reason; the serpent seduces Eve; the seductive power 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 to make an earthward pilgrimage.

When the curtain of materiality is withdrawn you will realize, all of you, that you were not embodied by chance; that the laws of being led you to take the earthward step, and that previous to your birth into matter it was revealed 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 entirety 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 physically. Illness and pain of every description are disagreeable while we are suffering, but after the pain is over we find ourselves the stronger and the happier for the experience. The history of the development of the earth, as written by the most eminent of geologists, is the history of the progress of the soul. Volcanic eruptions, 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 globe from the commencement of its career as a nebulous planet. The atoms have changed 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 cannibal who robs his brethren of the good name which Shakespeare 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 interior form. So soon as you have completely overcome it, and have developed positive honesty, you cannot lose anything by the stealth or malice of another. A wise law governs all things. Persons are allowed to live out their 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 acceptance 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 everlastingly comforted with the knowledge that all your sorrows have resulted in your own and others' higher development.

Free Thought.

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

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 inquiry by narrowing its object down to the question 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. 18th (edited by Mr. A. E. Newton), the editor is reported to have said at the conference at Everett Hall, that "while he was slow to condemn any person without the fullest knowledge of guilt (italics mine), and believed it possible for susceptible mediums to be psychologically impelled to fraudulent acts by suspicious investigators (italics mine), yet this case appears to admit of no such explanation. The masks and paraphernalia must have been provided beforehand with deliberate intention to deceive" (italics mine). Without one word said in this report to the effect that the "Reply" could be read by Mr. Newton's readers, it is possible that an investigator of the phenomena of his "age and experience," to use his own language in another connection, could have ventured to make such damaging and "wantonly" accusations, "exceeding, in my estimation, when viewed from a spiritualistic standpoint, the charge of robbery, arson and murder all combined, upon more than one of his readers." 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 fullest knowledge" derived from actual and prolonged personal investigation and observation?

Does not this attempt to stamp with infamy the character of a sister medium merely upon the strength of hearsay testimony, again to use the language of the accuser in another connection, "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 venerable brother's denigrating assertions of Mrs. Reynolds' "unconsciousness," he has 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 (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 influences." Change the little word of three letters may into must, which Mr. Newton will yet be compelled to do, if he cannot be satisfied, if not of his own free will, mark my word) 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 tricksters who trifle with the most sacred feelings of humanity," but with this difference: that whereas Mr. A. E. Newton charges the odium of what he calls "the medium's sin" upon the "evil" conditions, I hold that as a general rule the medium is entirely innocent of any fraudulent or wicked intent, but simply owes her anomalous position to a lack of knowledge of the occult laws that govern in the manifestations, and is not unfrequently thrown into such false condition by a misplaced confidence in the entire honesty and sincerity of motives, as Mrs. Reynolds was at Clyde, or as another instrument of the angels was recently entrapped by a squad of professional "exposers" through the amiable weakness of the medium in her desire to minister to the comfort of a sick friend, who was, on that account, unable to leave her home and attend her séances at the regular place of holding, where the spiritual wolves could in no way gain access from the spheres, but the true explanation of this particular medium was obliged to pass through, in consequence of placing herself in a false "condition," that she will never consent again to repeat it, by admitting into her circles any of the numerous so-called investigators, whose suspicious and malignant natures not only unfit them for attracting good influences from the spheres, but the contrary, are too apt to attract evil-intentioned and undeveloped spirits, who bring disaster and "exposure" on the innocent, 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 fiasco in Brooklyn, and long exceptions in his "Reply" to my "intimation that he may have aided in placing Mrs. R. in a condition to be used for evil purposes, 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 matter of the "Two Worlds" square of words' subtle attempt to entrap her. I think, if I recall it rightly, the first move was made through Mrs. Newton, the editor, in a demand sent to Mrs. R. that she should report herself at the office of the *Two Worlds* and explain away damaging charges that had been preferred against her by, I think, a brother spiritual publisher in the *Two Worlds* who had been moved to move in the matter further than to say respectfully to the great folks 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 should grant the *Two Worlds* people a test-séance, free of cost. This Mrs. R. declined doing, and the exposure passed by. I think that the medium and (I think) Mr. Newton exclusively, in which he endeavored to prevail on Mrs. 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 Philadelphia. I advised Mrs. Reynolds by no means to have anything to do with the Crowell party, and she has since been satisfied with the manifest company would be sure to attract evil spirits and lead to disaster. After some time Mrs. R. sent me another written proposition, purporting 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 Avenue, under test conditions, with the promise (I think) of quite a large sum of money, provided the company were satisfied with the manifestations. This proposition was unmasked and rejected 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 in a materializing séance, and still shall consider 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 influenced the manifestations at any particular séance 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 candor and seriousness to say if Mrs. Reynolds is to be 'frowned into retirement' for having unconsciously suffered herself to be put in a condition to admit evil spirits taking possession of her organism for evil purposes, what judgment should be meted to Mrs. Grisdley, A. E. Newton and their friends of like ilk, for having, nay, placed her in that condition through their own evil, 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.

