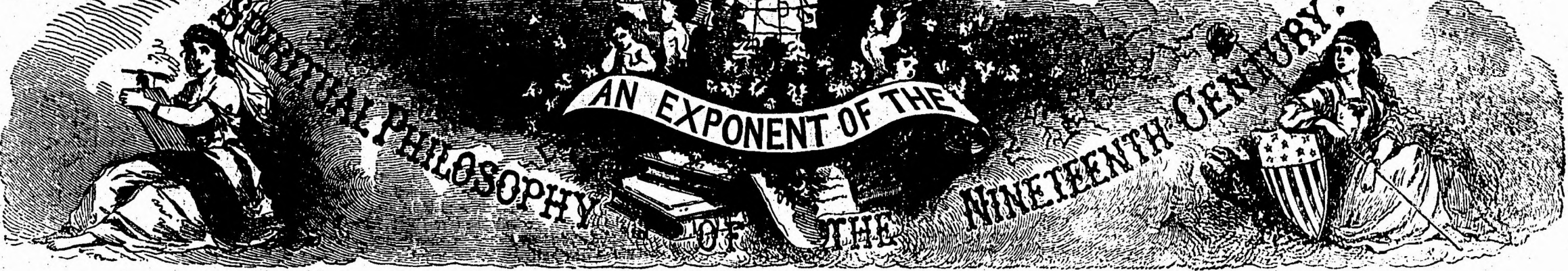


# BANNER OF LIGHT.



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## The Spiritual Rostrom.

### Spiritual Retrospect and Prophecy.

A Discourse Delivered through the Mediumship of

MRS. CORA L. V. RICHMOND,  
At Fairbank Hall, Chicago, Ill., Sunday Evening, April 22, 1882, by her Hand of  
Spirit Guides.

(Reported for the Banner of Light by Charles G. Richmond.)

#### INVOCATION.

Oh, thou Heavenly Parent, thou Spirit of Life and Light, thou Love Divine, thou to whom we ever turn, Infinite Source of every blessing! Thou who art all strength, thou who art all love, thou whose majesty of law and life pervades the universe, whose love is fixed as a signet seal upon every human heart! Oh, God, we praise thee for the light and glory of the morning, for the radiance of the evening, for the splendor of the starry firmament, for all that earth yields to the happiness of man; but chiefly for that experience that gives to man victory over matter, and power to vanquish strife, contention and discord; even for that triumph over time and sense that enables him to be aware of immortality, and renders him conscious of his relations to thee and the wonderful powers derived from the eternity of his being. Oh, God! more vocal than the spring time birds, more choice than the earth this day attuned to harmony because of the bursting buds of spring-time, more radiant than the summer freighted with the blessings and bloom of life, and the promise of the autumn, is the spirit expressing that consciousness of immortality, bursting the wintry fetters of doubt and gloom, clearing asunder the darkness of death, the terror and fear of the grave, and triumphantly blooming in the eternal atmosphere of heaven, a thing of life and beauty forever.

Oh! thou Light Divine, wherever the trembling fires of this truth may be hidden, may thy breath and ministering angels fan that flame; wherever doubt is cast aside, and, slowly creeping, the thought of immortality is waiting to come forth, may spiritual powers and guardian angels awaken those hopes to bud and blossom; wherever human beings wait with trembling and fear of death and darkness, may thy life and love illumine that darkness; and wherever in the midst of turmoil and striving they fail to find the solutions of the wondrous problems of life, be thy presence there to whisper the great secret, the solemn and wonderful portent of immortal life; and unto thee shall be all songs of praise, triumph and gladness, now and evermore. Amen.

#### DISCOURSE.

The thought before the spiritualistic world to-day is the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism. There is great danger in celebrating this Anniversary every year, in its present aspect of thought, that the phrases may become stereotyped, and people neglect to travel beyond the form into the spirit of Spiritualism. If we take occasion to use this Anniversary not merely to celebrate the advent of Modern Spiritualism, but to call your attention to a few thoughts suggested by this celebration, you certainly will excuse us for not following in the wake of that which, if you have listened to many orations on this Anniversary, may have become a stale subject with you.

Spiritualism is an impulsion into modern thought as distinct as an act of creation, and is no more the result of evolution of past thought or conditions of preceding states of mind on the earth, than any distinct spiritual act is an evolution from matter. That there is and was preparation for and need of it, every one will admit. That preparation was invisible in what was almost an unacknowledged realm (i. e., the spiritual). It came in defiance of existing opinions rather than in response to the desire for its presence; it came to contradict on the one hand the materialism of Theol-

ogy, and on the other the materialism of Science; it came as if in answer to the challenge hurled by these twin against the exercise of spiritual gifts on the one side, and the existence of spirit on the other.

As an impulsion from the world of spirits, it was spiritually, not humanly, begotten; it was conceived and carried forward expressly in response to spiritual purposes and powers, in obedience to laws that govern the world of intelligence, instead of the world of matter. Coming in obedience to such laws, it has never been checked in its steady progress, nor its power deteriorated by anything that man could do to it. It has accomplished much for the thought, spiritual expansion and elevation of mankind, but it has chiefly accomplished much in preparing for that which is to follow—preparing the soil and planting the seed for future growth; tearing away the thorns and briars in the tangled wilderness of human fear of the future; clearing the tares from the graves of meditation and thought; establishing along the low, barren land and fertile valleys indices for the overflow from mountain glaciers of pride, prejudice and bigotry, that have been melted in the sunlight of its truth until sometimes trickling streams and oftentimes deluges of thought inundate the vales below.

Spiritualism is a new advent corresponding to all advents of its kind, unannounced, excepting spiritually, coming as all advents of spiritual power, to meet the spiritual needs of mankind. It makes way for all its various methods and chosen instruments into such places as are required by laws and powers of spiritual growth and unfoldment.

Its presence, therefore, is neither an apology nor an accident. It offers no excuse for its being, nor for the manner in which it comes; follows us in humanly appointed forms, but meets those who require these external forms of expression, and embodies in its methods the highest, and oftentimes the lowest, needs of the world. That is because the world will have it answer the senses—its loud in its demand for those creeds. In that way it comes as an exception always to the operation of the usual laws of cause and effect—and if it is not solvable by the usual methods of reason and science it is because it is the result of spiritual intelligence, not blind force, that so-called visible power in the world.

It chooses such methods and such intelligences and instrumentalities as shall best meet the needs of mankind; at the same time it is stirring up factions, warfare and strivings of opinion, it is because through this very strife the chaff is winnowed from the grain in your minds, and the gold is melted in the fiery furnace until the dross disappears. If it sets friend against friend, brother against brother, or the household is divided against itself, it is because it unites you to the higher household in the sky—father, mother, brother, friend, sister—while your friends on earth may be in the shadows of the darkness of creed and bigotry where you cannot follow. The child is not to blame for outgrowing its swaddling clothes; the spirit is not to blame for the growth naturally attained by truth that carries you beyond your former associates. When there is such growth it is sad to differ from those you love, but you cannot help it; it is not anything for which you are to blame. You cannot possibly make the child ashamed of its growth from infancy to childhood, from childhood to manhood. In spiritual thought and opinion, growth is the establishment of certainty for belief, the taking away of certain limitations for consciousness of freedom in truth; it has uplifted the individual spirit in your own nature, and it bears you hence, and you certainly cannot avoid it.

Spiritualism is a mountain torrent in some cases, that bursts all fetters and all bonds with the overflowing tide, bearing the debris as well as the water down into the valley; but there be those who would stop the debris from going; who declare that the valley will be in danger; but when the spring sunlight comes nothing but seeds will germinate. Only life reproduces; there is no danger that the gravel and stones the deluge has left there may grow. The debris of every kind serves but to enrich the soil for the germs of truth to grow upon; but lifeless, germless things will not grow. Have no fears; there will always be in these manifestations much that you cannot explain, much that you cannot do away with. Still the spiritual fructification and fertilization of ages will continue, and the streams will flow down the mountains without danger, helping to uplift the verdure of the valley, and song-birds will come forth therefrom singing immortal songs.

Spiritualism is a fire, searching out and consuming the dross within your own natures, stirring, sometimes, until they come to the surface, the latent fever fires perchance of which you were unaware, calling into manifest existence that which it only brings to the surface to eradicate. The clear light of the summer sun upon the slimy pool brings forth noxious things, while upon the lake only the sparkling light will be reflected back.

If there be but slime and spawn of serpents in your hearts, these will come forth in response to the light of truth where the germs of evil were previously hidden. So searching is that power, that whatsoever is within must come forth; if of error, to be slain; and the light of truth is not afraid of that revelation. Imperfections to be overcome must be known; and nowhere can they be so well known and easily understood as in your own hearts and minds; and there also is the source of its power over imperfection.

Spiritualism comes to individuals such time as the individual, uplifted and elevated to higher existence, is prepared for consciousness of connection with the infinite world of spirit by

such ties of affection as you find in the spiritual state, linking you to a loftier state of unfoldment.

Spiritualism in its present state claims no finality nor acme of human progress. It is yet in its infancy; it is still pouring thought-germs upon fallow land—still growing in many minds from childhood to manhood; a yet its aims may be unaccomplished, unattained. You cannot measure its purposes; you do not know its powers; its methods are not familiar; you may not grasp its possibilities; you may only know it has wrought its work in your lives, it is working its power in other lives. The world is being gradually molded and swayed by its presence to a diviner humanity, a loftier manhood and womanhood. It is not the hissing breath of humanity, not the voice of loving father, brother, sister, or friend alone, but it is whatever this hissing, living ministrations, this voice and presence, can lead to. It is from childhood to youth, from youth to maturity—from the outward to the spiritual life; it is blossoming from the body to spirit, from spirit to the angel of existence; it is the transition state from the mind of man to the angel of man; spirit is the borderland between the two. Spiritualism is that power that acts upon you while in this borderland, reveals to you higher and diviner thoughts—reveals to you what is beyond.

Spiritualism is a symphony; all discord attuned to the greater harmony; the jargon of cymbals and clashing of coarser instruments are drowned in the great mastery; here a shock, there a strain, there something that baffles you; all the melody is merged in the diviner harmony that yields out of the whole the richness of its grand truth.

Spiritualism is the motor power directing possession of every faculty in the mechanism of mind and heart, and so pressing them forward to loftier attainments, to higher accomplishments. Every deed and act in life is measured by its gauge, is impelled to sudden force or speed to overcome the whole resistance. Sometimes the tension is too great; your powers give way; your mind is too feeble and cannot keep up in the race. Sometimes it is too great in one direction, you cannot bring the whole mind and heart to bear upon it; but, whatever it may be, the whole nature of man is strained by what it brings you, not to favor your weaknesses but endeavor to overcome them. It brings you accomplishment of lofty purpose, causes you to solve the problems of life—not the preconceived intellectualisms—by the highest standard of infinity—the only truth—that which is absolute.

In the unannounced formula of Spiritualism, in its methods and forms of manifestation, there is much that baffles the pursuer; the investigator pauses; the egotist, blind and incompetent, measures its vast resources by his own limitations, forgetting, if it has ample room for the exercise of its powers, that it brings its own problems and solutions. He who would arrogate to himself the province of dictation, can easily entrench himself behind the narrow wall of limited experience and declare himself to be the possessor of all the facts of this movement. Spiritualism will only move on, leaving him behind his narrow entrenchment, while the great battle and growth go on without.

There is no room in the vocabulary of Spiritualism for the word "fraud"; forever we repudiate it as having no part in it, any more than "counterfeit" is a suitable word for the Secretary of the Treasury to use in his reports on Finance to the Congress of the United States. A false truth would be as appropriate a term. Spiritualism has nothing to do with that which is a negation. In itself it is a direct affirmation, an expression. Whatever else this falsehood in man may be, it is not Spiritualism. There is no room in the spiritualistic vocabulary or in the language of Spiritualism for the word "exposure." Exposure of what? Of truth? Then that is revelation; Spiritualism is revelation. Exposure of falsehood? Then that is not Spiritualism.

No man reasonably slanders the mirror that reveals to himself his own image. If he goes up before it hideous or infuriated, he will see an angry man; if dishonest, he will see a dishonest man; and if he in his blind fury attacks the mirror, himself will still be there, hideous, angry, dishonest and false as before.

Spiritualism may present a mirror that shows to each man himself. If he approaches with fraud in his heart, he will receive fraud in return; if he approaches with dishonesty, he will receive dishonesty in return; if he approaches with anger, anger in return; for so is the mirror of the spirit arranged, when a man appears before it himself shall be revealed. Truth reflects its own image, as also do Purity, Love and Faith.

Spiritualism is the truth; there is no room in the vocabulary of Spiritualism for falsehood, or for aught that is not the highest and best. We renounce all acceptance of any word that does not belong to that which the word Spiritualism implies; human ignorance is responsible for the rest. Whosoever coins other words or attaches other names to Spiritualism, cannot know of what he is talking, but he is talking of himself instead of the subject of Spiritualism.

There is no room in Spiritualism for human dictation, since behind every manifestation there is law governed by intelligence. That law and intelligence are in spirit as one; this spirit moving upon matter, moving upon man as an instrument, must be able to direct and guide its own purpose. There can be no dictation from without, since the external cannot measure the spiritual, the brain or intellect cannot measure the intuition, since spirit is pressing toward and through matter—anything that presses the other way must baffle its own pursuit, must close the avenue of communication. Spiritualism is the synonym for revelation for

spiritual signs and tokens; it is the synonym for the uplifting and beautifying of the spirit that in the world of human life requires encouragement, strengthening and uplifting in the line of spiritual growth. By whatever means, battles or tortuous pursuits; by whatever experiences and experiments; by whatever slaughter of mediums; by whatever doubting of spirits who only come to bless, humanity will undoubtedly in the end gain knowledge and wisdom by the experience, nor break the instrument that brings the message, even though opposing currents may interrupt that message. From out the voice of Spiritualism there is a voice of warning to all who seek for light; it is impossible that you shall have it if you place between yourself and the sun's rays an impenetrable barrier of darkness. To all who seek for knowledge, we would say it is not possible that you shall have it if in whatever deep intrenchment of ignorance you hide, or behind whatever wall of your own creation you declare that knowledge shall force its entrance. The sunshine may enter a crevice; there may be an aperture in the dark chamber where the light may come; but Truth will neither destroy the wall, shatter the prison, nor overcome the barrier, unless you stretch out your hands to unbar the doors; you can do this, and the full light will come in. To all, therefore, who place a barrier between themselves and spirit-power, who say, "This much spirit can do and no more," who say, "This manifestation is possible, that manifestation is not," we would say, such expressions only reveal your ignorance of the first manifestation and your folly concerning the second; for if it is possible for spirits to influence one atom of matter independently of organic law, it is possible for them to move all substances in the universe; and if from behind the organic structure of human life and visible created matter, a spirit power can be brought to overcome the known and usually accepted laws of nature, or cause those laws to be superseded by other and higher laws, then spirit can supersede every known or normal action upon nature of time, of sense, of space, and spirit intervening between these known laws of nature can make everything possible that volition and knowledge can conceive.

Any one who doubts this statement displays his or her ignorance either of the facts of Spiritualism or the possibilities of spirit-power; any one doubting this statement either proves that he is limited in his knowledge or stands in the way of his own observation, and therefore doubts himself and the facts in the universe, or he is blindly egotistic in supposing he can dictate or define the "possible" and "impossible" as relates to the powers of the eternal spirit. If you as an individual can, by your volition, separate from your physical senses or attributes, do any particular thing in connection with material substance, then that reveals the possibility within you; but if you cannot do it while in the organic life, disembodied spirits can and do, as they have shown you. Your inability lies, it may be, in your lack of experience; they show what they can do in their fuller experience, hence we say this profession of knowledge only displays your ignorance, clearly showing that the line of human utterance is not confined to the exact measure of human knowledge. The power of spirit over organic substances, the power of spirit over embodied intelligence, the power of spirit over your human body, are as yet unexplained problems; as well might the man who goes to the photographer, seeking to gain an image of himself, attack the camera and the chemical bath, and then, because the prints are not satisfactory, declare the science of photography an imposture, as for any self-appointed investigator to seize any form-medium cabinet, or interrupt other spiritual manifestations, in the course of his experiments, and then because the facts are not satisfactory, declare the whole an imposition. No investigation was ever forwarded by violence; no chemist ever discovered a principle in science by blowing up his laboratory; by no method of anger can you gain forcible entrance into the kingdom of truth. He who is sincere hides his time, awaits the result, uses every faculty God has given him, except the lowest, brute force. And thus Spiritualism, despite those who claim a desire to expel from it "fraud" and "imposture" (since fraud and imposture have never been in Spiritualism), goes on in its own tranquil and serene course, giving to those who seek the light, measuring to those who are in need its comfort, displaying to those who can see that it is linked with the great infinite chain of knowledge.

Blind are those who, seeing with mortal eyes, see not, having ears hear not, or who, hearing, understand not the voice of Spiritualism. For certain it is that behind all doors, beyond all barriers of ignorance placed to oppose its progress, the bright-winged messenger goes on; and though there may be martyrs while this truth yields its harvest to the world, still they are supported by hands of strength—angels minister to them. Each medium persecuted for the sake of this truth comes out triumphant and victorious in the light of spiritual comfort, truth and strength.

We give this word because to-day, as at another time in the history of our ministrations with you, we have had occasion to speak of the false, ill-fate of attempted exposure and denunciation. Once before we have raised our voice in protest against every accusation of fraud against media; against this car of Juggernaut, this inquisition, which possibly would restore these "Christian" methods in order to establish the innocence of its victims. We say this because at this hour (and we think it will be the last time we will have occasion to say it) there are those who are still pursuing this method of arriving at truth by storming the

kingdoms of knowledge—then claiming that they have overthrown the power, because they have overthrown a wall of their own building. We say now, as we have said once before, no human being has any right to sit in judgment of others; above all, in connection with a subject the laws of which are unknown. To no one is Spiritualism entrusted; it is not placed in the safe keeping of any class or any coterie of minds or professed investigators. It is in the keeping of the Spirit of Truth, who holds watch and ward over the earth; it fights its own battles, bears its own banners, and sustains those, even at death's door (which is the gateway of triumph), who are the chosen ministers at its altars.

Be sure, mediums (for you know not at what hour the enemy may stand at your door), be sure, with the strength of the spirit-world to sustain, conscious of their power of being, their chosen instruments, with this power behind you—that you have only to trust that power; it will guide you safely through whatever seemingly impenetrable obstacle may lie at your doors; however loudly and frequently may be heard the cry of "fraud" (and there is no medium on the earth to-day against whom some one has not used that word; however much this may be used, trust the guides who have given you gifts of mediumship; do not deviate from their guidance and ministrations. They will carry you safely through, and the shafts intended for you will return to poison the hearts of those who sent them forth—for such is the unerring Nemesis of justice and spiritual truth; under the light of its presence no one can willfully do wrong to others that it does not return to him or herself.

Mediums, be strong, be united, be true to the principles given you by your guides, and angel ministrants. Neither gibes, nor calumny, nor scorn can reach you; above, in the higher atmosphere of spiritual strength you will walk, while chosen earthly friends will gather around you, the voice of the spirit-world will strengthen you and lead the way. At this time, and for all coming time, whatever may come we declare that we defend the mediums, who are so assailed—we will strengthen the hands of those who are oppressed.

And we say if "fraud" and "deception" are practiced in spiritualistic séances, that those who go to seek the fraud are responsible for it. Here and now, whatever may come, whichever way the voice of this truth may spread over the world, we defend all mediums! They stand between two fires: they are persecuted on the one hand by opposers, and on the other by professed friends of Spiritualism. There is not a number who if he or she could do one thing cleverly, even the smallest of that which is done in the spiritualistic séance, it would be heralded from one end of the world to the other, if they did it in the name of "exposure."

We say, as we said before, we defend mediums against their assailants. No one deceives without an object; with all sources of gain outside of Spiritualism, how foolish to remain a victim when a thousand avenues of fraud are open, not one of which brings the smallest word of censure from any human being in the world! Now, media, bear your part; do well by that which is given you; in proportion as you are made to suffer, sometimes through condemnation of family and friends, sometimes through the world that is outside, so will you be sustained. Remember, Spiritualists, that if mediumship is destroyed there is no Spiritualism, for the mediums of to-day are true prototypes of those wonderfully endowed, who in past times gave messages of love to the world. Whether you are the humblest instrument for spirit power, whether you be chosen with many gifts to illustrate the immortality of the soul, whether inspired with the highest words of utterance, you stand as prophets revealing the destiny of nations; whether you be disembodied spirits, acting as mouthpieces for other spirits, whether angels speaking from highest spheres possible in connection with earth—for there is need of ministrations from higher to lower powers in the kingdom of earth or in the kingdom of spirit-life—it is through the mediumship the higher must speak to the lower through intervening states of mind. Destroy this and the chain of communication between God and man is cut off forever. Angels and ministering spirits are not bound to the senses. The power of that ministrations depends upon the clearness, integrity, fervor and hope with which you seek for the light.