The last number of the *Banner of Light* was the first of the twenty-sixth year of its existence. 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 conducted.—Gardner (Me.) *Home Journal*, March 24th.

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

VIA SOLITARIA.

AN UNPUBLISHED POEM BY HENRY W. LONG-FELLOW.

(The current number of the *Independent* has the following poem, which H. W. Longfellow sends from Oliver College, Michigan, with a note saying that it was not written for the public eye, but simply to give utterance to his heart-crushing sorrow after the death of his wife. "It was sent to me by a friend in Boston some years ago," writes Mr. Longfellow, "after my wife's great affliction, and has, therefore, a double sacredness to all who have passed through a similar sorrow. It will be read by many with tearful eyes, when they remember how long and patiently, with what brave and uncomplaining heart he has waited at the 'station,' till now, at last, 'the parted' are made 'one.'")

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 you lake rejoices,
Though moved by loving airs of June;
Oh! birds, your sweet and piping voices
Are out of tune.

In vain for me the elm tree arches
Its plumes in many a feathery spray,
In vain 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 blue is stolen from the sheath;
Life has but one more burden 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.

I live, oh lost one! for the living
Who draw their earliest life from thee,
And walk amid the glad thanksgiving
Of I shall be free.

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, appearing 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,
And there—oh! vision of delight!—
I see the child and mother, straying
The robes of life.

Thou, then, the long-lost heart that breaketh,
Stealing the treasures one by one,
I'll call thee blessed when thou makest
The parted—*one*!

Sept. 18th, 1863.

Dedication of the Boston Spiritual Bethesda.

To the Editor of the Banner of Light:

This important event occurred Monday evening, April 10th, and was an occasion long to be remembered by every devoted Spiritualist. The opinion was often expressed that no more efficacious meeting in behalf of Spiritualism was ever held in our city. Long before the hour appointed in the beginning of the exercises, every seat in the spacious 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 standing-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 furnished by Mr. Colville, who also performed the part of organist, assisted in singing by Madame Fries-Bishop and Madame Damont. Mr. Le Grand Cushman enlivened the audience with a magnificent humanitarian song, and other singers provided those harmonious conditions so often insisted upon by the invisibles as necessary to the reception of their heaven-messages. The opening invocation was offered by Mr. Colville.

The first speaker, after a word of introductory remark by Mr. Colville, was Mr. Eben Cobb, who, in some well-chosen remarks, explained the objects to which the Bethesda was devoted. His remarks served as a key-note to the succeeding speeches, the next being made by Mrs. M. Gale of Lansing, Mich., during which she declared that she could see a band of bright angels crowning Mr. Colville's head with a wreath of flowers, in token of their approval of the efforts he was putting forth in behalf of the New Bethesda.