Through these channels of communication—through men, women and children, spirits and angels, that are appointed as God's messengers to the world—does truth come. Mediumship; why! the great beauty of life is through the intervention of poet, sage, philosopher, teacher and prophet. Whoever is the means of conveying to you some thought that came from beyond, from the regions of the sky, to where his soul has soared in some lofty moment of aspiration, illustrates—mediumship. The lovely child that lisps to you sweet words of truth, gazing with tender blue eyes into your own, reveals the loving light of spirit presence as the medium of angelic ministrations. These flowers, fittingly chosen by loving friends to give words of welcome to our instrument, are the mediums of conveying your words of affection to her. Will we shatter and destroy these forms simply that we may the more fully satisfy ourselves of the truth of the spirit there? Rather let us press beyond the form, seeking the soul of sub-



stance therein contained: the message that is behind the power that it veils; seeking also that truth and that love that turns forever in its infinite wisdom from hate.

Oh! Spiritualists, mediums, you are one of the rapidly succeeding waves of spiritual import; events crowd upon you; the next four years will be freighted with messages, with manifestations; there will be much to confuse, much to battle, much to elevate. See to it that you place yourselves in sympathy with this tidal wave, so that you shall neither be dashed upon the rocks of your own doubt, nor plunged into the quicksands by your own folly; but as the skillful swimmer places himself confidently, trusting upon the waves, upon a billow, and is borne even to its very crest as a babe rocked in the cradle, so remember that truth bears those who trust it, in triumph. Placing yourselves at its mercy, no rocks of falsehood, no quicksands of human pride or condemnation can assail you. You will be one with the very ocean of truth, one with the very wave that triumphantly bears the message of eternal life to man's soul.

#### REVELATION.

May the light of infinite truth, the power of infinite love, and the strength of infinite wisdom, so envelope you that human blindness shall not betray, nor human weakness up-braid in any form; but the light of perfect love and truth shall stand for aye.

### Spiritual Phenomena.

To the Editor of the Banner of Light:

I have within the last few years communicated to you for publication two instances wherein certain mediums for form-materializations have been weak or wicked enough to engage in the perpetration of sinister acts, that might well lead honest but inexperienced investigators to doubt the genuineness of the manifestations that took place in their presence, although the character of the means surreptitiously resorted to could not, and doubtless did not, vitiate the truth of the materialization that occurred, as explained at the time. It is with much regret that facts have recently been developed in this city in connection with the mediumship of Mrs. Eugene Best, that render it morally certain that she has lately been guilty in practicing deception on her friends by secretly introducing in two instances at least small articles of textile fabric into the cabinets for the purpose, as I understand she has confessed to her kind host and hostess to whom she owes a debt of gratitude but fully repaid by such proceedings, to assist her spirit controls in materializing the garments of the spirit forms that appear.

Mrs. Best's excuse for her proceedings I understand to be that she has been advised by a treacherous and doubtless deceiving friend to take into the cabinet the small articles alluded to, not for the purpose of using them for clothing the spirit forms, but, by-the-by, impossible, but as a means of making their materialization more readily forthcoming without drawing so much vitality from the medium as is the case when no mediums is provided, which is a fact well known to myself and many other experienced investigators of the materializing phenomena, which I have explained in the columns of the *Banner of Light* more than one occasion. To my mind it is presumptuous to suppose that the mediums introduced into the cabinet could by any possibility have been so arranged as to present to the beholders in the circle the magnificent and exquisitely arranged apparitions that are exhibited in many places at Mrs. Best's sances, some description of which I have given in an article sent to the *Banner* some time since, and which I will thank you to print exactly as written, giving this note as a preface, without the alteration of a word, as I am willing to stake whatever reputation I may have for truth, veracity and powers of observation on the entire truth of its statements.

Yours truly,

THOMAS R. HAZARD.

Philadelphia, April 14th, 1882.

#### Physical and Materializing Phenomena in Philadelphia.

To the Editor of the Banner of Light:

Some ten days or so ago I was present, with about twenty others, at a sance given at Col. Kase's, 1601 North 15th street, by Mrs. Eugene Best, for form-materializations. The sance lasted more than three hours, about two-thirds the time being devoted to the light sance, and one-third to a dark sance, in which last instance the spirit-forms are present in total darkness, their forms being aided with a bright, non-radiating light of their own providing. There were in both sances some thirty to forty forms presented, some of which were of striking beauty, both in person and feature, and clothed in rich and elegant costumes seldom if ever surpassed by anything of the kind known to mortals. Present among the sancers was Jean of Arc, a familiar cabinet spirit (so called) of Mrs. Best's sances. On Jean's presenting herself to the company, by the request of the controlling guide of the medium as had been done on several previous occasions, the full light of a gas-burner in front of the circle was turned on, in addition to the usual dimmer light, and "far-famed" "Maid of Orleans" stood revealed. She was, as substantially as the perfect and entire of mortal mold as was ever born and reared on earth. Sure I am that if so lovely and radiant a being were presented in the salons of royalty in any European court, she would at once become the "observed of all observers," and excite the unbounded admiration of all admirers of female loveliness, elegance and grace. I was permitted to approach her and look closely at her features and dress, which was, with the exception of some head and bosom ornaments, of the purest and finest white material, overlaid in part with her usual coat-of-mail, made as it both felt to my touch and looked of sparkling silver-leaf, every part of her dress fitting as nicely to her person as it could have been made and arranged by any Parisian artistes and fire-women. She was, some what taller than the medium, and of such striking beauty that I involuntarily exclaimed: "Why were you so beautiful as now when you were on earth?" She for a moment bridled and shrank back with feminine sensibility at my compliment, but almost immediately recovered her composure, and intimated by a shake of the head that she was not, and proceeded to inform me in pantomime that she had advanced to her present angelic state since she had passed to spirit-life. It would require a volume to narrate all the beautiful manifestations that occurred during the sance, which was continued, as before said, for more than three hours, with scarce an intermission of the presentation of a succession of spirit-forms.

On Saturday evening, I went with a gentleman friend to Mrs. Wiley's, 1250 Vine street, to attend a flower sance given by Henry Crindle and his newly married wife, and also a sance for physical manifestations, which were both satisfactory, some fifty or more flowers, sprigs and branches of evergreen being brought at the first sance, and the usual physical manifestations of spirit-power, such as the performance on musical instruments of various kinds, and exhibition of fully materialized hands (some of which wrote with pencil on paper), at the last named.

Last evening (Sunday, the 19th inst.), accompanied by two personal friends, I attended a sance held by Mrs. Elsie Crindle-Reynolds, at No. 1764 Frankford Road. There were about twenty persons present in the circle, more than three-quarters of whom were of the male sex, which preponderance is of itself an impediment to the manifestations. Apart from this the evening was stormy and wet; the medium was a good deal exhausted from the draft made upon her vital powers at a lengthy sance she had held on the previous evening, to say nothing of the terrible strain all her faculties, spiritual, mental and physical, had been subjected to but a few evenings before, and the exposure in Brooklyn, N. Y. Notwithstanding all these disadvantages the manifestations were exceedingly striking, some of them almost beyond compare. There were some twenty sitters present. Mr. Gruff, the controlling spirit of

the medium, little Elsie and Starlight were all, as usual, in full force, and performed well their several parts.

Quite a number of the spirit friends of persons in the circle came, and were recognized, among them several of mine. I forbear, however, dwelling on these to the exclusion of more striking manifestations that occurred. Whilst in addition to the usual subdued light a large sized kerosene lamp was turned up its full height so as to make everything as plain as daylight (so to speak), two individual female spirit forms were plainly seen standing some ten to twelve inches asunder, in a line with the parted folds of the exteriorized cabinet, which was made simply by drawing a curtain across a corner of the room, with space seemingly sufficient within to allow the medium to be comfortably seated in an ordinary chair. I was permitted to leave my seat, and inspect the features of these two forms closely. One was of a rather robust make, with a clear but florid complexion, with dark eyes, and fine head of black, or very dark hair. She was recognized, and assented to the name of Florence Weld, the "flower girl," who first made her appearance, some weeks ago, at Mrs. Reynolds's sances, at No. 21 West 11th street, New York, to which she had been attracted through the presence of a gentleman who accompanied me to the sance, and who afterwards identified herself to his satisfaction as a young girl of whom he had occasionally bought flowers in Broadway, New York, and whom he missed from the sances in all respects as if she had died. She did not give her name to her friend, but at a subsequent sance told me that it was "Florence Weld," and when I told him what she said, he replied that he did not recollect ever to have heard her surname, but that he remembered that she went by the name of "Florence." The other form was dissimilar to that of Florence almost as possible, being of slender make, a delicate blonde complexion, with light hair and light eyes. In every respect they were apparently both as bona fide human beings formed of earthly mold as any of the lady sitters in the circle, including their general appearance, motions, play and expression of feature. Shortly after the curtain closed on these two spirits, it was again drawn apart, and a very young girl, in all respects female spirit presented herself in the broad light, clothed in a tightly fitting, but graceful garment of white material, embossed throughout in silver-looking lace.

I think it was simultaneous with her appearance that it was announced by little Elsie, or some other cabinet spirit, that Mrs. Reynolds was no longer to be seen within the cabinet. As before I was permitted to look into the cabinet to the opening of the curtain, which was drawn wide enough apart to admit the light being thrown fully within, so that I could plainly see every inch of space bounded by the curtain. I could give my affidavit that Mrs. Reynolds was nowhere to be seen in the space enclosed between the curtain and the walls of the room. There sat Florence Weld in the medium's chair, so entirely unlike Mrs. Reynolds in all respects that it rendered it impossible she should be mistaken for her, and there still stood at the opening the tall, slender spirit. Subsequently, in answer to inquiries, Mr. Gruff stated that the medium had never left the cabinet, but that her form had been rendered invisible to mortal eyes by a process known only to denizens of the interior world. As interesting as the manifestations had been, I grew tired of them all, and was yet to be presented in the tall, slender and richly-attired form of Julia Dean Hayne, the well-known actress, who now appeared in the full light, clothed in magnificent costume, the groundwork of which looked like dove-colored silk, but variegated and decked with golden beads and trimmings. She beckoned me to come to her, that I might inspect the features of her face and see the sances more fully. She was not nearly so beautiful in facial feature and expression of countenance as Joan of Arc showed herself at Mrs. Best's sance, but in the roundness, symmetry and full development of arms, bust and person generally, she was quite her equal, and sure I am that could the spirit Julia Dean Hayne succeed in showing herself as she then was, on the stage of any crowded theatre in New York or Philadelphia, where she was so popular, its walls would be made to tremble with the reverberation of the applauding shouts that would greet her coming.

Before the sance closed, I asked Mr. Gruff, the controlling guide of the medium, how it happened that he permitted his medium to be subjected to the recent "exposure" in Brooklyn, N. Y., after having been forewarned by a letter I received at Philadelphia, dated two or three weeks ago, in which Mr. Gruff said there were many things connected with the materialization of spirit-forms that he himself did not understand nor explain; that his medium was very willful in her nature, and would not always be ruled by him; that it seemed to be necessary, as a general rule, that the best mediums should undergo what is called exposure, as a discipline, to fit them to fit the interior world, to execute; that in Brooklyn he fully understood the situation and used his best endeavors to prevent his medium from entering the cabinet, and in fact did succeed in holding her back four or five times, but that she was finally induced to disregard his promptings and take her seat within it; that the meeting was set up and arranged for the exposure of exposing his medium by individuals who possessed a good deal of mediumistic power themselves, and thereby were the better able to attract to their assistance opposing spirits to work in conjunction with them, and thus through the willfulness of his medium and the combined forces that were brought to bear against her and guardians both on the mundane and spiritual sides, he was overpowered and forced to surrender her into the keeping of her enemies, who thenceforth did with her in her unconscious condition what they pleased. Mr. Gruff said further that he should in a few days take his medium to her home in California, where she would be able to recuperate her health and strength, and that it was his design to bring her East again in the fall and fight the battle out.

Yesterday morning, Tuesday the 21st inst., I held a private sance with Mr. and Mrs. Henry Crindle at 1130 Vine street for slate-writing. We all three sat at a small table, Mrs. Crindle, two slates of the same size were sponged and placed the one on top of the other and laid down on the table's edge close by where I sat. I pressed these slates together with the thumb and four fingers from the moment they were placed in position beside me until I unaided put them asunder, when I found the surface of one of the slates written entirely over in close, straight lines, in three sentences, each one of which was in a different hand-writing, signed by as many different signatures. The first communication purported to be from a spirit-friend of mine. The second others were signed the one by the controlling guide of Mrs. Crindle, the other by the guide of Henry Crindle. There was no pencil nor part of a pencil between the slates, nor did I hear any sounds or scratches during the whole time the slates lay unopened before me, although I inclined my ear and listened attentively.

Last evening I attended one of Mr. Keeler's light sances for physical manifestations given at Col. Kase's. The manifestations as usual were very satisfactory and convincing to skeptics. An M. D. who was an attendant for the first time (I think he said) of any spirit circle whatever, seemed completely dumfounded (so to speak) by the many evidences of spirit-power he witnessed in the full light.

Philadelphia, Feb. 22d, 1882.

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

To the Editor of the Banner of Light:

The announcement that J. Frank Baxter would occupy the place for the attention of the intelligent audience on the evening of Monday, April 17th. After slaying Mr. Baxter began his lecture by saying: "Friends, we are living in a grand, eventful time; and how grateful we ought to be that we live in such a period of interior illumination. What may the future not see? What may it not know? All at once attention has been arrested and thought stimulated by the events which are transpiring. The materialist even begins to think that the grave may be a doorway into life eternal." He then proceeded to sketch the rapid progress of Spiritualism, and prophesied its

final triumph over the world. He quoted from the utterances of eminent scientists and clergymen, who believe in its facts and philosophy, as well as from those who view its advance with alarm—reviewing the words of Rev. Joseph Cook and Prof. Phelps of Andover, and showing that they acknowledge its importance while opposing it. Mr. B. read extracts from a sermon preached by Rev. Mr. Burton, remarking that he would have been strongly tempted to say amen to the preacher's words, and added: "You may note it as you walk, if you listen, that Spiritualism is making its way through the life of the people. It has emancipated from the question those in bondage. Its silent influence in human affairs is marvelous. Spirit-manifestations have called and do call the attention of all to the Spiritual Philosophy. The gates are wide open that have been ajar."

Let us resolve to aid it to obtain a position which is its due, and allow no obstacle to discourage, or persecution to deter us from doing the work. Spiritualism is doing what nothing else ever has done. It has caused people to think, everlastingly think; and even if a man desires to knock him down, yet when he has begun to think and to doubt, he has commenced to grow; and growth is the way to gain the larger humanity. Spiritualism is indeed dangerous to whatever is ennobled and worshiped for the sake of policy or narrow-mindedness. It came not by mortal's call, but by the wish of heaven, laid by the action of inevitable law. We dissent from now every time when we can substitute fact.

We regret that it was impossible to record the whole of this interesting lecture. At its close Mr. Baxter sang "The Loom of Life," and then proceeded to describe spirits who presented themselves to his vision, or the visions presented to his vision. The names and descriptions were all recognized by those present as of persons known to them who had passed on.

Dr. Wm. H. Coffey, Sec.

201 South 8th street, Brooklyn, E. D., N. Y.

#### Notes from Providence, R. I.

To the Editor of the Banner of Light:

A few years ago Providence had an active and large organization of Spiritualists, holding regular Sunday services with good attendance. Some ten years ago the meetings lapsed, and since that time we have been floating along, having no influence, there being an idea among our opponents that Spiritualism in Providence was no more. Some of our friends were quite despondent and really seemed to have lost all heart.

All this time I knew that our cause was still strong, though inactive, and felt that in due time the work would revive and Spiritualism once again become prominent. That time has come, and meetings have commenced and are progressing under the happiest auspices. Mr. L. L. Whitlock, since his residence in the city, has been active in reviving an interest through weekly meetings on Tuesday evenings, bringing here noted mediums to enhance the interest of these gatherings. The people were called out to these social unions, and soon the query arose, "Why can not our meetings on Sunday be resumed?" with so much earnestness that an affirmative answer soon came, resulting in a committee of ways and means who earnestly went to work, happily finding ready encouragement. Meetings opened in February and thus far have been large, most of the time crowded—so much so that a larger hall will be required at no distant day. The speakers have been J. Frank Baxter, Mrs. Abby N. Burnham, Joseph Rodas Buchanan, and J. William Fletcher. The management have determined to secure the best, and the throngs, especially evenings, are an evidence that the effort is appreciated and will be sustained.

The Anniversary was duly observed, one meeting being held Friday evening, and another Sunday evening. Both were addressed by Mrs. Burnham. She was in a most happy mood on both occasions, ably setting forth the progress of the great movement as well as the grand scope of the New Dispensation. Friday evening partook of a social character, there being a dance and refreshments after the address. Sunday evening was more formal. A packed hall attested the enthusiasm of the public as well as the earnest conviction that Spiritualism is of wide scope, possessing an element of power which is, ere long, to permeate society and its institutions, give a new impulse to civilization and lift humanity to a higher plane.

Everything looks most auspicious, and we who are soon to drop the harness after a long and wearying combat, may do so with an assurance that Spiritualism is in good hands, safe from the attacks of the Philistines and Herods, who would canonize the old and condemn the new.

WM. FOSTER, JR.

#### "A Bright Vision" from a Calvinistic Point of View.

To the Editor of the Banner of Light:

My attention was called recently to an interesting article by an opponent of our Spiritual Philosophy:

"The Dream a Minister had before he was Killed," is the heading of a quarter column article in the Boston Journal supplement of March 11th, copied from the *Western Christian Advocate*.

The Rev. C. C. Showers, a local preacher of Bloomington, Ind., was instantly killed at Greencastle by a locomotive, on the 16th of February. "On the Saturday night previous he had a strange and impressive dream. . . . He dreamed that he suddenly died, and a guide escorted him to a cave into which a great throng of wretched people were entering. Each one fell on his knees and begged for mercy; but a solemn voice would say, 'Too late! too late!' His guide told him this was the entrance to hell, and they who entered were worldly church-members; and that the fault was largely owing to the preachers, who preached more to please than to save souls. The guide told him that was not his doom, and that he would soon take him to his heavenly home. He was so impressed with this strange, bright vision that he spent all the Sabbath day re-consecrating himself to God."

This wonderful dream is given publicly in a Christian paper, as a warning, no doubt, to evil doers. In the "Bright Vision" a great throng of church-members were crowding into hell, because the preachers failed to do their duty; and the only preacher in the vision went to "his heavenly home." Not an infidel nor a Spiritualist entering hell; none entered there but church-members. "Bright Vision" for the dying hour of a preacher.

Moral: Do not become a worldly church-member, or you may join the great throng who enter the dark cavern that leads down to perdition, and hear that solemn voice crying out, "Too late! too late!" Why could not the members of that great throng have been forewarned by a dream, before too late, that they too might have re-consecrated themselves, and like him, have gone to their "heavenly home." There is something wrong in theology, or in the controlling powers of the universe. I think that the minister was self-psychologized sufficiently for the "premonition" of his death to make the predominating thought of his life the governing factor in that premonition.

Respectfully, J. W. CADWELL.

Hop Bitters does not exhaust and destroy, but restores, cures, and makes new.

### The Reviewer.

CHRONICLES OF THE PHOTOGRAPHS OF SPIRITUAL BEINGS, and Phenomena Invisible to the Material Eye; Interblended with Personal Narrative. By Miss Houghton, author of "Evenings at Home in Spiritual Science." Illustrated by Six Plates, containing Fifty-four Miniature Reproductions from the Original Photographs. 12mo, cloth, pp. 273. London: E. W. Allen, Ave Maria Lane.

It was in the early part of March, 1872, that the author of this volume was shown three photographs as the results of the first successful attempt in London to obtain portraits of spirits. The subject was not a new one; many years prior to that date pictures said to be of that character had been received from this country, and experiments with mediums had been frequently made, but nothing to compare with the success now apparent had rewarded those efforts. Upon seeing these it was at once arranged that Mr. and Mrs. Guppy and Miss Houghton should visit Mr. Hudson, the artist who had been instrumental in producing them, for the purpose of ascertaining what could be done. Mr. Guppy and Miss Houghton went at once to Mr. Hudson's. Mrs. Guppy, who was not very well, remained at home intending to follow them later. Upon arriving Mr. H. complied with their request to try and see what could be done, and while the plate was being prepared by Mr. H. in the dark room, Mrs. Guppy arrived and told Miss Houghton that after she and Mr. Guppy left home she received a message from the mother of Miss H. to the effect that she would try to impress her picture on the plate, and to place her hand on her shoulder. The plate being ready Miss Houghton sat, and the result was as shown in No. 1 of the photos with which this volume is illustrated—Miss H. seated, a veiled figure standing behind her with its hand advanced toward and nearly touching her shoulder.

Another plate was prepared, and upon developing the picture Miss Houghton and the busts of two figures were seen. After that, at the request of her spirit guide, she visited the studio of Mr. Hudson regularly once a week, for the purpose of developing the new form of manifestations. It was during this early stage of proceedings that a singular proof of the genuineness of the pictures, as well as of the strange power of the unseen artists, was received. It is described as follows:

"On the 4th of April, instead of going into the cabinet, Mrs. Guppy was to sit in the studio, about midway between Mr. Hudson and me, and I took a place on a round stool. As soon as the negative was done, before it was taken out of the camera, we hurried into the dark room to see the development, when, to our great surprise, there was none at all; it was completely obliterated, and in my place was seated a veiled figure clad in white, with some flowers (not resembling any I knew) in her lap. The position is the reverse of what mine was, the left side being forward instead of the right, the drapery is beautifully transparent, and flows very gracefully, so that as an artistic specimen it is charming. See plate I. No. 2."

(Is there not in this incident a clue that may lead to a solution of occasional experiences at materializing sances?) The pictures were remarkably clear and distinct in their outlines, and were for the most part recognized. This was done in many instances not only by the form and features, but also by minor details, emblematical of peculiar characteristics or illustrative of incidents in the earth-life of the spirit, that, though of no special meaning to the public, were significant to relatives and friends, and served to fully identify the individual.

Miss Houghton was not a novice in photography. As far back as 1856-7 she had engaged with much interest in it as an amateur, and became practically conversant with its details, hence was amply qualified to judge of the correctness of this artist's proceedings; and it may be mentioned here that she was invariably at the side of Mr. Hudson during the whole process of preparing and developing the plates, and that no other person was present when she had her own pictures taken. It further appears that her experience with Mr. Hudson was in fulfillment of a prediction made twelve years previous; for in December, 1859, her spirit friends told her that the time was approaching when they would be able to impress their portraits on the photographic plate, and that she would be one of the workers in that phase of manifestation.

The genuineness of the pictures are vouched for as evidences and testimonies the most unimpeachable, and the fairness of the artist, who had nothing to conceal, and was as much interested as any one else in the results, was manifest at every stage of the proceedings. But, notwithstanding all this, there were those who questioned his integrity, and sought to drive him from his field of labor. Persecution seemed to be his, as it has been the fate of all mediums, in all ages, and doubtless will be so long as ignorance and bigotry exist among men.

The evidence given on the pages of this book is overwhelmingly conclusive in support of the assertion that, under suitable conditions, photograph pictures of spiritual beings have been taken—and if they have been they can be again. In May, 1872, Mr. Slater, an optician of London, published an account of the strict test conditions under which he received pictures of his spirit friends. He says:

"Having read in the *British Journal of Photography* that the editor thought it very unlikely that he would get any spirit-pictures if he took his own instruments and plates, I took the hint, and did as he suggested, not that I doubted the artist or the spirits in the least. I accordingly made a new combination of lenses, and took also a new camera and several glass plates. I did, in Mr. Hudson's room, all the looking on, and I focussed the instrument to the sitter, and obtained, in the same manner as before, a fine spirit-picture."

Many experiments of the same nature of the above were made by various persons, all of them with successful results. Mr. Taylor, editor of the *Journal of Photography*, followed his own suggestion; he carried to the studio his own plates, chemicals, etc., prepared the plates and conducted the whole operations, Mr. Hudson taking his place among the sitters, not even entering the dark room where Mr. Taylor alone was the operator. Under such conditions, than which there could not possibly be better for a strictly test experiment, draped figures and distinct spirit-forms appeared on the plates.

No. 40 in this book is called a "test picture" for the following reason: After Mr. Ivimey had taken his seat and the lenses had been focussed, just as Mr. H. with his hand on the cap of the lenses was about to remove them, Mr. Ivimey suddenly sprang up and told him he would have the plate's position reversed. Mr. Hudson did not hesitate a moment, but complied with the request. Mr. I. then re-seated himself without being newly focussed, the cap was taken from the lens and a fine picture taken of Mr. Ivimey with a spirit-form standing at his side. If Mr. H. had used prepared plates as some declared

to be the case, the spirit would have appeared in this instance with the head downward.

It was no uncommon thing for clairvoyants to see spirit-forms preparing to have their pictures taken. At one time a lady friend of Miss Houghton came in at the moment a gentleman had seated himself for a picture and she said to Miss H., "I see a young girl about eighteen years of age standing by the side of that gentleman." After the picture had been taken the young girl was seen upon it standing beside him as she had beheld her.

Among those who experimented and became satisfied of the genuineness of the photographs was "M. A. (Oxon)." He selected a plate from a package of new ones, examined it, and saw it cleaned; examined the camera by turning it inside out, saw it put in the camera, and took his seat. He says: "The exposure over, I followed it into the dark room again, and watched the process of developing. The result is a very good spirit-picture. I never lost sight of Hudson nor of the plate throughout, and I believe impossible to be impossible under such conditions." A copy of this picture is given as No. 48 of the collection in this volume.

It was frequently the case that spirits in private homes promised to give their pictures if some one whom they designated would go to Mr. Hudson and sit. This occurred with William Howitt; two sons of his, who passed to the spirit-world many years previous, promised thus to show themselves, and portraits were obtained under circumstances which did not admit of deception. Plates were taken by Mr. Howitt haphazard from a dusty heap; he followed Mr. Hudson, who did not know who he was, through all the process, and no likeness of one of his sons existed in any form. Of after events Mr. Howitt says: "On sending these photographs to Mrs. Howitt in Rome, she instantly and with the greatest delight recognized the truths of the portraits. The same was the case with a lady who had known these boys most intimately for years. A celebrated and most reliable lady medium recognized them perfectly, and as resembling a spirit-sister, whom they told her had died in infancy long before themselves."

As this is the first and only volume published upon spirit-photography, it cannot fail to be pursued with feelings of deep interest by all whose minds are attracted by the various phases under which spirits are making their presence and power known to mortals. It gives the experience of its author, in this line of phenomena, from March, 1872, to January, 1877, during which time she visited Mr. Hudson's studio two hundred and fifty times, received many pictures of her own spirit-friends, and witnessed to the production of others. The specimens—fifty-four—given are of remarkable clearness, and when one fully senses whom they represent, and reads the descriptions accompanying them, they become invaluable to every Spiritualist, and marvels to every person who is not. Among them are, in addition to those we have named, William Howitt and daughter, with spirit of his son; Alfred Russel Wallace, with spirit of his mother; Capt. Fawcett, R. N., and spirit of his son; Mrs. Tebb, Mrs. Guppy and the author; Alexander Calder, Esq., and two spirits; Mrs. Tebb and the spirit of her sister; Arthur Vacher, Esq., his cousin, and a spirit said to be Apelles, a celebrated painter, who lived on earth in the time of Alexander the Great.

In the preface is a letter from George, Prince de Solms, dated Baden-Baden, Oct. 11th, 1881, in which he says: "I entertain no doubt that Mr. Hudson was perfectly truthful to me, and that the spirit-photographs obtained by me through his means were not produced by any tricks or contrivances of his."

#### WESTERN LOCALS, ETC.

##### Ohio.

Cincinnati—Organization of a Society—The Useful Work of Mediums—Memoranda.

For several years no public lectures have been given in Cincinnati in the interest of Spiritualism. On March 12th, 1882, Hon. E. H. Green, formerly of Aurora, Ind., addressed a good audience in Melodeon Hall. His discourse was highly appreciated. On Sunday, April 2d, a society was organized with the following officers: President, Dr. R. W. Sour; Secretary, C. S. Kinsey; Treasurer, Stephen Gano; Finance Committee, Dr. E. D. Babbitt, Mr. Crigler, Mrs. Dr. Dennis, Mrs. G. Glendinning and Mrs. Collins. Arrangements were at once perfected to maintain lectures for the balance of the season. The mediums who have been quietly working in Cincinnati deserve the credit of having created an interest sufficient to cause the friends to unite for the support of lecturers.

MEDIUMS IN THE CITY—JESSE SHEPARD.

This gentleman has been actively engaged for several months in holding sances, which have been attended by persons prominent in civil and social life. Mr. Shepard is not only a phenomenon in the musical line, but also a medium for independent voices and materialization. Indeed, to attend his sances is an episode in one's life. He has organized several developing classes, and most satisfactory results have been secured—over twenty persons having been developed as mediums for different phases. Our friend's great specialty is music, both instrumental and vocal. Mr. S. has gained a very large circle of admirers in Cincinnati. The *Banner of Light* reporter has been assured by many prominent Spiritualists that the musical feasts which the "sitters" at the "Shepard sances" have enjoyed will ever be cherished in memory; also that the work performed by the medium has been productive of the best possible results, inasmuch as many people have had their attention called to Spiritualism who heretofore have never been identified with the movement.

DR. R. W. SOUR.

This new worker in the field of Spiritualism is an intelligent young man, full of enthusiasm, and commanding the confidence of the Spiritualists, as was shown on April 2d, when he was elected President of the new society. He is a medium for independent slate-writing; also form materializations. His sances have been largely attended during the past winter. "Drawing" is a new development with this medium. He has produced, in the dark, in a very short space of time, under test conditions, excellent pencil portraits—one of a child of Mr. and Mrs. Dr. Dennis, and one of a grandson of Mr. and Mrs. Dr. Jackson. As an independent slate-writing medium Mr. Sour has gained great celebrity. Mr. Hamilton—a prominent business man—and wife, and ten others, have signed a paper stating that in their presence writing was produced between the covers of a double slate, which had been previously examined, and securely tied. The message contained several hundred words. The double slate—with the











recognize as coming from her. I hope you will continue to forward all spirit messages for me, as I am glad to receive them. This is the third one I have received from my wife in New York.

Star City, Ark., April 23, 1882.

MARY BRIDGE—THOS. J. MARTIN.

To the Editor of the Banner of Light:

In the Banner of March 11th there is a communication from MARY BRIDGE. Having known Mrs. Bridge from her youth up, I can truly say that I believe the communication to be very correct, with one slight exception. Mrs. Bridge's name being Mary Blaney Bridge, she was, as she says, "the daughter of Ephraim Brown," a gentleman all known in and out of Marlborough, and the wife of Frank H. Bridge. Mrs. Bridge was a true woman, ever ready with word and deed to assist the unfortunate.

In the Banner of Feb. 25th there is also a communication from THOMAS J. MARTIN, which is correct as to age. The shadows in his earthly life were many; he was one of those unfortunate who was an enemy to himself. R. B. Marlborough, Mass., April 14th, 1882.

E. J. FORSTALL.

To the Editor of the Banner of Light:

Having but lately seen, in the Banner of Light of Jan. 14th, 1882, the message from E. J. Forstall, of this city, I made it my business to find out the place indicated in the message. I went to St. Louis street, near Burgundy street, and found the name of "E. J. Forstall" engraved on a large silver plate, at the street-door of a handsome building. Being a perfect stranger to the family, I tried to introduce on them, so I inquired of a neighbor who had resided there for ten years. I asked "who had died in the Forstall family?" I was told it was "the old gentleman," but my informant said that was over five years ago. I then sent the Banner containing the message to the family, that they might judge for themselves the correctness of the message.

I appreciate the usefulness of the Message Department, even if the messages do seem to be insignificant to some. It might be of immense importance to those who dwell in the dark recesses of dogmatic Christianity, or in the false doctrine of total annihilation, as doubt is produced, which will lead to investigation, and might end to convince the most obstinate skeptic of the soul's immortality, and fill with joy the hearts of such to know that their loved ones are alive and active, are able, under certain conditions, to manifest their presence to their friends in the form. If this is not a blessing I don't know what is. To me the Message Department is the most important and the most useful to spread the knowledge and happiness contained in the well-conducted Banner.

With my best wishes for your welfare, I remain yours, in truth and love,

A. LEBERMANN.

New Orleans, La., April 5th, 1882.

LA FAUN—MRS. E. C. WINCHELL.

To the Editor of the Banner of Light:

Many thanks for the Banner of Light of March 4th, containing a message from LA FAUN and my daughter, Mrs. E. C. WINCHELL. La Faun has spoken truly of the "shadows that have fallen across our pathway," and of my dear child being "incarcerated in an Insane Asylum for a little time, while perfectly sane," which was a sorrow that cannot be forgotten by us. La Faun, in spirit, was with us some hours previous to my daughter's departure; I saw her when she came in at the door, passed around the head of the bed to the left, and stood by the bedside of my dying child. Oh happy thought! to know that the sorrows of that loved one "have all turned to sunbeams." How much I miss her! In her presence the angels walked and talked. Many times after tea I would open the bedroom door, and we would sit where we could look at her as she lay on her sick bed. Spirits would come and show themselves; some seemed to pass through the death-struggle; others would try to talk to the spirit-children who would gambol about. She would say: "Ma, you won't see this when I am gone." Dr. L. Switzer, of Germany, came and conversed with her a number of times, also a Mr. Bush, and Dr. J. S. Daniels's cousin, who passed on fifteen years previous, and many others. Many times La Faun has come and laid her loving hand upon my aching brow, soothing my weary, troubled heart. I love to hear of my darling's happy home, of her efforts to assist others, and I wish to hear more of the loved ones whom she has met in spirit-life.

I hope to hear from Carrie and La Faun often. I thank them for kind remembrance and influences; and to the dear old Banner of Light and the medium, I send my abiding love. Invoking heavenly blessings for favors received at your hands, I am ever yours in truth,

COVELLA TAINTER.

Fond du Lac, Wis., March 31st, 1882.

H. D. SCHANTON—HENRY KEEF—LOUIS BROOKS.

To the Editor of the Banner of Light:

In the Banner of Light of April 8th, we find a communication from the spirit of H. D. SCHANTON, an old and well-known resident of this city, who passed away a short time since, as he says in his message, which was correct; also as to his relations of trust and honor, having been Mayor of our city, and filled many other important positions. He was, in no way, inclined toward the philosophy of Spiritualism while here, but was buried from the Episcopal Church. In order that his most intimate friends in the Church and others should know of his return, that he was not dead; that he still lived. I took the message to the editor of one of our daily papers, The Morning Herald, who, after carefully perusing—with great kindness and courtesy extended to me—copied the greater portion of it in the Saturday (April 8th) edition. In consequence, every copy of the Herald (and particularly of the Banner of Light) was bought before night, and many more ordered to supply the demand.

Yours for the spread of truth,

SARA A. BURNIS.

P. S.—While writing, I will add that the message given in Aug. 1881, from HENRY KEEF, and the one in Jan. 1882, from LOUIS BROOKS, are well interpreted in detail. Both gentlemen were well known in Rochester by men in high positions now in our city.

65 Chestnut street, Rochester, N. Y.,

April 8th, 1882.

J. C. SMITH.

To the Editor of the Banner of Light:

We find in the Message Department of Jan. 14th, 1882, a communication from J. C. SMITH, who was drowned in California, in April 1880, by sudden flood, caused by what was termed "a mud-burst," among the mountains, as mentioned in the communication. I have investigated the matter pretty thoroughly, and find the message true in every particular. He was formerly from Long Island. We were acquainted in our boyhood days, although it is many years since he left his home to live in the "far West." The message has been read with much astonishment, especially by those who have not investigated spiritual phenomena. The Message Department is certainly doing a great work in the cause of Spiritualism.

WILLIAM C. BUCKINGHAM.

Pascag (L. I.), N. Y., April 14th, 1882.

MRS. J. E. B. LOVEJOY.

To the Editor of the Banner of Light:

In the Message Department of the Banner of Light, under date of March 25th, 1882, is a message from MRS. J. E. B. LOVEJOY, to her friends in New Haven, Conn. It has been so long that the family, consisting of six adult children, her husband included, and all gave it the recognition as genuine.

E. P. GOODSELL.

New Haven, Conn., March 28th, 1882.

Oh, if we had spiritual organs to see and hear things now invisible and inaudible to us, we should behold the whole air filled with the departing souls of that vast multitude which every moment dies—should behold them streaming up like thin vapors heavenward. Truly the soul departs not alone on its last journey, but with spirits of its kind, when ministering angels; and they go in families to the unknown land! Neither in life nor in death are we alone.—Longfellow's "Hyperion," 1839.

## The Anniversaries.

Chicago, Ill.

To the Editor of the Banner of Light:

The Chicago Spiritualists celebrated the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism on Friday, the 31st of March, and Sunday, the 2d of April. On Friday afternoon the exercises were held at Union Park Hall, West Madison street. The meeting was opened by Bro. Williams, in a very brief statement of the reasons for assembling together on that occasion. He then declared the meeting open to all, but more especially to the mediums, so that we might hear from the spirit world of life. There was a large gathering of mediums present. Dr. J. Matthew Shea was called for, and delivered a fine address, the burden of which was that Spiritualists and mediums might be drawn closer together in the bonds of brotherly and sisterly love; that they should discard all petty bickerings and jealousies, and exemplify how good it was to dwell together in peace and harmony. The address was loudly applauded.

Mrs. Maud E. Lord reviewed the history of Modern Spiritualism, claiming that while it is termed modern, it has existed throughout all ages. Her remarks were listened to most attentively, and at their close she described spirits to quite a number of strangers present, whom she recognized their friends. Mrs. Silvers, another medium, also described very successfully. Dr. J. Matthew Shea was called for, and gave some fine tests through table-rappings and telegraphic despatches.

In anticipation of an address from A. B. French, the hall was completely filled in the evening. After singing, a poem by D. Ambrose Davis was read by Mrs. Mattie Davis, followed by further vocal music by Mrs. Williams and Mrs. Morris, and an improvised poem by Mrs. E. A. Nichols. The address of Mr. French, a masterly effort, was listened to with breathless interest. It reviewed the progress of Spiritualism, recounted the labors of its early advocates and defenders, and portrayed eloquently and truthfully its beneficial influence upon the world at large, even upon those who disown and denounce it.

A season of social festivity terminated the day's observance. On Sunday, April 2d, a continuation of the Anniversary was held at Grimes Hall, on South Halsted street. The hall was filled to overflowing. George Boston presided, and the meeting was opened by an invocation. Dr. Shea then delivered the first address, giving a review of Spiritualism, its remarkable progress during the past thirty-four years, and briefly forecasting what may be expected when thirty-four years more shall have come and gone. Mrs. Harrison gave a poem, and then described spirits for their friends. Trance speaking, friendly greetings and a general interchange of thought between mediums and friends of the cause was indulged in. There was a look of general expectation on the part of the audience, which culminated in a round of applause, when Col. J. D. Graham, of Brooklyn, N. Y., stepped to the front and presented to Dr. Shea an elegant silver service, consisting of three pieces. Col. Graham, addressing the audience, said that one of the most pleasant duties to which he had ever been assigned was that of having been selected from among the many friends of Dr. Shea to be their mouthpiece in presenting to him this testimonial of their high regard. Then addressing the recipient of the gift, he desired him to accept it as a token of the high estimation placed upon his labors by those whom he had served, the confidence of his friends in his integrity and faithfulness, and as an expression of their faith in the hope, knowledge and consolation that had come to them through him as a medium of communication between two worlds. Immediately following, Col. Graham, at the request of a lady, presented the Doctor with a basket of beautiful flowers.

It was evident that Dr. Shea was taken completely by surprise, and it was with considerable effort that he made his reply; thanking his friends for the unexpected testimony of their confidence in his efforts to minister to their spiritual wants, and assuring them that he would continue in their service so long as the angel-world used him as a medium to give utterance to the truth, and furnish evidence of the reality of spirit-life.

The two meetings were eminently successful, and undoubtedly have done more to bring about a fraternal feeling among the Spiritualists of Chicago than any other events of recent occurrence. There is evidence of a great revival in Spiritualism in this city. All the speakers were filled with earnestness after the truth. The defection in the ministerial ranks of the Orthodox churches is opening the eyes of the people.

Chicago, April 14th, 1882.

AT FAIRBANK HALL.

A large and intelligent audience assembled in Fairbank Hall, on Sunday evening, April 2d, it being understood that the guides of Mrs. Richmond would deliver an address commemorative of the Thirty-Fourth Anniversary. The friends of Mrs. Richmond had signified the occasion by placing in the center of the hall a large basket of flowers, in the center of which, upon a white background, the word "Welcome" was arranged in purple. After the usual preliminary exercises the control of the medium announced "Spiritual Retrospect and Prophecy" as the subject of remark, and proceeded to recognize the occasion that had called the audience together in a different line of thought and argument, which had characterized its observance in other places. A verbatim report of the discourse will be found on the first page of this paper.

Troy, N. Y.