She was followed by Mrs. Taber, who, in a few well-timed remarks, endorsed the sentiments of Mrs. Gale, and expressed her deep interest in the movement, and her intention to render it all the aid in her power. The next speaker was the worthy Treasurer of the institution, as also that of Berkeley Hall Society. He apologized for his want of preparation, as he had not learned of his appointment as a speaker until he entered the hall; but the practical nature of his remarks upon the condition of the institution with the progress of Spiritualism, and everything looked encouraging. He asserted his belief that no creed is more 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 agencies, and he expected that whatever healings are performed 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 celestial who always speak through our brother, the worthy President of the Bethesda. He endeavored to attempt a description of the beauty and lucidity of this solemn service. 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 first 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 truth, 7th, to rational religion, 8th, to the fallen and miserable, and finally to the great philanthropic movement of the New Dispensation, whose object is to unite heaven and earth in one grand world of moral life and beauty, where the will of God shall be done as in heaven. He then turned all round 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.

Before closing, permit me to add one word respecting the admirable manner in which the Medical Examiner has performed the hazardous duties of his position. There have not been found wanting some cautious ones, who fancied it in vain to attempt a description of the beauty and lucidity of this solemn service. 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 first 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 truth, 7th, to rational religion, 8th, to the fallen and miserable, and finally to the great philanthropic movement of the New Dispensation, whose object is to unite heaven and earth in one grand world of moral life and beauty, where the will of God shall be done as in heaven. He then turned all round 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.

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to better advantage than when the first examination 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 Cobb spoke upon the Gift of Healing. The speaker said that he had paid more or less attention to the various spiritual manifestations 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 incident 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 remarked that the present time resembled the days of the apostles in the abundance of spiritual gifts and manifestations. The speaker said that he had collected the words of the several evangelists relating to those manifestations, and proceeded to read passages showing the extent to which Jesus went on earth was engaged in the important work of healing the sick. Whatever doubts I may have concerning other forms of spiritual manifestation, I have none of the fact of spiritual discernment of disease and clairvoyant prescription. A lawyer, Mr. Sanson of New York, suffering from a painful disease, had no faith in spiritual healing, was persuaded to visit a clairvoyant physician, who, being entranced, gave him a complete history of his life and physical condition for twenty years. He was astounded, and desired to obtain a stenographer and have the séance repeated and recorded, which was of course impossible. He placed himself under the care of a lady physician of almost unequalled powers, who cured him, although he had reached a dangerous stage of the disease. I have received several 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 caring for the man as he found him on the earth. 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 Cobb 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. Malloy, an excellent physician. These gifts should be utilized for the benefit of suffering humanity.

Dr. Wellington said: "I am sorry that the gentleman has been so unfortunate in his recollections. These things, however, 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 spirit-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 have seen a castaway trivialis 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. Vaddell at one time questioned the spirit, 'How do you know this?' The answer came: 'All truth is of God, but all cannot receive it; the stream flows down from on high, from mind to mind, from heart to heart, of those who are able to receive it. I have said 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 seen the things 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 shrewd, pithy, rhyming addresses, which we regret 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:

At the meeting, Monday evening, April 10th, the Chairman, Mr. C. M. Miller, said, "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 medium. "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 month I must be completed, and I must again go forth as a missionary. Having a mixed, neutral temperament, spirits have found that through me they can unfold mediumship in others. My experience in this department of work has been large and varied, and I have learned that to be a medium one need not lose his or her individuality but that those who preserve their own individual 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, vegetable, animal and human, feels it, and the atmosphere is becoming more rarefied, and preparing for grander unfoldments of mediumship. Material nature does not require a gross material nature to be developed, but the correct one requires the highest moral, mental and physical purity, and through mediums of this class angels 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 within the knowledge of many now present. I am sad to leave Brooklyn, but the band who guide 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 delineations of the characters, temperaments and peculiarities of the writers, the correctness of which was recognized as unmistakable. Mrs. Cate then resumed her general remarks, thanking 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 prosperous and happy departure, and in what other meeting would be permitted to utter P. M. Bro. E. attacked the doctrine of vicarious atonement, and said that God never wrought a miracle, but that each one must answer for his own sins and suffer the consequences; that virtue has its own reward in happiness and progress.