To the Editor of the Banner of Light:

We celebrated the Thirty-Fourth Anniversary of Modern Spiritualism very commendably at Pythian Hall, corner of State and First streets. In the afternoon the meeting was conducted something after the usual plan of our Sunday afternoon meetings, with the exception of appropriate remarks from Capt. H. H. Brown, who was with us. He said we have met to commemorate the greatest event in the world's history, the advent of Modern Spiritualism thirty-four years ago, through the Fox girls, at Hydesville, N. Y. At that time the residence where the girls lived was what the world called a haunted house, and, therefore, as in all other known instances of the kind, the tenants would become frightened and vacate the premises, instead of possibly learning what was really the producing cause. The girls in this case, although the sounds annoyed them greatly, became less frightened and more familiar with the noises, until finally Margaretta, the youngest, asked the sounds to rap as often as she snapped her fingers, and thus an intelligence was discovered, and from this simple little rap the movement has spread to its grand proportions to-day. It is spoken of as the greatest work we are engaged in, and our duties to one another and ourselves.

W. H. Vosburgh, Jr., being called gave a recitation entitled "No Sect in Heaven," the rendering of which proved very satisfactory to the audience. In the evening the exercises opened with music by Doring's Band and the reading of a poem entitled, "There is no Death," by Miss Carlton;

then followed an address by Capt. H. H. Brown. "Spiritualism," he said, "is as old as man; Modern Spiritualism differs from ancient Spiritualism as astronomy from ancient astrology, as chemistry from ancient alchemy. Every great religious system is founded upon a belief in ghosts, or in the return of some one from the spirit-world. Spiritualism differs from other religious systems in that it is founded, not upon the evidence of one spirit, but upon the testimony of many departed ones. Until recently the religion which taught of hell was the only accepted one. Now Col. Ingersoll and Brother Beecher are shaking hands over the filled-up chasm of that hell. There is no hell. The religious precept, 'Believe or be damned,' is becoming unpopular. Thirty-four years ago came the revelation by the Fox girls, at Hydesville, of the truth of Spiritualism. One of those girls is now a medium in New York, and the other a poor widow with two children in England. If they had patented some little invention they might have been rich, and if they had devised a way to furnish bread for the priests they would have been crowned. They taught the world of a future life, and their teachings are to-day believed in by many of the great and learned of earth."

The speaker then read the names of a great number of prominent men and women, scientists, statesmen, authors and artists, who have embraced the teachings and philosophy of Modern Spiritualism. William H. Vosburgh, Jr., recited "The Minister's Fee," and Mrs. Reynolds briefly but very ably addressed the people.

W. H. VOSBURGH.

Colfax, Iowa.

To the Editor of the Banner of Light:

On the afternoon and evening of the 31st day of March a harmonious group of Spiritualists gathered at the residence of A. W. McDonald, near Mitchellville, Polk Co., Iowa, to celebrate the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism. The spirit of harmony ruled, and the loved ones from spirit-realms thronged around, each being anxious to say some word of consolation and cheer to friends in the circle. Newton, Colfax and Mitchellville were represented.

At the close of the circle we organized ourselves into a society, that we might be able to arrange for such meetings frequently, thus relieving individual enterprise of the responsibility, and with the hope of securing larger attendance and greater unanimity. The following constitution was adopted:

Whereas, We, Spiritualists of Polk and Jasper Counties, Iowa, are desirous to unite rapidly in things spiritual; therefore,

Resolved, Art. 1st, That we organize ourselves into a society to be known as the Union Spiritualists Society of Spiritualists.

Art. 2d, The officers of this society shall consist of a President, Vice President, Secretary, Treasurer, and a number of members to be elected annually. The duties shall be as follows: The President shall perform the duties usually devolving upon such officers, and shall be eligible to re-election by signing the Constitution.

Dr. T. Seams, of Mitchellville, was chosen President, Mrs. M. E. Sturdevant, of Newton, Vice President, Dr. L. C. S. Turner, of Colfax, Secretary, and Mrs. C. W. McDonald, of Mitchellville, Treasurer. Twenty persons became members by signing the Constitution. Adjournment was then in order. The meeting was a grand success, and all were satisfied with the results. We expect to meet again in May or June.

L. C. S. TURNER, Sec.

Poquonock, Conn.

To the Editor of the Banner of Light:

The Spiritualists of this place, and their friends, gathered in Liberal Hall at about two o'clock on the 31st of March, and enjoyed themselves in social conversation for several hours. At the close of which supper being announced it was welcomed, and soon disposed of. After that the audience listened with deep interest to an eloquent and truthful discourse by the controls of Mrs. Flavia Thrall, one of the finest inspirational speakers in New England. It treated upon the rise, progress and ultimate of our beautiful philosophy. At eight o'clock the announcements of the evening commenced, the special feature of which was the declamations of the little ones—Miss Lela Thrall, Miss Josephine Griswold, Master Freddie Thrall, Miss May Clark, and others. Each recitation was rendered in a very pleasing manner, greatly to the amusement of the large number present—the song entitled "The Quaker Courtship," by J. C. Hungerford and Miss Helen Packard, fairly bringing down the house. The dramatic performance given by members of the society was also greatly enjoyed by all. At the close of these entertainments dancing commenced, and was continued until near midnight, when the large gathering dispersed to their homes, well pleased with the exercises which the occasion had called forth.

H. S. CLARK.

Poquonock, Hartford Co., Conn.

Glenburn, Me.

To the Editor of the Banner of Light:

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism was observed by the Spiritualists of this vicinity by services held at the Town Hall, afternoon and evening. The afternoon was devoted to a conference session. Bro. Dr. S. L. Emery was chosen President of the day, and introduced Dr. L. Marston, who spoke on the advent and progress of Spiritualism. He was followed by many able and interesting remarks from others, interspersed with music and song. The spiritual man being well fed, the physical was not forgotten, and at seven o'clock supper was served, after which recitations, readings, vocal music and a social interchange of views respecting the past, present and future of Spiritualism, combined to render the occasion one that will be long remembered by all who were present.

MRS. L. JONES.

Sec. of Spiritualist Association.

Glenburn, Me., April 8th, 1882.

Milford, Mass.

To the Editor of the Banner of Light:

The Anniversary was observed in this place by a meeting held at the residence of Dr. E. A. Pratt, on Sunday, April 2d. After singing, which was conducted by Mrs. Masteren, the doctor's guides kindly welcomed their friends in a few pleasing and appropriate remarks, suitable to the occasion. Mr. Rothwell, of Brooklyn, N. Y., was present, and gave a few very fine tests, which were immediately recognized by a number present, and all considered it a very enjoyable occasion. (Mr. Rothwell, while here, and was thought by some who attended them to be one of the finest mediums that had visited Milford for a long time.)

Yours for truth,

C. P. PRATT.

Milford, Mass., April 11th, 1882.

Lebanon, N. H.

To the Editor of the Banner of Light:

It was announced that on Friday evening, March 31st, there would be a celebration of the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism held at the Town Hall in this place. At the time appointed there was a large body of people gathered, I should say a body of four hundred and five hundred. The services were opened by music and singing. Miss Loud, from Weymouth, Mass., presided at the piano, and Mrs. Hartshorn, of Lebanon, N. H., sang some beautiful songs, after which our efficient and excellent brother, E. J. Durant, of Lebanon, in a few very appropriate words, explained the nature of the gathering; then Mr. Daniel Tarbell, of East Granville, Vt., made a few remarks, and another song was sung. Bro. Augustus Simmons, of Weymouth, Mass., presided at the piano, and gave the address, "The Problem of the Ages," embodying some most beautiful thoughts, and combining Ancient and Modern Spiritualism in such a logical way and with such a force of language as it would seem to convince the most skeptical. The lecturer commanded profound attention, and at the conclusion received the most rapturous applause. After another

song from Mrs. Hartshorn (who, by the way, is of E. J. Durant's daughters), our highly esteemed brother Mr. Joseph D. Stiles, of Weymouth, stepped forth, and after some very pertinent remarks, proceeded to give some forty or fifty tests, which, with few exceptions, were fully recognized. The audience seemed perfectly satisfied, and our good Bro. Stiles came off triumphantly victorious, as he always does. Our whole-hearted brother, E. J. Durant, and wife and family, with the friends engaged in conducting this celebration and providing such a feast of reason and flow of soul upon this occasion, richly merit the highest praise, and the warmest gratitude of all those who were so cordially invited by them to participate in the celebration of this ever memorable event, more important in its results to the human family than aught the world can ever give.

This ended this glorious commemoration of the Thirty-Fourth Anniversary, but not without having left much for the good people of Lebanon to think and ponder over.

THOS. MIDDLETON.

Kansas City, Mo.

The celebration of the Thirty-Fourth Anniversary of conscious communion between the world of spirits and mortals was held here in the fine Hall, 720 Main street, Sunday, April 2d. Mrs. Anna Kimball and Justin Robinson were the chosen speakers. Mrs. K. said that spirit communion was the bloom and fruit of ages of growth. It is in truth "the comforter," speaking through all the phenomena of the hour given through sensitives, preparing for the advent of still greater power, and the materialized forms of all our loved whom we have called dead.

Mr. T. D. Stone, a fine sensitive for slate-writing, gave demonstrations of the presence of spirit friends among the audience of at least three hundred.

Kansas City, Mo., April 4th, 1882.

A report of the Anniversary proceedings was given by the Kansas City Journal, in which the following is stated respecting the slate-writing through the mediumship of Mr. Stone:

"Calling for an assistant from the audience, ex-Mayor Charles was named by somebody, and being requested to come forward, he consented. The slate-writer then took two slates, which he exhibited to the audience and Mr. Chase, and which were found to be perfectly clean and free from any writing. He then took a small piece of slate pencil, held the slates horizontally and dropped the pencil on the lower slate. This he covered with the other, and taking firm hold of two corners requested Mr. Chase to as firmly hold the other two corners. After waiting a few minutes the scratching by the pencil could be plainly heard on the inner side of the upper slate, and in about five minutes' time the scratching having ceased, the slates were opened, and the whole side of the upper slate found to be covered with writing. The communication was addressed, 'Dear Brother Charles,' and was signed, 'Your little sister, Frank Van.' It was quite lengthy, and told of the progress the writer was making in the spirit-world, and of a photograph of a young man sitting near recognized the communication as coming from a sister of his who died in 1861. The young man said his name was Charles Vansiekle, and upon some one in the audience asking him if he lived in Kansas City, he replied that he was a lawyer, doing business on Ninth street, at a number which he stated. The photograph referred to was a spirit-photograph taken recently by a photographer in this city who makes a specialty of such things. Mr. Stone then went down into the audience, and a lady held the two opposite corners for him. The communication received this time was quite short, and was from a spirit who signed himself 'J. M. Nash.'"

On sending us a copy of the Journal containing the above, W. W. Judson, Secretary of the Society, under whose auspices the meetings were held, says that Mr. Justin Robinson's control was a street preacher when dwelling in mortal form upon the earth, and that the subject of his lecture, "Is Spiritualism Elevating to the Human Race?" was treated in a manner that caused much uneasiness among the advocates of crystallized forms of error, and great rejoicing among those spiritually and progressively inclined.

PROVIDENCE, R. I.

An excellent report of the observance of the Thirty-Fourth Anniversary was given in the Providence Journal, from which we quote the following:

"There was a large number of well-known local advocates of the doctrine present, and also several from abroad. Mr. L. L. Whitlock presided and introduced the speaker of the evening, Mrs. Abby N. Burnham, of Boston, who was attentively listened to by the large audience as she elaborated her subject, 'Modern Spiritualism, its Rise and Progress; its Frauds and its Virtues.' The speaker had prepared notes, but did not by any means confine herself to them, and when she stepped to the top of the platform she showed her freedom and eloquence. She traced the progress of Spiritualism from its infancy, referred to the obstacles it had encountered and overcome, the bigotry it had contended against, and new revelations it had made to the human mind. She admitted that many frauds had been practiced in its name, but claimed that that had not affected the great fundamental truth which lay at the bottom of it all. Spiritualism was the religion of the heart, the religion of the soul, and was not the doctrine of a thing which some would make it out to be, but refining and beautiful in its influence and truly practical in its effects. The age of bigotry and intolerance had passed away. Old errors and false notions were being swept away, and new and better ones were being established. The march of this conquering and long looked for revelation, Spiritualism would become the religion of the world, and the world would be made better by it."

Talented music was rendered by a select choir, and a poem for the occasion, and entitled "Easter Song" was read, its author being Mrs. Lila Barney Sayles, the poem concluding as follows:

"And by their side and through the air  
A host of tribulation-drawing near,  
Our angels, thronging from the skies,  
Join in the chant: 'The dead do rise.'  
At the conclusion of the poem the choir took up the chorus of the hymn, 'The dead do rise,' as follows:

"The dead do rise! the dead do rise!  
Join in the chorus of the skies!  
Heaven hath come down and dwells with men,  
Let earth repeat the loud Amen!"

Of the occasion a correspondent writes: "The floral decorations were very fine and the music good. Mrs. Abby N. Burnham gave us one of the finest lectures I have ever heard. Its subject was handled with ability, and no person could fail to appreciate that, during the past thirty-four years, these truths had not only done a grand work among Spiritualists, but had appealed to the reason and honesty of thousands of people who believe in the superstitions of different religious systems."

North Scituate, Mass.

To the Editor of the Banner of Light:

The anniversary of the advent of Modern Spiritualism was celebrated in this place by a large assembly in Good Templar's Hall. The history of the organization and doings of our society were given by the President, D. J. Bates, Esq., and a report of the rise and progress and present state of the Children's Progressive Lyceum, by its Secretary, Mrs. M. C. Morris. Remarks were made by Vice-President Silas Newcomb, and the Treasurer, A. A. Seaverns. Mrs. A. P. Smith read an original poem, Miss Abbie A. Morris sang "On that Beautiful Shore," and several of those present related their experience and conversion to Spiritualism. At 8:30 the tables were spread and full justice done to the material demands of the hour. A most enjoyable time was had from the commencement of the meeting until its close.

Fraternally yours,

D. J. BATES.

Passed to Spirit-Life.

From his residence, No. 6 Sprague street, Salem, Mass., of congestion of the lungs and heart disease, Bro. George W. Bennett, aged 67 years and 4 months.

He has been for thirty-three years a firm believer in Spiritualism. "Thence-half of his journey here has been spent in trying to get the best way for the benefit of our kind, and promulgating the truth of spirit-return, which had become knowledge to him. His home has always been a place of prayer and quietude, and he has been a wife and entire family always aiding him in making their home truly welcome to strangers. He was a man of sterling integrity, and honest in all things pertaining to this life. He always had a kind word for all. We fully sympathize with his family, and like them, we know that he has arisen in a higher and better way, and is now a part of the great spiritual family. His death is a great loss to his family, and we are all deeply grieved. His friends attended the last rites of our deceased brother, Mrs. N. J. Willis, of Weymouth, Mass., officiated, and spoke fitting words of comfort and cheer."

From Norwich, N. Y., March 10th, 1882, Asa Smith, in his 67th year.

Our brother has been an ardent Spiritualist for many

years. He investigated the phenomena at the home of the Fox family, at Hydesville, N. Y., and ever after advocated the glorious truths of Modern Spiritualism. He was President of our Society here, and always ready to lend a helping hand. He had a kind, genial, buoyant spirit, and always looked on the bright side of everything. Some three or four months ago his lower extremities became paralyzed, from which he never recovered. He leaves a wife and three children—two sons and a daughter—all of whom I believe are Spiritualists. An older brother survives him, who also believes in a future life. Two others preceded him in spirit-life, one of whom was "T. J. Smith, the Spiritualist lecturer. He has also three sisters, all of whom are firm Spiritualists, and I believe, through him, through him of whom he has made tested him, to the comfort and satisfaction of his relatives and friends, and expressed himself very much pleased with the change. During his sickness, he was a great sufferer, but now all is well in the eternal life.

A. D. NEWMAN.

(Ordinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, ten cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted under this heading.)

## Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New.

Delivered Sunday morning, Sept. 15th, 1881. Single copies 5 cents.

No. 2: Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 23th, 1881. Single copies 5 cents.

No. 3: President Garfield Living After Death.

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

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

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

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

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

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

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

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

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## SPECIAL NOTICES.

26. In regard to the BANNER OF LIGHT, it should be remembered that it is a religious and moral journal, and that its object is to promote the cause of truth and righteousness. It is not a political or party journal, and it does not take sides in party controversies. It is a journal of the people, and it speaks for the people. It is a journal of the future, and it looks to the future. It is a journal of the world, and it speaks for the world.

## Banner of Light.

BOSTON, SATURDAY, APRIL 29, 1882.

PUBLICATION OFFICE AND BOOKSTORE,  
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101 N. Chambers Street, New York.

THE BANNER OF LIGHT should be sent to LEWIS B. RICH, 101 N. Chambers Street, New York, for all communications, and to JOHN W. RICH, 101 N. Chambers Street, New York, for all orders.

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## The Pursuit of Truth.

It seems unaccountable that those who are sufficiently enlightened to see and acknowledge that truth is forever in a state of discovery, or as it is more commonly called, development, at the same time are so ready to denounce the discoverers for daring to disturb them in the complacency of their existing belief. Why such persons should not rather recognize the pursuers and discoverers of truth as the best friends of humanity, and welcome them as invaluable servants in the one great cause in which all thoughtful men are alike desirous to be thought engaged, is one of the mysteries of the human mind and heart which it is not easy either to analyze or understand. Even if the professed lovers of already discovered and accepted truth are opposed to disturb their present repose in what is secured by an attempt of their own to extend its boundaries, there would seem to be no sane reason why they should oppose and denounce those who are willing to do the work for them.

The records of the advancement of truth, however, show nothing but a struggle with needless obstructions from beginning to end. It is persecution; or it is passion, inflamed by party or personal motives; or it is an abject hatred of everything that tends to break up in due time associations whose existence was intended to be but temporary at best; or it is the dead weight of a temper that is skeptical of all things that do not promise to return social consideration or money; some one or all of these obstacles, combining with others still, are continually thrust in the path of those who are engaged in following truth by the many paths of whose existence it everywhere hints; and by a very considerable portion of the race, including even those who are accepted as the most enlightened, though not endowed with the largest share of insight, the earnest and devoted seekers for truth are openly held in such detestation and scorn as would be a hard recompense even for professed enemies of all goodness and happiness on earth.

Now unless we admit that there is progress in the human perception and possession of truth, we may as well allow that there is no longer any life in the soul, and little or nothing worth the having in the world. It is very true that the body is first to be cared for and sustained, but it is chiefly that through the physical senses the spirit may acquire its needed discipline, and have its merited enjoyment from contact for a time with the world we inhabit. But it would be as sensible to say that the soil in which the plant is to grow, and from which it is to suck up the varied elements which are to yield the paked flower and the melting fruit, is to have all our thought and care, and to produce such flowers and fruits as it chooses after it has been sufficiently fed. All things point to perpetual progress, not more from the tender blade to the full and ripe ear than from the early hints to the rich and rounded ideas. It is true that our life is physical, but not by any means to terminate physically. All exists and changes for the spirit's sake.

But though these ceaseless changes may seem at a nearer view to be those which run in a circle, the record for centuries, spiritually as well as materially, shows that it is a circle that is ever enlarging, and including a larger and wider scope of existence with its unfolded possibilities. The advancing mind is not able, if it would, to withdraw into the limitations of a faith that is only the declaration of authority. It is called skepticism, infidelity, and by many other unpleasant and spiteful names by the interested supporters of authority; but time is sure to drag even them along after the column before it is done with them, and they must often appease their disappointed dogmatism and vanity by being allowed to believe that they have made the new discoveries themselves. But no matter for the method, so that the thing itself be accomplished. Truth outlasts all things, and is the oldest of all things, even when we call it new because we happen to have just discovered it.

It has been a constant reflection with us, how much more good truth would do us if we did not have to pursue it through such an unending army of obstacles. It is not yet an established fact that it is the best thing for mankind that what it loves well enough to pursue with tears and blood, with persecution and exile, it must attain only in that way. Opposition is doubtless good for discipline, checking impetuous enthusi-

asm, ballasting individual aspirations, restraining conceit, and compelling the attitude of humility, which is the true work of the learner and the seeker. But once having fixed the lesson fast in the human mind, and the stern conditions of success in the pursuit of truth being well understood, would not a great deal of the present waste of the spirit be permanently avoided if the experience of the past were to furnish the basis of future action? Why is it not possible for at least one generation to practice on the advantages into which it can come into possession at once?

As we well know that what sufficed to serve past generations in mechanical aids will not answer the wants of the present one, so it is to be accepted that in the entire field of truth the scanty measure which was enough for other times is not a sufficient supply for this. There is no end of the boasting of the modern achievements in material things. No one presumes to dispute the facts that are presented on that side. But in what concerns spiritual knowledge and progress we see the veriest sluggards and scoundrels, the most unintelligent and unlearned, barking forth denials and denunciations from open throats, as if, by some far-off dispensation of heaven, it had been specially given to them to see without looking to know without searching, to limit and fix without comprehending anything of boundary, and to deal with the higher truths of infinity with a positiveness and freedom which they would never dare to exhibit in connection with the facts of material science, of which they cannot fail to know vastly more.

If, now, we could for once imagine the way clear and open for the pursuit of truth; if these needless and costly obstacles were removed by common consent; if it were no longer a mark of actual discredit in an age professing to be hospitable to all truth, to be engaged in discovering what never comes to us without a painfully anxious search; and if one were respected as much as another so far as the arbitrary discrimination of truth-seekers and truth-holders is concerned, what changed conditions would instantly surround the advancement of all knowledge and the discovery of all truth, and what an undivided and indivisible fund of enjoyment would be the possession of progressing humanity. It does not seem that it ought to be so difficult to accomplish so simple a change in the conditions on which the most precious boon to the race is granted. Past experience should by this time have impressed its lessons so deeply on the human mind that no more such ought to be needed.

How far, along, pray, has the race advanced, that placidly and without a visible disturbance of its self-respect listens to this reiterated call for toleration to the discoverers of truth and their new discoveries? Toleration in doing the one thing in which every hand, thought and wish should be an active helper; toleration in honest and earnest effort to bring into the light only that which is to benefit and bless the recipients; toleration in attempts to extend knowledge, to enlarge the grounds of faith, to bring into the arena of life fresher and larger and more numerous forces, elements, influences and promises of happiness! What a satire on the lowliness and poverty, the narrowness and littleness of our whole life is contained in the word! We hope the time is not beyond hail when this apologizing, and protesting, and begging for the right to have all of truth that belongs to us because it is within our reach, will be done away with, and the human spirit will not have to waste the best part of its earthly life in merely asserting its claim to enlargement and growth.

## Charles Darwin.

For men of the present generation have effected so great and radical a change in the religious opinion of England and America as Charles Darwin, whose decease took place on the 19th inst. In 1859 he published his celebrated work, "The Origin of the Species by Means of Natural Selection," which at once aroused the opposition of scientists and theologians; but the objections to the theories it advanced gradually weakened, until they almost if not wholly disappeared among the most intelligent classes of thinkers. Unknown to Mr. Darwin, Alfred R. Wallace had at the same time, by his own reasoning, or rather by being in an equally receptive condition to the inspirations of spiritual intelligences, reached the same conclusions; but Mr. Darwin, incidentally learning of this, stole a march on him, and expedited his own presentation of his views to the world. A work complementary to the one mentioned was published by Mr. Darwin in 1871, namely, "The Descent of Man and Selection in Relation to Sex," and from that date to the present has been the subject of discussion among some and ridicule among others, though its theory, like that of the previous volume, gradually came into favor, and is now adopted by many.

But Darwin's boldest stroke was his attack upon the infallibility of the Scripture account of the creation. In this he found an able co-worker in Theodore Parker, who in this country presented from the pulpit what Darwin threw from the study of the scientist in Europe as a bombshell of truth into the camp of the theologians. The two were, in fact, the pioneers in directing the public to a rational consideration of the subject, and in convincing the people that they had a right to think and judge for themselves upon this as upon all other matters. As might be expected in such an event, an excitement ensued. The clergy became indignant, and they, as their predecessors had done for centuries, opposed every indication of the advance of the people toward freedom of thought by ridicule and anathema. Despite these, however, Darwin lived to witness, even among churchmen themselves, an acquiescence in the views he advocated. He subsequently gave to the world other works, for the most part upon subjects correlative with the two we have named, and in support or explanation of points not given in his mind sufficiently clear therein. He has finished in a form visible to mortal eyes his labors on earth; but the present and future generations of men have and will have, in their enjoyment of freedom of thought and an assurance of eternal progression, reason to be thankful that Charles Darwin once lived in this world.

Mr. C. P. Longley takes occasion to inform the many friends who have ordered his new spiritual music, noticed in the *Banner of Light* some time since, that its publication has been unavoidably delayed, but it will soon be ready, and will be fully advertised in these columns.

The National Woman's Suffrage Association of Massachusetts will hold a convention in Gray's Hall, South Boston, on Thursday, April 27th, with afternoon and evening sessions.

## The Andover Affair.

According to the *Congregationalist*, which has assumed the championship in the matter of old Westminster Catechism theology as it has hitherto been taught at Andover, no action has yet been made public by the Board of Visitors upon the question of Dr. Newman Smyth's confirmation or rejection as Abbott professor of theology in the seminary. It takes it for granted that President Seelye, of Amherst college, has had other things to think of since the sad burning of the Walker Building belonging to the college, and that it is possible that still further delay may ensue. It feels sure, however, that "many good friends at once of Orthodoxy and of Andover are making fervent supplication that divine wisdom may shape the Visitors' result toward whatever conclusion Heaven may most approve." Of course Heaven comes in, like the gods of old Olympus in the field-fights around Troy, to take sides in this struggle between Old Theology and Rationalism, and in the opinion of the *Congregationalist*, in favor of the former.

That much-excited champion of Orthodoxy, however, affects to sincerely deprecate the action of the Andover faculty in addressing the public on the matter through the press, saying that it illustrates the intensity more than the wisdom of their desire in the premises, and then illustrates its idea of justice and wisdom by proceeding (while the matter is confessedly under advisement) to give its own impression in very decided and to some it might appear uncomplimentary terms.

## Memorial Meeting in Newburyport.

On our eighth page will be found extracts from the comments made by the *Valley Visitor*, of the above named city, regarding the life, labors and decease of the late John T. Loring. Memorial services, were held in the Unitarian Church, in Newburyport, on the afternoon of Sunday, April 23rd—Dr. John H. Currier, of Boston, officiating. Good singing by the Spiritualist choir added its element of harmony to the interest of the solemn but—when viewed in the light of Spiritualism's bright revelations—triumphant occasion. An audience which packed the church to its fullest capacity attended to express the high appreciation in which Mr. Loring was held by his townsmen; and the services from introduction to close were appropriate, and calculated to make a lasting impression on all who were present.

In the evening Dr. Currier addressed the Society of Spiritualists meeting regularly in Newburyport, at Grand Army Hall (on State street), his remarks calling forth marked evidences of approbation from an audience limited only by the size of the place of assembly. The following appreciative action has been taken by the friends there in reference to the sympathetic feeling expressed in this matter by the Unitarian congregation:

## CARD OF THANKS.

THE FIRST SOCIETY OF SPIRITUALISTS hereby returns thanks to the Unitarian Church of Newburyport for its kindly action in allowing us the free use of its Church in which to hold memorial services on the afternoon of Sunday, April 23d, in remembrance of the late John T. Loring.

R. E. BROWN, Secy.

## The Indian Appropriation Bill.

To which we have referred in terms of approbation in recent issues, still falls of passage, the difficulty being that the House conferees refuse to consent to the amendments making appropriations for educational purposes, which were added in the Senate. The amendment of Senator Hoar, appropriating \$250,000 for the education of Indian youth, which was passed by a strong vote in the Senate, is the one chiefly in dispute. We trust, however, that the measure will yet pass Congress, as it is a step (though it might easily be made a longer one) in the direction of justice to the red man, which has thus far been so singularly delayed.

While efforts are being made from time to time in various quarters to bring disrepute upon the mediums for form-materialization, it is gratifying to learn, as we do from reliable sources, that these mediums are proving beyond doubt the reality of such manifestations. The séances the past winter at Mrs. Fay's and at Mrs. Pickering's residences in this city have been very successful and very convincing to highly respectable people who have attended them. The same has been the case with Mrs. Hull's séances at Mrs. Bigelow's, No. 3 Hancock street, for a long time previous to her leaving Boston, where we have met some of our best citizens, who are unanimous in pronouncing this lady a genuine medium. Now we have information from a reliable gentleman of Providence, R. I., that Mrs. Ross's séances for form-materialization are of the most convincing description, and are attended by some of the best people in that city. We put on record these facts that our friends, especially in foreign lands, may know the truth in regard to this particular phase of mediumship, notwithstanding the thousand and one stories to the contrary that find their way into the public print.

Dr. W. L. Jack, of Haverhill, Mass., recognizes the message published in our columns a short time since from GRANVILLE RUGG, as coming from an old resident of that city, a business man well known there. He also desires to tender his sincere thanks to those friends who recently, quite unexpectedly to himself, made him a call and left with him many useful tokens of their appreciation of his services. The Doctor expects soon to visit Western Massachusetts, due notice of which will be given in the *Banner*.

Dr. Monck, the healer, has removed from 205 East 36th street to 370 Lexington Avenue, New York, where he has ample accommodation for patients from a distance desiring transient or lengthened board. His office hours are from 12 to 5 p. m., Tuesdays, Thursdays and Saturdays, and at his Brooklyn office (38 Convent street) 12 to 6 p. m., Wednesdays and Fridays. All letters must be sent to his new address.

At a meeting of a debating society connected with a religious society in Dorchester, W. G. Babcock explained and advocated the system of "Yecophy" founded by L. S. Richards; after which a vote was unanimously passed conveying to Mr. Richards an assurance of their appreciation of the system and his book of instruction for those who desire to adopt it. The work referred to is for sale by Colby & Rich, 9 Montgomery Place, Boston.

The "Pharmacy Bill" has received its quietus in both branches of the Massachusetts Legislature; and the Allopathic wire-pullers of every shade will now be obliged to wait till the next session before they make another effort to subvert the plainest rights of the people of Massachusetts.

## Little Lords of Creation; or the Allopathic Czars.

Dr. R. C. Flower, of New York, who has a national reputation both as a healer and lecturer, will deliver a lecture Wednesday evening, May 3d, in Tremont Temple; subject, "Little Lords of Creation; or the Allopathic Czars." This lecture is the result of an effort on the part of a number of the leading citizens of Boston. It promises to be a great treat, and no one who knows Dr. Flower will have any doubt but that Allopathy and the Doctors' medical laws will be analyzed, criticised, and shown up in a most unenviable light. The *Philadelphia Times* says: "Dr. R. C. Flower is emphatically the plumed knight of the rostrum, brilliant as a sun, keen as the lightning, winning, bold, sarcastic, witty and pathetic to a fault. Highly magnetic, he holds his audience in a spell, moving his hearers from the valleys of tears to the mirthful freaks of unmanageable laughter." The *Pittsburgh Telegraph* says: "Dr. Flower has a wonderful psychological and magnetic control over his audience. His words stir his hearers like trumpets. By a word, gesture, or look, he can create most pronounced expressions and demonstrations of approval. He is earnest and apt, keen as a razor's edge, quick as the lightning, and frequently makes his hearers enthusiastically endorse him contrary to their judgment."

Both in healing and as a lecturer, Dr. F. has a great reputation. It is said he has upwards of nineteen hundred patients in Boston, and within a radius of twelve miles of the city. Dr. Flower will handle this medical subject without gloves in his jocular and witty style. Let every liberal, Spiritualist or free thinker attend. Reserved seats may be had at the box office, Tremont Temple, and you cannot secure your tickets too soon if you would be sure of a seat.

## The Message Department.

For the present week contains, as will be found on reference to our fourth page, a series of what may justly be termed addresses from various translated workers—Henry C. Wright, Laura Kendrick, Robert Anderson, et al.,—who on the 31st of March last took occasion to express their views on the present state of affairs, and to urge the necessity of greater harmony of feeling and unity of action among the Spiritualists of the country. What they have to say is indeed worthy of careful perusal and diligent reflection.

## Decease of Two Prominent Workers.

Mrs. Mary Stearns, (famously known to the friends throughout New England as "Aunt Mary")—a faithful mother in our spiritual Israel—and Mrs. A. C. Perkins, the active Vice President of the Ladies' Aid Society of Boston, (of which organization Mrs. Stearns was also an energetic member,) passed to spirit-life, we are informed, within a few hours of each other, and beneath the same roof, on Monday, April 24th. The loss of their material presence will be severely felt in the Society for which they have labored so many years, and among the Spiritualists of Boston. Further reference to their translation will be made hereafter.

In order to introduce "Mary Whitecher's Shaker Housekeeper," the best cook-book yet issued, the publishers, Weeks & Potter, 300 Washington street, will this week distribute free, through local retail druggists, the entire first edition. Among its novel features may be mentioned dinners for every day of the week, how to cook and how to serve them, a chapter on etiquette, scores of cherished family receipts, contributed by prominent New England ladies, selections from noted chefs, some choice collections of the Shakers, such as apple sauce, brown bread, etc., the whole making over two hundred of the most valuable receipts ever published in one book. To be had free of charge at any drug store.

In a letter from a valued Western correspondent we find the following paragraph: "I assure you I admire your public silence as to the recent strictures published in other quarters. I have no sympathy with fraud of any kind, but let us be sure of our condemnation as well as endorsement. Roll on, Mr. Editor, the ball of effluent work, in spite of vexatious storms and trials."

Another prominent worker gives expression to the following views in the premises: "Let me say that the cause in Michigan is moving on, and that the visit of your representative, Mr. C. B. Lynn, was productive of great good, turning thought to his own excellent lectures, the *Banner of Light*, the methods of the East (which are much needed here) and the necessity of harmonious work."

The *Opera Star*, of Indianapolis, Ind., refers to our representative, Cephas B. Lynn, who recently lectured in Dickson's *Opera House*, that city, on "Ingersoll and his Critics," as "a well known lecturer and journalist. As a speaker he has few equals on the platform." All which those who know Mr. Lynn will concede is, in the concrete, an indisputable fact.

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

A meeting was held at the Unitarian Chapel, Malden, Mass., on Sunday afternoon, April 23d, under the auspices of the Institute of Heredity. Mr. Parker Pillsbury made a short address, and arrangements were formed for lectures by the same gentleman.

Ralph Waldo Emerson is, at time of writing, confined to his home in Concord, Mass., by a dangerous attack of pneumonia. His friends, in view of his advanced age, have grave apprehensions of the result.

By reference to his card in another column, it will be seen that the address of Dr. J. V. Mansfield, the "Spirit Postmaster," is now 100 West 56th street, New York City.

W. W. Robbins, Milford, N. H., will please accept thanks for a box of the fragrant trailing arbutus for our Free Circle-Room table.

Mrs. Clara R. Dearborn, aged fifty-one, died in South Boston the 22d inst.

Mrs. A. P. M. Davis, a medium well known at the South, who with her two mediumistic boys has been sojourning in Florida, has returned to her home in Birmingham, Ala. A correspondent informing us of this, states that Mrs. Davis is quite sick, and asks that good healing mediums would request their controls to do what they can in aid of her recovery to health and usefulness.

J. G. Murray, Secretary, writes: "The Spiritualist Society of Lockport, N. Y., will hold a two days' meeting, Saturday and Sunday, May 13th and 14th. Mr. O. P. Kellogg, of Ohio, and other speakers will be present."

Mrs. I. J. Field, test medium and lecturer, is about visiting Geneva and Racine, Wis., and will all appointments in that part of the West.

## BRIEF PARAGRAPHS.

There is to be a corn in cotton, while corn is cornered in elevators. *Christian S-p-e-c-u-l-a-t-i-o-n*! Poor people suffer in consequence. Beef is cheaper in London than it is in Boston. *S-p-e-c-u-l-a-t-i-o-n*! Chris!

Human beings rise and fall—Evil passions them enthral! Wealth, which doth the mind allure, Crushes off the humble poor. Speculators bode no good, While they "corner" precious food. When poor people suffer thus, Is it wonder that they "cuss"? —[DIBBY.

A Darlington, Eng., despatch dated April 19th, states that fifteen persons have been killed by a colliery explosion at West Stanley.

HIGH WINDS.—Advices from Independence, Mo., April 19th, set forth that a terrific cyclone swept over Brownsville, Saline County, Mo., at 4:30 o'clock Monday afternoon. The entire business portion of the town was demolished, seven persons killed and between twenty and thirty others badly injured. The storm came from the southwest. A storm on the 19th also did considerable damage near Mt. Vernon, Pa. Five houses were blown down and others damaged. One woman was killed and six others injured. A cyclone swept over Monticello, Louisiana, on Saturday afternoon, April 23d, completely demolishing the town; only three buildings were left standing, fifteen persons were killed, and thirty were seriously injured. Portions of Georgia, North Carolina and Alabama were visited by a terrific hurricane on the same day, and a number of people were killed.

"The best test of a restaurant," says the *Whitehall Review*, "is the number, not of its diners, but of its habits." This test can be safely applied to the City Hall Avenue Dining Rooms, Boston.

Five squares of buildings were burned at Lake City, Minnesota, on Saturday, April 23d, the property loss amounting to \$400,000. Sixty buildings were burned in Depere, Wisconsin, on the 23d—loss aggregating \$125,000.

The city of Washington, D. C., was treated to a snowstorm on Sunday last, and at one time in the afternoon the snow was two inches deep in the streets. How did you like it, "Dr." B?

Dr. George G. Kennedy, of the Boston Highlands, sailed for Europe in the *Seythia* on Wednesday of last week, accompanied by his wife and four children. He will meet his father, Dr. Donald Kennedy, in London, take a run with him over to Scotland, when he will join his invalid mother in France, and spend the summer with her, while his father will sail for this country, arriving here about the middle of June.

Canadian statesmen aver that the tie which binds the Dominion to Great Britain is very weak.

DOCTORS' SQUABBLING.—There is trouble in the medical department of the university of the city of New York. Seven professors have resigned their chairs, and there is a strong probability that the resignations will be accepted.

A shocking disaster occurred in Florida, April 24th, in consequence of the burning of the steamer *City of Sanford*. Nine persons are known to have perished, some of them having been burned to a crisp.

In Congress bills have been passed for the allotments of lands in severity to Indians on the various reservations.

It is said that the Lawrence Pacific Mills Corporation, which pays its superintendent \$25,000 a year salary, cannot afford its operatives over 55 cents a day, while for years it has divided among its stockholders 20 per cent. per annum. Comment is unnecessary.

Coarse and vulgar expressions render transparent the animus of their utterers:

"Though the mills of the gods grind slowly, Yet they grind exceeding small."

The United States steamer *Hodgers*, searching for the *Jeannette* survivors, has been burned and sunk near Cape Serdze, in Siberia. The officers and crew—thirty-six in number—were saved, and were at last accounts at Tiapaka.

MacLain, who attempted to assassinate Queen Victoria, has been acquitted on the ground of insanity. So has been every man who has attempted her life. The English will not admit that any sane man would lift his hand against her.

## Movements of Lecturers and Mediums.

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

Mrs. E. C. Woodruff, of South Haven, Mich., will answer calls to lecture.

Hon. E. H. Green, 309 Longworth street, Cincinnati, is an able speaker. He should be called into active service on the rostrum.

Mrs. S. Dick lectured in Peabody, Mass., Sunday, April 16th, to appreciative audiences. Address care *Banner of Light*.

J. Frank Baxter will give his closing lectures for the Brooklyn Spiritual Fraternity, Sunday, April 30th, at 3 and 7:45 p. m., in the Brooklyn Institute. This will be the last opportunity to hear him in Brooklyn for many months.

Hon. Wm. Colt will lecture for the Brooklyn Fraternity at the Institute, Friday evening, April 28th. Subject: "Spirit Obsession."

Mrs. H. M. Rathbun of New York City will lecture for Brooklyn Fraternity, Friday evening, May 5th. Subject: "Mediumship."

Anna Kimball lectures in Topeka, Kansas, Sunday, April 30th. Address her as above, care Box 417.

C. Fannie Allyn will speak in Newburyport, Mass., May 21st and 28th; and in Peabody, June 18th and 25th. Owing to the illness of her mother she would like to make engagements for Sunday and Grove Meetings in New England during the summer.

Dr. J. K. Bailey spoke in Elm Hall, Mich., March 8th and 12th; in Howell, Mich., 19th and 20th; in Milan, O., April 24; in Oberlin, O., parlor lecture, 9th; in Grafton, O., 13th; in Ravenna, O., 16th; in Alliance, O., 23d. He may be addressed at Milan, O., until further notice.

Miss Jennie Rhind will lecture in Taunton, Mass., April 30th, afternoon and evening.

Mrs. Clara A. Field lectured for the Spiritualist society at Taunton, April 23d, to large and appreciative audiences. Mrs. Field has spoken five Sundays in Taunton since the New Year; much interest has been manifested and pleasure expressed in listening to her, and at the close of the last service the desire was freely manifested that she should visit them again at an early date. She will speak in Lynn, Sunday, April 30th, for the society meeting under the auspices of Mr. and Mrs. George Dillingham. For engagements Mrs. Field may be addressed 19 Essex street, Boston, Mass.

Mr. F. A. Heath, (the blind medium) inspirational speaker, addressed large audiences in New Bedford, Mass., on the 16th, and North Hanson, Mass., on the 23d. He will speak in New Bedford next Sunday, the 30th, and in East Braintree May 28th. Mr. Heath lectures, improvises, and sings songs, and gives psychometric readings. Engagements may be made by addressing him at 27 Lawrence street, Charlestown District, Boston, Mass.