DR. WM. H. COFFIN, Sec.
204 South 8th 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. Let this explanation should not be altogether clear and transparent, it may be added that the Theosophical Society, known in this country in connection with Madame Blavatsky, is the chief exponent of the work in question. (Boston: Colby & Rich.)
—The Free Press (Detroit, Mich.).

A "REGULAR" RETURN.—A medical certificate is among the treasures of the London General Post-Office, as follows: "I have attended Mrs. [name] in her last illness, 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.

Paper, Price 10 cents.
For sale by COLBY & RICH.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANKIN,

Physician of the "New School,"
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DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her ministrations. She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer,
Prepared and Magnetized by Mrs. Dankin.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price, 50¢ per bottle. Sent by mail for \$2.00. Address Mrs. SARAH A. DANKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Dankin.

April 1.

Dr. F. L. H. Willis

May be Addressed till further notice
Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of the case by mail and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and sensitive psychical power. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Eruptions, Paralysis, and the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice and who all others had failed. All letters must contain a return postage stamp. Send for Circulars and References.

April 1.

J. R. NEWTON, HEALER.

CURES all Chronic Diseases by magnetized letters. Requirements are age, sex, and a description of the case. Send P. O. Order for \$5.00. In many cases one letter is sufficient, but in some cases it may be necessary to continue the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York City.

April 1.

FACTS.

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REPORTS OF LAKE PLEASANT FACT MEETINGS.

March 18.

Nerve and Brain Diseases.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT: A specific for Hysteria, Dizziness, Convulsions, Nervous Headache, Mental Depression, Loss of Memory, Premature Old Age, caused by over-exertion or over-indulgence, which leads to misery, decay and death. One box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars sent by mail prepaid on receipt of price. We guarantee a cure to cure any case. With each order received by us for six boxes, accompanied with five dollars, we will send the purchaser our written promise to return the money if the treatment does not effect a cure. Guarantees issued only when the treatment is ordered direct from us. Address

DR. E. C. WEST, 23 and 25 Tremont street, Boston, Mass.

Sept. 10.-17

SELF-EXTINGUISHING STREET LAMP.

THAT gives a light equal to gas, at one-seventh the cost. Special Agents for Maine, Florida, &c. Send for Circulars. In all cases use "Victory" brand. Agents in Washington street, Boston, Mass. AGENTS WANTED.

March 25.-3m

JOHN WETHERBEE

WILL send his new pamphlet to any one who would like to hear what he has to say on the

GONZALEZ MINING AND DEVELOPMENT CO.

is in the business of prospecting and mining in all parts of the world. Send for Circulars. Address, 100 N. Main St., Boston, Mass. Jan. 21.

FOR SALE.

THE Davenport Cottage, Broadway, Lake Pleasant Camp Ground, for particulars, address Mrs. J. L. DAVENPORT-BLANDY, 25 Appleton street, Boston.

March 4.-17

SERIES FOR 1882.

50 Elegant Engraved all Chromo, (xxx French) in beautiful colors, Gold and Silver, German and French Floral, Scenery from the River Rhine, Acacia Scenery, and other subjects. Each set of 50, \$1.00. Each set of 100, \$2.00. Each set of 200, \$4.00. Each set of 500, \$10.00. Each set of 1000, \$20.00. Each set of 2000, \$40.00. Each set of 5000, \$100.00. Each set of 10000, \$200.00. Each set of 20000, \$400.00. Each set of 50000, \$1000.00. Each set of 100000, \$2000.00. Each set of 200000, \$4000.00. Each set of 500000, \$10000.00. Each set of 1000000, \$20000.00. Each set of 2000000, \$40000.00. Each set of 5000000, \$100000.00. Each set of 10000000, \$200000.00. Each set of 20000000, \$400000.00. Each set of 50000000, \$1000000.00. Each set of 100000000, \$2000000.00. Each set of 200000000, \$4000000.00. Each set of 500000000, \$10000000.00. Each set of 1000000000, \$20000000.00. Each set of 2000000000, \$40000000.00. Each set of 5000000000, \$100000000.00. 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