Austen E. Simmons will speak in West Pawlet, Vt., May 6th and 7th. Parties wishing to secure his services in that vicinity must write immediately. Address him at Woodstock, Vt.

## Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Received since our last acknowledgment:  
Franklin Thorpe, Santa Fe, N. M., 50 cents; L. Newcomb, North Scituate, Mass., 50 cents; Thos. B. Warren, Gardner, Mass., \$1.00; A. S. Cobb, Dunkirk, N. Y., \$2.00; A. E., \$1.00; Bro. Tom, Delaware, Ohio, \$2.00; Mary C. Hilton, East Turner, Me., 35 cents; Yarmouth, \$1.00; Thos. R. Hazard, South Portsmouth, R. I., \$5.00. Thanks, friends.



(From the Gospel Banner, Augusta, Me.)

**Wonderful Exhibitions—Said to be Spiritual.**

To the Editor of the Gospel Banner:

We, the undersigned, citizens of Augusta, having heard of the wonderful "spirit manifestations," as they are called, said to be exhibited at North Turner, and of the deception said to be practiced, wishing to witness and thoroughly test the same, went to North Turner on Saturday, March 18th. We found that Mr. Wilber B. Fisher, twenty-six or twenty-seven years of age, who was born in the place, and is a shoemaker, was the medium, who, at intervals, sometimes sits for the edification and satisfaction of friends, sincere in their professions, though he has never done it for compensation. He usually has his sittings at the house of a neighbor, Mr. Benjamin Keen, upon whom we called on our arrival and introduced ourselves, telling him for what purpose we had come, and asking him to witness a séance and test the exhibition thoroughly. Our request was granted, and as a partial and unsatisfactory account of what we saw and heard has been published, we shall esteem it a favor if you would present the following truthful statement in the *Banner*, that any one interested may know the facts of the case.

We took from home with us a suit of clothes for the medium's use, in place of his own. A bedroom, about eight by eleven feet, opening out of a small front parlor, was cleared of everything but the naked bedstead—save an old rag-carpet on the floor. The room was improvised for a cabinet. We examined critically the walls and the floor; then passed into the cellar, beneath the bedroom, where we sought in vain for any possible means of ingress or egress to the room, save the door. Then, after making the windows and fastenings of the door and parlor for further security, we asked Mr. Fisher, the medium, into the bedroom, or cabinet, where he took off his own clothes and put on the suit we had prepared, in our presence; after which he was seated in a chair; the coat, vest and pants sewed firmly on to him, and together, then, with needles and thread, the use of long strips of cloth, he was strongly secured to the chair and the bedstead standing in his rear. Thus firmly fixed we left him, taking his cast-off vestments with us.

Next a piano was wheeled up in front of the bed-room door—not nearer than three feet; a large music-box was placed upon it and set running. Chairs having been arranged in a semi-circle behind the piano, for about a dozen of us in all, some neighbor friends being present, all were seated, our party of four being scattered through the circle, and the piano held our hands, the light was extinguished. After a reasonable time for what was called materializing, the piano began to give forth very rich and sweet tones, and soon after a female voice arose as if the singer was near the foot of the man who played the accompaniment, the melody and purity of which it would be difficult in any town or city to match. Presently the player himself commenced singing, and we must confess that the magnificent bass voice could not be found. He accompanied himself on the piano as he had the lady; we have the best reasons for knowing this, for he spoke several times while at the piano.

Successing this, a very young girl—judging by her tones—commenced singing and continued for a brief time; and there was no such person in the room when the doors were securely fastened. Then another lady and still another sang, making in all not less than five distinct voices heard, each in its own turn. There was a change. From playing and singing difficult operatic music, another player, quite a different style, seemed to take the stool, and for about five minutes she executed a very complicated piece in a rapid manner, and with a power and skill equal to the others who had performed. In beginning the last piece, the piano, which was a large one, was lifted from the floor several times, returning with a concussion that made the circle shudder.

Up to this time, which occupied nearly two hours, the séance had been held entirely in the dark, and in order to explain the reason why a change of conditions was suggested by the spirit-plane, it was said that the medium, being quite unwell with a severe cold, had become very much exhausted. In addition to this, we were informed the evening was by no means favorable for physical manifestations, inasmuch as the weather was heavy and stormy. Hence, taking all the unfavorable facts together, if they attempted any further manifestations, especially in the light, they proposed, in lieu of the tying, that the medium's hands should be filled with flour, which test, in view of what might follow, would be equally satisfactory, because if the medium attempted to do anything with his hands, the flour must be scattered on the floor. We accepted this proposition. A light was called for, taking which we exposed the cabinet and found the medium with his fastenings precisely as we left them. We cut him clear, or thought we did, then filled both hands with wheat flour and again took our places in the room.

The lamp was now left burning though turned fully half down. In a few minutes a rather tall, very slim lady, dressed in white from head to foot, with quite a train to her dress, came forth from the bed-room into our presence. After passing back and forth a few times, exhibiting her slender hands, her hands, taking her long hair falling below her waist, which could plainly be seen by all, she seated herself at the piano, reached over and stopped the music box, then commenced playing an overture. She purported to be a French lady, Marie by name, the same who executed so wonderfully in the dark séance. At length she found her voice, when we were favored with a very sweet song.

This person left the piano, but soon returned, and sang us a scrap of a song without aid from the instrument. Another lady dressed in black, with white under-sleeves, also came out, and walked before us. Lastly, what purported to be the leading personage of them all, a man who had sung the bass, came from the cabinet, dressed in a black suit, with white shirt bosom, when no such garments were left either in the room or on the medium, and, singing, took the piano, commenced playing and singing in his own wonderful style. Then bidding us "good night," retired into the bed-room, and the séance closed. We immediately took the light, and passed into the bed-room, where sat the medium partially unconscious, but seemingly much weaker than when we last left him—both hands being still filled with flour—not a particle having been spilled on the floor; while no other person or sign of a person, was there. While upon the subject of tests, we would add that in the act of leading the medium out of the bed-room, he was found to be still held by a portion of the fastenings, which, in our hurry, we had overlooked.

In summing up the result of our investigations, we want to say that Mr. Keen, at whose house we witnessed these strange things, is a man nearly twenty years of age, who has partially retired from business, is a man of wealth, of pure morals and of strict integrity, who, while he feels a deep interest in this subject, has never taken a dollar for exhibitions; that we could see no motive for deception on his part, and further, with the most thorough investigation on our part, and careful scrutiny, not the least possible evidence of fraud or deception could be detected by us. We were perfectly convinced of this one thing, viz., that whatever may be the nature of the things we saw, which seemed to us wonderful, or however they may have been produced—and we don't pretend to know how—neither the medium nor any person in that circle produced the music we heard, or were the persons who made their appearance in our midst and seemed to come from that little bed-room and retire into it after they had presented themselves to our gaze, as they were described. Every member of the circle and the medium could be seen by us during the most remarkable part of the performance.

L. P. HERSEY,  
C. O. CONEY,  
MARTIN L. REYNOLDS,  
B. FRANKLIN YEATON.  
Augusta, Me., March 29th, 1882.

The editor of the *Gospel Banner* fully endorses the gentlemen whose names are appended to the above statement in the following strong terms: "On the last page of this paper may be found a wonderful exhibition of 'Spiritual'—signed by certain Augusta

gentlemen, describing what they recently saw and heard at the dwelling of Mr. D. Keen, in North Turner. We should have given but little attention to the request of these gentlemen for its publication in the *Banner* if it had come from any irresponsible source or from strangers, or if those engaged in the exhibition were public tricksters, or if Mr. Keen were a man of doubtful, deceptive character. But two of the Augusta gentlemen we have known for years, during which time they have been regular patrons of our paper, while all of them are men whose reputations for honor and veracity is never questioned. In addition, Mr. Keen, the gentleman at whose residence the exhibition was witnessed, is an intelligent, candid, high-minded man, perhaps sixty years of age, whose financial situation relieves him entirely from all desire to engage in the practices described for gain. He never received a dollar for these demonstrations, but he has expended several hundred dollars in the purchase of musical instruments for the one purpose of use on occasions like that described, and assures us he believes most sincerely that the manifestations he has so often witnessed and tested in the last few years in his own house must be of spiritual origin. The other gentlemen whose names are signed to the writing we understand have no positive belief relative to the nature of what they saw, or how the demonstrations were produced. They only give a just and unbiased account of what they witnessed. And this is what we wish to be understood as doing in the publication of their account."

**Spiritualist Meetings in Boston.**

**New Era Hall.**—The Shawmut Spiritual Lyceum meets in this hall, 76 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

**Circle.**—The Circle, conducted by the ladies of this Lyceum, meets at 21 Dover street, Wednesday afternoon of each alternate week, at 8 o'clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

**Paine Memorial Hall.**—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10 o'clock. The public cordially invited. W. L. Union, Conductor.

**Berkeley Hall.**—A Berkeley Circle (Odd Fellows' Building).—Free Spiritual Meetings every Sunday at 10:30 A. M. and 8 P. M., and every Wednesday at 7:45 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer, W. J. Colville (residence 30 Worcester square); Treasurer and Secretary, Timothy J. Hatch, Hancock street. The public cordially invited to all the services.

**Engle Hall.**—Spiritual Meetings are held at this hall, 816 Washington street, corner of Essex, every Sunday, at 8 A. M. and 7½ P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 8 o'clock.

**Science Hall.**—712 Washington street.—Spiritual meetings every Tuesday evening at 8 o'clock. Replies to questions under influence of his spirit guides.

**30 Worcester square.**—W. J. Colville holds a public reception, to which everybody is cordially invited, every Wednesday at 8 P. M. and every Friday at 8 P. M. The "Spiritual Marvels of the East" every Friday, at 8 P. M. The Ladies Benevolent Union meets every Thursday at 2 P. M. for work. Public entertainment, spiritual, musical and literary, at 7½ P. M.

**Harmony Hall.**—34 Essex street (first flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 7½ P. M. and every Wednesday at 7:45 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music rendered. All need and are cordially invited to take part in the exercises. Prescott Robinson, Chairman.

**Spiritual Bethel.**—30 Hanson street.—Meetings: Tuesday, 8 P. M.—Exercises in the evening. Wednesday, 8 P. M.—Sociable for Conversation, with no formal exercises. Wednesday, 8 P. M.—Conference for the discussion of subjects of interest. Friday, 8 P. M.—A meeting of mediums for mutual aid and consultation. Saturday, 8 P. M.—Developing and Test Circle. Five cents admission to each of these meetings. No charge, to aid in defraying the expenses of the Bethel. On Sunday evenings the hall can be obtained on easy terms for any worthy and philanthropic object. Object of Spiritual Bethel, to cure disease, to cure poverty, to cure poverty and without price. Patients must apply between the hours of 10 and 1 P. M.

**Ladies' Aid Parlor.**—718 Washington street.—The Spiritualist Ladies' Aid Society meet in their Parlor every Friday afternoon and evening. Business Meeting 7 P. M. Social, 8 P. M. Mrs. A. C. Perkins, Secretary. Mrs. M. J. Tyler.

**METRICUS** held every Sunday, at 2½ o'clock. Test Circles by prominent mediums. Evening at 8 o'clock. Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Bailey, organist.

**Science Hall.**—Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock.

**Chelsea.**—The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Hingham Car Station. Next Sunday, Sarah A. Byrnes will occupy the platform afternoon and evening.

**THE LADIES' HARMONICAL AID SOCIETY** meets every Friday evening in the evening at 8 o'clock. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

**NEW ERA HALL.**—On Sunday morning, April 23d, Shawmut Lyceum opened with a crowded house. The services—which received from first to last the close attention of a large and attentive audience—opened with singing and the reading of the silver chain recitations; then followed some beautiful selections by Miss Dawkins's orchestra. The usual time was then devoted to the instruction of the young; after which the literary exercises were participated in by the following named: Piano solo, Lillie Singleton; recitations by Louisa Kief, Winfield Osborn, Minnie Fearing, Lillie Armstrong, Emma Ware, Mary, Grace Burrows, and Mrs. W. F. Williams; instrumental selections by the orchestra. Then followed Little Gertie Seavey and Carl Cochran in a number of their songs and duets. Remarks were made by Mr. J. B. Hatch, Conductor, in the course of which he gave notice of a Grand Testimonial to Little Gertie Seavey to be held at Berkeley Hall on Thursday evening, April 27th. The physical exercises and Target March closed the session.

J. A. SHILLAMER,  
Secretary Shawmut Lyceum,  
Office 83 Montgomery Place.

**PAINE HALL.**—April 23d, 1882, the session of the Lyceum was opened by Conductor Union, the usual music, reading and singing, and the march participated in by one hundred and ten children and leaders following in their order. The Hall was well filled, and after a few songs and recitations were given, one who has battled in our cause for long years was called to the platform and introduced as Mrs. Sarah A. Byrnes, who said she was pleased with the progress of the Lyceum, and by progress she meant growing. These children are our followers in the days and years to come, and it behooves us to give them liberal education now, to enter the great world and make their mark. She would not say "God bless you," but our good actions will bless us every day and hour now and in the future.

It is with pleasure that we see from time to time those who have grown up with Spiritualism through all the long years of the past, journeyed over all the rough paths and among the thorns that have beset them at every step, but we are in the right, and in this we will live and pass away.

Songs were sung by Jennie Smith, Eva Morrison and Miss Ida Mosher, (from the audience). Recitations by Sadie Peters, Mollie Saunders, Flora Frazier, Peter Riesenst, Mamie Haver and Carrie Huff; piano solo by Moses Myers; harmonica solo, Walter Graham. Mr. James Horne and Mr. Frank Kernan presented imitations of actors, which gave more amusement than instruction to the children.

ALEXANDER D. LAMFORTH, Cor. Sec.

Children's Progressive Lyceum No. 1.

**HARMONY HALL.**—34 Essex street.—On Sunday last, April 23d, this Hall was well filled by very intelligent and thoughtful audiences, and the exercises were both interesting and instructive.

The morning and afternoon exercises consisted of appropriate remarks by Mrs. S. Dick, Dr. B. F. Richardson, Miss D. B. Simpson, Mr. C. M. A. Twitcheil, Dr. N. P. Smith, Rev. C. D. Lathrop, Dr. Street and others; tests by Mrs. L. W. Litch, Mrs. Bray, Mrs. Walker, Dr. Richardson, Mrs. Nelson and others, and inspiring piano music by Mrs. Twitcheil, pronounced by the best judges of a very high order. Excellent dramatic readings were given by Dr. N. P. Smith and Mrs. Coffin, and Madam Dumont entertained the audience with some of her finest singing, which was highly appreciated.

In the evening Mrs. Maggie Folsom occupied the platform, and entertained the audience by relating some of her early experience and explaining how and why she became a medium. Her remarks throughout were listened to with close attention. Appropriate remarks were also made by Dr. Street, Dr. Eames, Dr. A. S. Waterhouse and Dr. Richardson, who also gave some convincing tests.

Having secured the hall for the entire day,

the meetings will be held hereafter every Sunday at 10:30 A. M. and 2:30 and 7:30 P. M., also every Thursday at 3 P. M.

**CHARLESTOWN—"MYSTIC HALL."**—Sunday, April 23d, a very interesting meeting was held at the usual hour, 3 P. M. Mr. David Brown occupied the platform, speaking and giving tests to quite a large and intelligent audience, in a manner satisfactory and interesting to all, every test being recognized as correct. Mr. Brown, with others, will speak and give tests in this hall next Sunday, April 30th, at 3 P. M.

**LADIES' AID SOCIETY.**—Miss Carrie Loring, of East Braintree, Mass., will give a short lecture, with descriptive tests, at the Ladies' Aid Parlor, 718 Washington street, on Sunday, April 30th, at 2½ o'clock.

**Berkeley Hall Meetings.**

On Sunday last, April 23d, large audiences were in attendance at Berkeley Hall A. M. and P. M. The services as usual were conducted by W. J. Colville, who, under influence of his spirit guides, delivered a discourse in the morning on "The King's Daughter on 'Spiritual Education.'" In the forenoon lecture the speaker urged a powerful plea in favor of honesty in the expression of one's every sincere conviction, and contended that the only safety or usefulness in any church or nation depended upon its establishment on the rock of genuine merit. In commenting upon the forty-fifth Psalm, from which the text was taken, the inspiring intelligence drew special attention to four salient points, the king's daughter, her interior worth, her clothing, and her companions. The king's daughter was said to prefigure any individual or association which depended for existence upon the sovereign truth, the immutable fact of the universe. The phrase "all glories within" started a train of thought, leading us to the conclusion that all permanent success grew solely out of an established spiritual reality. Her clothing, of wrought gold, led us to infer that the happy and prosperous state of soul or souls resulted from the use every spirit made of working ability in the development of every interior quality, and her virgin companions suggested the thought that wherever purity exists in an individual he will, by force of necessity, attract into his surroundings the chaste and noble. The lecture was a very practical one, applied to everyday life. Honorable mention was made in it of the great departed scientist, Darwin. The congregation frequently interrupted the speaker with applause.

In the afternoon lecture a vast deal of practical teaching was conveyed with regard to the treatment of mediums, and the true way of developing mediumistic gifts. The speaker presented plainly the hazardous position in which immature sensitives, who are compelled to depend upon mediumship for a living, are placed, and urged upon all Spiritualists to do the utmost in their power in providing comfortable and safe places for the reception of tender mediums, who need for a while the sheltering care which such asylums alone can furnish. Schools of the prophets should be simple institutions for the assistance of mediumistic persons whose gifts can be rendered far more generally useful, as they are given harmonious conditions for their exercise. A liberal thought not a dogmatic education, good food, salubrious air and kind treatment, added to free exercise under wise supervision of experienced seers, is the boon earnestly craved by sensible young mediums everywhere.

On Sunday next, April 30th, Mr. Colville will take leave of his congregation before his departure for Philadelphia, in which city he will spend the month of May. At 10:30 A. M., the subject of the lecture (by request) will be: "As the tree falls, so doth it lie," an illustration of the fate of every spirit passing from the earthly body; and at 3 P. M. (also by request) "The Home of Climate on Character and Religion." At 7:45 P. M. his friends will tender him a complimentary benefit in the form of a Concert, in which he as well as many eminent artists will take part. The entertainment will be a rich and varied one.

Mr. Colville lectured to a large audience in Natick, Mass., Sunday evening, April 23d, and was announced for Milford, April 27th.

His last public reception for the present will be at 8 o'clock, 30 Conference street, Monday, May 1st, at 8 P. M., to which everybody is cordially invited.

Societies or responsible individuals wishing to secure his services for week evening lectures, &c., during May in the neighborhood of New York or Philadelphia, can address him, care of Col. and Mrs. Kase, 1601 North 15th street, Philadelphia.

**Meeting of Mediums for Mutual Protection.**

To the Editor of the Banner of Light:

According to previous notice, on Friday evening at the Bethesda a mediums' meeting was held for the purpose of considering the propriety of forming a "Mediums' Mutual Protective Association." Dr. Davenport was chosen chairman, and opened the exercises by remarks in favor of the scheme, giving his early experience in the matter.

Mr. C. Stearns, being under the necessity of leaving soon, then took the floor and commented upon the character of mediumship, which he described as lying at the basis of Spiritualism, and demanding the kindest regards of all believers in the cause. Mediums in all ages had been respected and almost adored, but Spiritualists were apt to neglect their mediums, who often suffered extremely when their mediumistic powers declined from age or illness.

It was then proposed to form a "Mediums' Mutual Protective Association," and a "School of Instruction for Mediums," and the creation of a mediums' fund for this purpose. He deprecated the opposition to organization on the part of some, and believed such opposition originated, not from the abodes of angels, where order is the first law, but from inharmonious regions, where disorder reigns triumphant. No general could afford to have a battle without thorough organization. The cleavage of all denominations were organized, and should be the ministers of the New Dispensation. He urged the caring for mediums when they could no longer care for themselves, and thought a mediums' organization for mutual aid the first step in this direction. They needed also consultation upon the wisest course to pursue, in order to build up mediumship upon an enduring foundation.

Dr. Davenport and Mr. Pease, for the same reason, favored the time had come for action upon the subject. Dr. Wellington took a middle ground, approving of the general object, but counseling caution in action.

Miss Jennie Rhind advised moderation, but sympathized with the great object in view.

Mrs. Clara A. Field spoke with great enthusiasm and power in favor of the plan, and depleted with thrilling effect her early experience in mediumship, as also did Mrs. Coffin, and the sufferings incident to mediumship.

The next meeting on the same subject will be on Friday evening, April 28th, at the Bethesda, and a cordial and earnest request is hereby extended to all mediums and their friends to be present, in order that immediate measures may be adopted to form the proposed organization. Respectfully,  
C. STEARNS, Sec'y B. S. D.

Dr. R. C. Flower has been offered \$5,000, it is said, to deliver twenty-five consecutive lectures in the principal Eastern cities on "Little Lords of Creation; or the Allopatic Czar." We have not learned whether he has accepted the offer or not, nor do we see how he can conscientiously do so owing to his great number of patients, and the responsibilities which rest upon him. But at any rate our citizens will have an opportunity to hear this great lecturer Wednesday evening, May 3d, at Tremont Temple.

**"ROUGH RATS."** Ask druggists for it. Clears out rats, mice, roaches, bed-bugs, vermin, 15 cts.

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

J. WILLIAM FLETCHER, 2 Hamilton Place, Boston, is considered a very reliable medium.

**SECULAR PRESS BUREAU,**  
RE-ORGANIZED UNDER THE DIRECTION OF THE  
**AMERICAN SPIRITUALIST ALLIANCE,**

No. 61 Irving Place,  
NEW YORK CITY.

S. B. BRITTON, Chairman Bureau Com.; HENRY J. NEWTON, Treasurer; NELSON CROSS, Secretary; HENRY KIDDER, Cor. Secretary.

Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spiritualism—which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this enterprise everywhere—who wish well of the SECULAR PRESS BUREAU—who wish to see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the show of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the funds for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

Until further notice all literary communications, except articles intended to be published by the Bureau can be addressed in care of NELSON CROSS, Secretary, 191 Broadway, New York City.

Funds for the support of the Bureau should be forwarded to MESSRS. COLBY & RICH, 9 Montgomery Place, Boston, Mass.

**AMOUNTS PAID IN FOR 1882.**

Col. James Hunt (Charlestown Dist.), Boston, Mass., \$25.00	25.00
Col. Norton, Bristol, Conn., 2.00	2.00
Chas. Allen, Brooklyn, N. Y., 2.00	2.00
Col. Colby, Boston, Mass., 2.00	2.00
Mrs. H. J. Seaver, Cambridge, Vt., 2.00	2.00
Wm. S. Snyder, Baltimore, Md., 2.00	2.00
Mrs. E. Maynard, Concord, N. H., 1.00	1.00
Mrs. L. A. Barnes, Sayles, Dayton, Conn., 10.00	10.00
J. H. Wade, Cleveland, O., 50.00	50.00
C. Snyder, Baltimore, Md., 2.00	2.00
Jas. Wilson, Bridgeport, Conn., 10.00	10.00
John Martin, Rockford, Ill., 10.00	10.00
P. G. Colby, New Haven, Conn., 2.00	2.00
Orin Greely, Stephentown, Wis., 2.00	2.00
G. W. Hession, Mansfield, Mass., 2.00	2.00
Geo. H. Woods, Worcester, Mass., 2.00	2.00
C. W. Cotton, Portsmouth, Ohio, 4.00	4.00
E. Mason, New York City, 2.00	2.00
Varney, N. Y., 2.00	2.00
Dr. E. S. Walker, Cincinnati, O., 5.00	5.00
James Phillips, Rouse's Point, N. Y., 5.00	5.00

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

Amounts previously acknowledged, \$122.65	122.65
Offering of Friends during Anniversary Celebration (Chas. H. Foster), 5.11	5.11
N. M. Frederick, Chicago, Ill., 3.00	3.00

**Quarterly Meeting.**

The next Quarterly Meeting of the Spiritualists and Liberalists of Van Buren and adjoining Counties will be held at the Spiritualist Hall, 100 West 5th street, New York, on Saturday, May 6th, 1882, at 3 P. M., and continuing over Sunday, May 7th.

Speakers: Lynn, of Boston, Mass., and Mrs. E. C. Woodruff, of South Boston, Mass., are engaged as speakers. We expect good music, and extend a cordial invitation to the public to join with us in making the Convention one long to be remembered.

L. S. BUDWICK, President,  
E. L. WARNER, Secretary pro tem, Kalamazoo, Mich.  
Palo Alto, Mich.

**RATES OF ADVERTISING.**

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eighth page.

Special Notices forty cents per line, Milton, each insertion.

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

Notices in the editorial columns, large type, inserted under fifty cents per line, and small type, under thirty cents per line, in advance.

Advertisements or cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 P. M. on Saturday, a week in advance of the date whereon they are to appear.

**SPECIAL NOTICES.**

**DR. F. L. H. WILLS.**  
Dr. Wills will be at the Quincy House, in Brattle St., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. A. P.

**Mrs. Sarah A. Danekin,** Physician of the "New School," asks attention to her advertisement in another column. A. P.

**J. V. Mansfield, TEST MEDIUM,** answers sealed letters, at 100 West 5th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. A. P.

**ADVERTISEMENTS.**

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

**TESTIMONIAL.**

GRATON, W. Va., Oct. 31st, 1881.

DR. S. B. COLLINS, LaPorte, Ind.

DEAR SIR:—I am now requesting my wife to give you permission to use her letter acknowledging her cure of the opium habit by the use of your Antidote. She has no objection to your using it by so doing any other person might be induced to try the same, who is a victim to this distressing habit. We all feel grateful to you for the cure, and believe it to be our duty to universally recommend your treatment to all persons needing it. My wife has not needed your Antidote since August 1st. She feels in better health than she has before for years, and her appearance has also improved. We all feel that you have been the means of restoring a wife and mother to her family. We hope you may be able to exp. the fruits of your discovery, and that you may be the means of saving many an Opium victim from despair by his heartfelt desire.

Yours, &c.,  
W. D. MACKIN.

**TO THE DENTAL PROFESSION!**

ADVANCED thinkers everywhere, Professional and Non-Professional, who are in search of a basis for a new DENTAL WORLD, should investigate Dr. Dennis's New Process for Treating Diseases of the Teeth.

More than 100 aching teeth, considered and pronounced by the dental profession to be beyond the reach of human aid, have been RESCUED FROM THE FORCES OF THIS NEW AND WONDERFUL PROCESS, which has been named the "Advanced Treatment," by a Distinguished Dentist—a member of an Orthodox church—of 32 years' experience as a practitioner.

A number of Dentists who have adopted the "Advanced System," discovered and perfected by Dr. DENNIS, all are most enthusiastic in pronouncing it, in a Dental sense, the WONDROUS REMEDY for all dental troubles. Address Dr. J. W. DENNIS, 39 W. 4th street, Cincinnati, Ohio. Send 3c. stamp for Dr. DENNIS's new paper, the *Western Dentist*. 4c's—April 22.

**Developing Seance.**

MR. F. M. COURN continues his seances for developing mediumistic gifts, in individuals by *Psychic Force*, which he makes a specialty, every Wednesday and Friday evening, at 8 o'clock, precisely at W. J. COLVILLE'S, 30 Worcester square, Boston. Everybody invited. Will make engagements for private seances. Address: 30 W. J. COLVILLE, Boston.

**A BEAUTIFUL PORTRAIT OF LONGFELLOW.**

In two colors, each 22x28, will be mailed free to any address on receipt of \$1.00. Address, MESSING & STEIGER, No. 1 Main street, Rochester, N. Y. April 29.—2w

**NERVOUS DEBILITY PILLS.** The most remarkable medicine of the age. Thousands cured by their aid. Price 81 per box for 63c. postpaid. NEW ENGLAND MEDICAL INSTITUTE, 24 Tremont row, Boston, Mass. May 14.—15c

**DR. AND MRS. ORMSBY,** 67 Kneeland street, Boston. Diseases cured by Manipulation and Herbal Remedies. Also Business Sitings. Satisfaction given. April 29.—1w

**FREE** until June 1st, 1882,



the soul and the body; and though the four or five dozen persons composing this delegation were lively and musical on their way home,

the soul and the body; and though the four or five dozen persons composing this delegation were lively and musical on their way home, as young people are apt to be; and though, strictly speaking, this delegation bordered on or passed beyond the mature, it showed that we are after all, but children of a larger growth; and it may be said of Spiritualists as a general thing, from the hopefulness of their belief, that with them spring and summer linger in the lap of autumn.

I will say, however, to be in harmony with the signature of this paper, that though appreciating the music of those "homeward bound," this verse of poetry seemed better to express my individual feelings, which, after all, may have been the reaction of too much rich living; in the earlier part of the evening:

Now thoughtfully our footsteps homeward bound,  
And homeward also to eternal light;  
While here, night's mantle overshades the ground,  
We wait expectant for a world that's bright.

**Translated.**

To the Editor of the Banner of Light:

Charles R. Brown passed to Illiger Life from Saratoga Springs, N. Y., Feb. 22d. The deceased was one of the most active, energetic business men in the place. In 1857 he met with an accident which paralyzed his lower limbs, and left him an apparently helpless invalid. He was obliged to be placed in a wheel-chair, and in this condition, as a jeweler, waiting upon his customers was as active as most men are with the full use of their limbs. The *Saratoga Sentinel* speaks of him in the following strain:

"Last October he went to New York for medical treatment, returning here early in November. It is stated that he derived some benefit as the result of his trip. Considering his severe infirmities, he enjoyed comparatively a health up to Wednesday night, when the fatal pneumonia marked him as one of its victims. Mr. Brown was a remarkable man in many respects. Burdened with affliction and suffering, and ever free from pain, his face always bore a pleasant smile, and he ever had a cheerful word for the man who most needed him. He possessed remarkable business tact and talent, and never lost confidence in his ability to carry out any business enterprise that offered. Clear-headed and far-seeing, his mental endowments were the surprise and admiration of all our citizens. Within the past ten years he had, by fire alone, met with reverses enough to topple the reason of almost any ordinary mortal; but he bore these afflictions, besides his bodily infirmities, with suffering, with a noble heroism worthy of praise. During the long years that he has been an invalid he has necessarily required the undivided attention of his wife and daughter who proved themselves ever faithful to the husband and father. His often opportunities for investigation of the

inspiring new truth, led Mr. Brown, through many years at much personal disadvantage, to wholly espouse and persistently adhere to his assured faith as a Spiritualist.

deathbed; 'I am dying firmly in the belief in which I have lived.' And in this faith he passed peacefully away from the fleeting scenes and experiences of earth and entered upon the fuller and firmer realities of spirit-life."

Last August the writer called upon Mr. Brown; he was in a very critical condition, and did not think himself that he ever could recover, but was fully resigned. With a smile he said to his visitor: "*Take them that I am the liveliest corpse you ever saw*" "Death," so-called, had no fear with him. He wished to live that he might place his family beyond material want—otherwise he was ready at any time to go.

His faith in or knowledge concerning the truthfulness of spirit-return from the land of souls, and spirit manifestations, were beyond question. Some years ago he recorded an event in his life which is worth relating. Having identified himself with hotel life in

crisis in his affairs: "While my building was on fire I lay helpless upon the bed, expecting the flames would

son to save me, and placed me in my wince-  
I rolled myself to the opposite side of the street, at  
while the fire was burning I was planning a new hot  
to take its place; the plan in re-building was carried  
out in every detail *as seen in my mind at that time*.  
Mr. Brown took great pleasure in talking his Spirit-  
ual Philosophy to visitors, planting himself upon the  
foundation that all that existed was *natural*, and  
this way he carried the palm in his discussions. Can  
any thinking person in this age consider that disbel-  
in dogmas and creeds will cause eternal punishment  
to an individual; or that a positive mind such as M-  
b. possessed will ever lose its identity or be annihi-  
lated? He will, doubtless, prove himself to be  
active and useful in his spirit-home as he was in ear-  
ly sphere.

◆ ◆ ◆

### Transition of a Prominent Spirit- ualist.

John T. Loring, who for many years was one  
of the most active and influential citizens  
Newburyport, Mass., having held many loca-  
positions of trust, terminated his life of usefulness  
on earth, on the 11th inst., at the age of  
years. Of his character and of his faith an  
interest in the New Dispensation the *Valley*  
Visitor of the 15th said:

"Of late years Mr. Loring has been best known for  
his prominence in Spiritualism, to the philosophy and  
exponentiation of which he devoted his life."

were so great, that if ever the souls of the dead return to men we might believe they would come to him; over angels descending from their homes above to him.

it for him in whom there was no guile; if ever a revelation is to be, it would be through him, susceptible to divine influences; if young men were to dream dreams of heaven, and old men were to see visions of the mansions beyond the skies, then Judas T. Roloff would be most fitted for this grand mission. But be it true or false to others, it was true really to him, it was glorious and sublime to him, so that he sat down in its light, received its warmth, grew strong in its faith and wisdom, and fixed his gaze steadily on the opening heavens as did ever a martyr in a holy cause. 'The zeal of thine house hath eaten me up' was written of one of old, and it was true of him. The love of earth faded out and the

breath of the winds, while smoother grew the 'water  
of the river,' not dark or rough to him—simpler

ised land, and the great city with its minarets a-  
domes against the sky, in which no sun or moon was  
needed to shine upon the sea of glass, the pure, cool  
living waters, and the trees upon its banks, the leaves  
of which never wither or their fruits fall to the hap-  
py peoples whom now he has gone to join. He walked with  
us wrapt in thoughts of which the world knew not, see-  
ingly putting off the grosser nature, till he was ready  
to go, and he at rest not to die for I follow!

Messrs. Ingersoll and Slade.

I see by the paragraph in your last week's issue that Col. Ingersoll repudiates the account published some weeks ago in our local paper of his having visited Dr. Slade. The anecdote was related to me by Geo. C. Darling, the author of a little spiritual work called "Bible Balanced," and which [as to the item] I certainly understood from him, at the time he was himself cognizant of. Of this, however, I suppose I must have been mistaken. No error, if it was one, was quite unintentional on my part. S. P. HEINEKEN

*Franklin, Ind., April 18th, 1882.*

Ague, biliousness, drowsiness, jaundice and other ailments. Has Bile Beans.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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# Banner of Light.

BOSTON, SATURDAY, APRIL 29, 1882.

**Anniversary Services in Boston Music Hall: Addresses by Ed. S. Wheeler, Mrs. Amelia H. Colby; Poem by John Wetherbee; Other Incidents.**

(Continued.)

Mr. Hatch, at the conclusion of the reading by Miss Adams, briefly addressed the meeting; he was pleased with the success that had attended the completion of every detail; the invisibles under whose directions the affairs of the Shawmut Lyceum, of which he was Conductor, were always carried out, had assured him that such would be the case; and as proof of the reliability of what they had told him he would call attention to the fact that he had not been disappointed in regard to a single individual announced to take part in the exercises, save Mrs. F. O. Hizer, of Baltimore, who had unfortunately been detained by sickness. He closed by introducing as a speaker one who, after all, he said, needed no introduction to an audience of Boston Spiritualists, so high was the estimation in which he was held hereabouts—Edward S. Wheeler, of Philadelphia.

REMARKS BY MR. WHEELER.

Received with marked and continued interest, Mr. Wheeler assured his hearers that he was present with them on the occasion now in progress because he was impelled to come in the face of many things working to prevent it in a business and professional way—by an influence which he could not resist. New England, and Boston in particular, would always possess a fond and enduring charm for him, within the radius of which he had met with some of the most touching and sad, and also triumphant and soul-inspiring experiences, which it had been his lot to encounter during his earthly life. To some of the dearest friends he had ever known had been laid to rest in the physical sense among the granite hills of this section of our common country; as he walked the streets of Boston tears came to his eyes, to be quickly followed by smiles for his personal recollections of certain people and events here were like the weather of an April day, where in the soft shower and the resplendent sun were alternated—both for the benefit of nature and of man.

He remembered the hour when he first addressed a spiritual audience in this hall; some of the friends who were then present were here to-day, but he saw also that the faces of the large majority were new to him; nevertheless, he welcomed them to the place of meeting, and claimed them as brothers and sisters in the name of the grand Dispensation, whose modern advent they had not to commemorate. He thought an important feature of these anniversary meetings, and one that should be fully cultivated everywhere, was the recollection they brought up to mind of the public and private workers for the cause who had laid down the armor of conflict and common to their reward, who had stepped out of the ranks of the living and were still called upon to fight, and been promoted to the sphere of higher activities and broader service.

Mr. Wheeler then spoke earnestly and emphatically of the necessity of embodying the spiritual belief and the revelations it gave to us in a solid, practical duty, in constant practice of good life. Such was the effort he was himself making, as far as it lay in his power; he was satisfied, he was convinced of the truth of Spiritualism and had never allowed himself to be known as any other than a Spiritualist; he recognized the great benefit it had brought to his followers, and the world through speaking for himself he was free to say that he found this process more helpful than to proclaim himself a Spiritualist and teach its truths, if its precepts could be incorporated into daily life by all.

How great the change in the public mind since the early days of the movement; the demonstrated fact of Spiritualism was no longer scorned as before; the use of opium had been measured and abandoned; the day penitentiary wherever civilization found foothold it was used as evidence, then, the philosophy, the religion of the most intelligent and mentally unfettered body of men and women to be found in the world; And this fact the world itself was coming rapidly to recognize.

He had spoken of Spiritualism as a fact, a science, a knowledge and a religion; as there was a basis of fact for the sciences of astronomy, mathematics, chemistry, etc., so there was one for the science of Spiritualism. It mattered not to him that errors crept in among its exponents, or that mistaken notions arose among its followers as to the nature and outcome of its phenomena and resultant philosophy; these to him militated no more against this spiritual science than the errors into which the inexperienced chemist or astronomer might fall reacted against the great truth which they were in perspective sciences. A science of Spiritualism existed just as surely as the others named, and in due time that science would be fully understood; the hour would arrive when, having overcome our inexperience by acquiring a practical knowledge of the phenomena, and the laws by which these phenomena take place, we should become of the broadest sense of the term Scientific Spiritualism.

From the researches incident to a pursuance of the Science of Spiritualism we could draw inferences more or less correct, and arrive at last at philosophical conclusions in the premises; and having mastered its Philosophy, then there would come to the mind what the speaker desired to commend by the name Religion. Some present before him might object to this word "religion," he did himself if it were used as merely a remembrance of "holy water, bell, candle, and crucifix," if it symbolized the hard and soul-cramping creeds, over whose rugged expanse the bleeding feet of martyrs in the past had worn the pathway to the present haven of liberty and light; but if the term was used to symbolize the feeling that thrilled his heart during the morning session when the sweet voices of the Lyceum children glorified also became Music Hall, if it was used to symbolize the bond of friendship, the love of justice, the hope for human improvement, the aspiration for better and higher planes of mental, and moral, and spiritual activity, he thought no one would object to the expression. This use of the word signified what he claimed for his religion; and when he reflected on the grand and starry universe, working by the law of the great telegraphic Spirit of Light, which the telescope displayed, and that equally grand universe which the microscope revealed, each delicate atom working toward definite ends, then something spoke to his soul saying: "There is a God—and that God is your Father which is in heaven!"

In view of the comprehensive character of Spiritualism as fact, as science, as philosophy and religion combined, he urged it upon the consideration of his hearers that availing the waste of time incident upon more idle discussions of its teachings, and the continued review on the exoteric plane of the evidence which had convinced them of its truth, they should try to reach the spirit of its revelations, and to compass the esoteric significance of its phenomena, and to lead the general public to see that we possessed and were receiving with approximate definiteness and practicality a royal truth which was good for man in every age.

We were not gathered to celebrate the birth of a new creed—the world had had enough of creeds; the New Dispensation was an illumination rather than a definition. We were indeed met to celebrate an Anniversary which was not an Anniversary, because Spiritualism was itself as old as the human race, and as ancient as the law of the great telegraphic Spirit of Light, and as old as the human race, and as ancient as the law of the great telegraphic Spirit of Light, which the telescope displayed, and that equally grand universe which the microscope revealed, each delicate atom working toward definite ends, then something spoke to his soul saying: "There is a God—and that God is your Father which is in heaven!"

and to humbly and thankfully recognize the laying of the cable of direct communication, which, stretching beneath the sea of death, was moored on the other side among the hearts we loved, the intelligences we revered!

Referring to the great advances made in human knowledge concerning electricity, from the time when the jagged lightning flaming along the breast of the thunder-cloud was regarded as the glare of God's angry eye, to the time when the nineteenth century blossomed out with the electric light, and the accompanying mighty portents concerning what electricity was to do in coming years as a motor power in the everyday world of force, the speaker said that all these wonders had been accomplished because human intelligence and skill had mastered the problem, had learned by research and experiment to tame this demon of the past until he became a source of light and heat and strength for us. And the spiritual phenomena, upon which the general world looked askance at its coming, and which some of the learned and wise of our time had not yet left off ascribing to the powers of evil (although every order of these phenomena are recognizably recorded in the Christian Bible save that of spirit-photography—the ancient worthies being ignorant of the photographic process), were destined in their ultimate to cause progressive humanity in ages to come to rise up and call them blessed.

Spiritualism had in some manner appealed to the acceptance of man in all ages; China and India, and the far-off Isles of the sea, bore witness to its presence; Europe and this country had been made the scene at intervals of its demonstrations; but never till in the second century of American civilization had so perfect a knowledge been achieved of how to reduce it to practice. It was left to a little girl to accomplish what ages had failed to attain. When the spirits approached the presence of John Wesley, he demanded: "In the name of God, what do you want?" but that query gave no hint of a method whereby they could intelligibly reply; but Kate Fox lived in a different generation, when signal codes and telegraphic signs were among the everyday things of the people, and she did not ask the spirits to tell her what they wanted in the name of God; she took the initiative and told them in the name of humanity a method by which they were enabled to intelligibly convey their desires to the human ear and the human comprehension. The inauguration of this applied science of spirit communication we were here to celebrate.

Spiritualism had robbed the grave of its terrors by removing the uncertainty with which human doubt and churchly creeds alike had shrouded the future; Spiritualism demonstrated that existence in this world was only the morning session of life, and that the dead were the universal children of our Father in Heaven, and that we were all brothers and sisters in the mighty family of being; that the great chain of cause and effect had no broken links, but that every evil deed would receive in its season a due quota of reformatory discipline, and every good deed would in no wise lose its reward.

Turning to Conductor Hatch the speaker urged that he faint not in well-doing—that he keep firm heart in the cause of educating the little ones regarding the great facts of this modern day; these children would be, under the influence of the improved spiritual conditions which ruled the present hour, better men and better women than the preceding generation. Among these little ones would in coming time be found the man whose voice would be raised for God and for right forever. Among these would be the woman who would be the mother of the better race, and the woman whose voice would falter not in the advocacy of truth.

The speaker then referred to the fact that as the spirit of the present age was intense in its activity, every order of human life was forced to feel its strain, and that the churches were receding, the fact, and casting about to encourage themselves against the persistent assault which enlightened reason was making along their wavering lines; what were natural than that they should turn instinctively to the weapon of a State religion which they had so often wielded in the past; thus we had in this country to-day God in the Constitution bigots and anti-Mormon bigots, who were striving to establish precedents, which if set up could be constructively applied to any and every religious belief or non-belief—and to its followers as well—that happened to be weak enough to invite the rapacity of its stronger neighbors. How far prejudice would go, when appealed to, he considered the anti-Chinese Bill (since vetoed by the President) was an open evidence. He would urge his hearers remember that in the course of religious, as well as political freedom, "eternal vigilance is the price of liberty."

At the conclusion of Mr. Wheeler's remarks Mr. J. B. Hatch called the attention of the people to a telegram, "Cleveland sends greeting to Boston," which he had received from his friend Thomas Lees, forwarded in the name of the Spiritualists who in that city were then celebrating the Thirty-Fourth Anniversary; and stated that he [H.] had acknowledged its receipt with the reply-despatch, "Boston's compliments." Referring to the eloquent words of encouragement which Mr. Wheeler had just addressed to him personally, he said he desired to be considered—and so considered himself—an humble instrument in the hands of the spiritual world, ever ready to do the bidding of the angels. He spoke of his early training in the old religious vein, and bore witness to the gladness which Spiritualism had brought to his heart. For the past nineteen years he had worked for the cause in all ways opened for him; and was thankful for the opportunity to bear practical witness to his estimation of the importance of the New Dispensation by so doing. He trusted the children in the Lyceums all over the land would verify in their after lives the hopes of those who were working in their behalf, and prove to be even better men and women than the past had known.

Mr. Wheeler then said that he had neglected during his speech the fulfillment of a pleasant duty, and would now attend to it: He had been formally invited to attend and participate in the Anniversary exercises to be held in Atlanta, Ga., but had informed the Spiritualist friends there that his engagements in Boston and Philadelphia would preclude the possibility of his making the proposed journey southward. He was glad to be able to state that they were holding a successful service in that city on the day in which the present company was convened. When the friends in Atlanta heard of his intention to visit Boston, they wished him to convey to their Northern brethren their congratulations and an expression of their brotherly sympathy.

The announcement made by Mr. Wheeler was received with prolonged applause, which conveyed the appreciation by the audience of the message thus presented in the name of the Spiritualists of Atlanta and of the South, and a reciprocal expression of like good wishes on the part of the Boston friends toward the senders thereof.

A reading by Master Fred Cooley, a song by the quartette, and an improvised poem by Miss Jennie B. Hagan—her subjects: "The Pleasures of Hope," "The Anniversary," and "The Advent of Spiritualism" being chosen by the audience—closed the services for the afternoon.

**Evening Session.**—A piano solo and a selection by the quartette opened the meeting—Miss Belle Cushman Eaton adding further to its pleasures by an irreproachable and universally applauded rendering of the difficult bird-ballet "Robert of Lincoln."

After a song, "The People's Advent," by Mrs. Smith, Chairman Hatch introduced Mrs. Amelia H. Colby, who eloquently addressed the audience for upward of an hour—her re-

marks from first to last receiving fixed attention, and eliciting frequent applause. A verbatim report of her admirable discourse has been prepared for the *Banner of Light*, and will appear in these columns next week.

Little Miss Gertrude and Master Carl favored the audience with selections, which—like those of the morning—were enthusiastically enjoyed; after which Mr. Hatch introduced to the people John Wetherbee, Esq., of Boston, who spoke as follows:

**My Friends.**—Expecting to be asked to say a few words on this occasion I have come prepared with a short poem. I am no improviser and I am no poet, but I thought I would follow my impression and take the consequences.

I have put together a few fragmentary thoughts suggested by the *Banner of Light* of 1848. I might call them night thoughts, for their genesis was in the night. Star thoughts of the nursery, for when one thinks of the nursery, the hour of our Light his thoughts are apt to have a heavenly or celestial twist in them, and we wander among the constellations; at least I do. This is my preface as well as my apology for what follows:

The "Dawning Light" of eighteen forty-eight  
The salutes of earth have met to celebrate;  
Or some of them to their future state:  
That man was not beneath the celestial gate,  
In a dead or decomposed state,  
But pass at once through the celestial gate,  
Into the "Sweet By-and-by," to die no more,  
Finding our departed friends awaiting,  
With outstretched arms, congratulating  
"On our arrival in the world of sorrow  
Into the 'Summer Land' of death's to-morrow.  
This, then, was the telegraphic story,  
That made the "Dawning Light" a day of glory.

Under the inspiration of this thought,  
So hopeful, and with such a future fraught,  
A feeling strange, a feeling new, on my heart,  
The tears were more on angels than on men.  
Well, let it be so, 'tis their sacred hour;  
They did the work they had the mystic power.  
While being thus so daily blest,  
Perchance, perchance, as well as mind;  
This globe of earth seemed like a palace ear;  
More than that—I was riding on a star.

Is the earth a palace ear?  
Are we riding on a star?  
Ask the man on Venus bright;  
Watchman, tell us of the night;  
Who with wonder gazes high,  
Sees our planet in his sky.  
Bright as Venus at its best;  
We shall need no other rest;  
We shall need no other rest;  
We are riding on a star.

Thou inconstant and most glorious sun!  
Holding this star, our world, last in its course,  
As one will sometimes swing with a string  
A ball round and round, centrifugally tied;  
The sun, resting gravitationally,  
Is the force central, thus balanced,  
Has this old star rolled on through space; no pause  
Nor change since the stars sang their morning song.  
This earth's relation to the god of day,  
This life, holding the earth steady in place,  
Though invisible, immortal force,  
Is firm and enduring, in length counting  
Almost a hundred million miles, the sweep  
Of our daily task, our path, then counts in miles  
A million, yes, plus half a million more.  
Before thy daily work is done; then day  
By day the same to make the year complete;  
In four short hours speed would reach the spot.  
Thirty miles an hour would steam-car travel  
Continuously a year, to this four hours' work.  
Thus hast thou sped, O earth, since time began,  
And thy globe is still whirling morning  
To night, and back to day, and back to night,  
He can compute, and to more than fancy  
Knows that he is traveling on a star.

Is the earth a palace ear?  
Are we riding on a star?  
Ask the man on Venus bright;  
Watchman, tell us of the night;  
Who with wonder gazes high,  
Sees our planet in his sky.  
Bright as Venus at its best;  
We shall need no other rest;  
We shall need no other rest;  
We are riding on a star.

This star, our earth, so quickly flying,  
Carrying its more than billion passengers,  
Of precious freight of human beings, jumps  
Nervously track, no misplaced switch ever  
Leads our star-borne, steadily astray.  
Nor telescoped by swifter speed orbs—  
Never collision with inward-bound stars.  
So steadily and even has the speed,  
Flourishing in track two thousand miles  
While quickest locomotive travels one,  
That mankind at ease seems standing still,  
Yet all the time is riding on a star.

This would we realize in solemn words  
That we are moving with electric speed,  
Yet slow and steady with light, and moves  
Ten thousand times as fast, and thrice as light,  
And spirits travel on the wings of thought,  
While our star, the earth, through space is moving  
This its thousand miles and more a minute,  
Other bodies also, each with its own  
Its own right of way on their several tracks.  
There are also wandering, harmless systems,  
Streams of granulated, cosmic matter,  
In revolved orbits, each with its own  
At times do earth, the star on which we ride,  
Goes through these cosmic systems with a rush.  
The atmosphere clothing of our globe  
Makes its speed of revolution from its speed  
Makes its speed of revolution from its speed  
And they fall in harmless dust, and blazing  
Metors irradiate the midnight sky,  
While we are riding on this star sublime.

An impression came to the star-eyed sage,  
As he reached this line on his written page,  
Where he had said, "He had no other rest;  
To strike a line that would make men think,  
And during the time had traveled so far  
Without being jostled, though riding a star,  
That his vision was zoned in realms of light,  
That vitalized spirit in the sun and moon,  
The contact affecting humanity's dream,  
Something like sailing through the old Gulf Stream,  
Where water is warm to one's physical sense,  
In revolved orbits, each with its own  
Thus ages of light, or revivals of thought,  
Have dawned on the world, as history has taught;  
For mankind's movements seem in waves to flow,  
Some high and some are leveled low,  
More like influence from an outside source,  
That wakes stagnation into active force,  
Perchance, perchance, in a spiritual sense,  
Where influence divine is more intense.

Thus while riding on a star,  
Traveling very fast and far,  
Did earth and rock and water and so,  
Four and thirty years ago,  
The zone of the "Dawning Light"  
That made the conditions right,  
But the conditions were not right,  
To make their presence felt.  
Messages from presences were felt,  
Which, interpreted and read,  
Broke the silence of the dead,  
And the conditions were not right,  
Forecasted our future state.  
Man need not have traveled far  
To have found the "gates ajar."  
For the gates were never shut,  
Our departed still were here,  
But the transit through this "zone"  
Made the earth a telephone—  
Made sensitive the inward ear,  
And silent voices, vocal, clear,  
Peopling the circumambient air  
With living beauty everywhere.

Thus we celebrate the date,  
March thirty-first, forty-eight,  
As the genesis of our Thought,  
That has golden sunstre brought,  
And marked the age with glory.  
Here we must end the story.  
It is out of place to say  
While moving through the milky way,  
Or galaxy or stellar light  
That spans so visibly at night  
The great concave overhead.  
Again the words already said:  
Do not enter the "gates ajar,"  
Are we riding on a star?  
Ask the man on Venus bright;  
Watchman, tell us of the night?  
Who with wonder gazes high,  
Sees our planet in his sky.  
Bright as Venus at its best;  
We shall need no other rest;  
We shall need no other rest;  
We are riding on a star.

Mr. Hatch next called upon the talented elocutionist, Miss Jeannette Howell, who executed with touching pathos Longfellow's rendering of the Talmudic legend of "Sandalphon," the prayer-angel.

(Concluded next week.)

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

## Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society—Mrs. F. O. Hizer, permanent speaker—holds services at Everett Hall, 280 Broadway, at 10 1/2 A. M. and 7 1/2 P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. Davis, Chairman—every Saturday evening at 7 P. M. Benefactor, President.

**Brooklyn Spiritualist Fraternity.**—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Court streets, between Fulton Ferry, at 3 and 7 1/2 P. M. Speakers engaged: April, J. Frank Baxter; May, Mrs. Hannah H. Morse; June, Mrs. Abby N. Burroughs. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, April 28th, "Spirit Obsession," Hon. Wm. Colt. All the spiritual papers for sale at all our meetings. A. R. Nichols, President.

**The Eastern District Spiritualist Conference** meets every Monday evening at Composite Room, 4th street, corner South Street, at 7 1/2 P. M. Charles R. Miller, President; W. H. Coffin, Secretary.

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

To the Editor of the *Banner of Light*:

Mr. J. Frank Baxter is filling an engagement with us, occupying our platform on Sundays, at 3 and 7 1/2 P. M. His lectures are attracting large and intelligent audiences, among whom are many investigators. The objection is often made by this class that the lectures from the spiritual platform are too transcendental, too much up in the clouds, mysticism and speculation, and that they are at the least on theories. Several persons have recently said to the writer that they wanted to know of the "Primer of Spiritualism," and Mr. Baxter's lectures, or at least some of them, meet this demand. Not but that all of Mr. Baxter's lectures are able, argumentative and scholarly, but that they are earnest, practical, and compel the attention of thoughtful men and women at once. To illustrate: On Monday, April 10th, when Mr. Baxter was going into a railway ticket office in New York to purchase his return ticket home, he was followed into the office by a gentleman, who asked him if he was going to lecture anywhere that evening. Mr. B. said, No, but that he would lecture again in Brooklyn the following Sunday. The gentleman said that he had heard the lecture the night before, and while not being a Spiritualist, he agreed with much that was said, and he made the remark: "Well, what if Spiritualism be true, what if it? what good has it done?" Mr. Baxter said that if he would come to hear his lecture the next Sunday evening he would take his inquiry for the subject of his discourse, and invited him to be present and hear it. The gentleman then asked: "Do you claim that Spiritualism has done any practical good, and that you can show this to me?" Mr. B. gave me something that I can carry away with me in my pockets, showing this good." In reply, Mr. B. said: "If you come with empty pockets, or with a soul receptive, and with a desire to be fed, you will probably get what you desire; but if you come with all the avenues to your spiritual nature filled with prejudice and preconceived theological opinions, you will not be willing to receive the facts or accept the argument." It was agreed that this should be the subject of the lecture, and the gentleman said he would be present and listen to it. So at the request of the Chairman, Mr. Baxter made this explanation.

Mr. B.'s lecture was unusually able, and to the class of minds who first of all want to see the reasonableness of Spiritualism this lecture was peculiarly adapted. The speaker showed that Spiritualism is not only a practical and beneficial faith, but that it has done more in thirty-four years to reach and convert the Materialist to a belief in immortality than nineteen hundred years of Christianity; that it is doing more to elevate the standard of purity, morality and spirituality than all other faiths that have preceded it; that it is a practical faith, for it proclaims as one of its fundamental points of doctrine, that every human soul is personally accountable for its own errors and sins, and that man alone must save his soul, by a clean life in his life, which must be voluntary on his part, and that a belief in God, or in the saving powers of Jesus, will not do this.

The lecturer showed that many inventions have been given to the world by direct spirit agency, that human souls have been quickened into deeds of practical benevolence by its teachings, and that Spiritualists as individuals stand in the front ranks as reformers on all subjects that are to make man and better and nobler; hence it is not only practical, but commends itself to practical men and women as the only solvent of all the problems of life here and hereafter. Mr. Baxter's eloquent remarks made a deep impression upon the large audience assembled, and were followed by convincing tests, nearly all of which were recognized; a few I will give.

The spirit of a young lady twenty-seven or twenty-eight years of age, light complexion, came and gave the name of Sarah G. Patterson; another spirit came with this young lady and gave the name of Adgate P. Sidney, and another name came in connection with these names, Dr. R. O. Sidney, 1608 Atlantic avenue. The spirits whose names were given passed to the spirit-world some years ago, and came in an aunt, the boy, "The name of Lucy P. Sidney was given as the mother of the boy Adgate P. Sidney. The spirit said that his mother was a Spiritualist. March 13th, 1872, was given as the date of the entrance of Sarah G. Patterson into the spirit-world, and April 2d of the same year as the date of Adgate P. Sidney. Recognized. "A spirit comes and gives the word 'Poughkeepsie'; a very old lady, a Quakeress, eighty or eighty-five years of age, P. P. T. H. 1876—Phoebe H. Kipp; I also see Vineland." This spirit was recognized as a Quakeress who formerly lived at Poughkeepsie, N. Y., moved late in life to Vineland, N. J., and died there as stated. "A man comes here now a little beyond middle age, with a feeling of great solemnity; some church matter; Deacon Avery Bill, some fifty-five years of age; passed to the spirit-world six years ago, last month, deceased in the Baptist church, Say, the people of Hanson place Baptist Church, the people of Hanson place Baptist Church will know me." This spirit says he was bitterly opposed to Spiritualism in his life, and his friends would say that if he did come at all it would be to his friends or to the church. He says it is Deacon Bill, and that many who pass to the spirit-world do not know that they can come and manifest themselves, or do not care to come. He comes to say "Spiritualism is true." A gentleman in the audience testified to the correctness of the facts as stated by this spirit. A spirit who gave his name as Dr. Wm. G. Oliver, Buffalo, N. Y., was the next; said that he died at the home of his brother-in-law in Brooklyn; that all of his friends were Orthodox, and that when he passed to the spirit-world he was not recognized by them, which request was not complied with, and that since his death his friends said that he had died a Christian, but he said he was a Spiritualist, and requested that a public record should be made of his coming, and the fact that he was a Spiritualist, and that his last request was not carried out.

Mr. Baxter lectured on Monday evening, 17th, in Composite Rooms, Williamsburgh, to a large audience, packing the hall completely, and his tests were all recognized. On Friday evening, April 21st, we had an "experience meeting," and as usual it was very interesting. Mr. Fred Haslam was invited to give the opening address, and he in an able and affecting manner portrayed his experiences in Spiritualism. He said that nine-tenths of what was attributed to disembodied spirits could be traced to spirits in the form; that we were all too much inclined to accept what came through a medium as authority, and that we should judge mediums and mediums in the light of reason and common sense. He said he had seen full form materializations through Mrs. Fay, of Boston, had held the hand of the spirit-form, and Mrs. F. in plain sight, in a deep unconscious trance.

Mr. G. V. R. Helton said that at one of Mrs. Hull's seances he had seen the spirit-form of his mother, and he knew it was her; that the spirit-form of his father, Mr. Hull, and that it did not stand on the hassock in the cabinet. That his wife, who had never seen his mother, recognized her from a picture in their home. Mr. Le Grand Douglass said that at a seance held by Mrs. H. Wilson a spirit form materialized by the name of "Kiddle," which he recognized.

Mr. Wm. R. Rice said when in Philadelphia attending the trial of J. M. Roberts for libel, after the case was finished, passing along a street I was accosted by one of Mr. Roberts's counsel with the remark, "What is there in this Spiritualism?" He said that for two days during the trial he was unable to speak on the sub-

ject, as his mouth was closed; that the night before he heard loud raps on his bedstead, and a clear and distinct voice, "Tice is honest, and in the right. Roberts means right, but is on the wrong track." "Tell me, is there anything in Spiritualism?" I said that he was a medium, which idea he scouted at. I went with him to his office, and he was partly entranced, and there was an attempt to give intelligent communications, but they did not succeed. In about half an hour he came out of it, and said he had been asleep. I told him what occurred, and he said he would look into it.

Dr. S. S. Grey said: "Eighteen years ago I attended a seance with the Eddy brothers and their sister, Mrs. Hinton. All the mediums were held by members of the circle, and the most extraordinary physical phenomena occurred. I attended three of the Eddy Bros.' materializing seances last winter in New York. At the first two a form appeared which I recognized as one whom I had known in this life. At the third circle what claimed to be this same form appeared, and it was Wm. Eddy. I saw the mask on his face, and the hand I grasped was that of Wm. Eddy."

Mrs. Stryker, a lady who is being developed as a speaking medium, was controlled and spoke, and the controlling influence gave some practical suggestions in regard to mediums and planchette. As a first attempt, it was very creditable, and the promise is that this lady will develop into an excellent public speaker. Hon. Wm. Colt is to give our next conference lecture, "Spirit Obsession," Friday evening, April 28th. S. B. Nicols.

357 Flatbush Avenue, Brooklyn, April 22d, 1882.

## Worcester (Mass.) Meetings.

Large audiences convened at Grand Army Hall, Worcester, Mass., Sunday, April 23d, at 2 and 7 P. M., to listen to the truths of Spiritualism. In the evening many were obliged to stand through the entire services, and the silence that rested over the audience, whose attention seemed chained upon the speakers, was only broken by the hearty applause which frequently expressed itself. Mr. Geo. A. Fuller, of Dover, Mass., gave two very eloquent and able discourses. In the afternoon the speaker chose for his theme, "Spiritualism an Ever Present Inspiration."

Among other things the speaker said: "All ages have had their inspired teachers and leaders. The present is not destitute of them. The smouldering fires upon the altars of our souls are kindled anew by that love which cometh down out of heaven. We depend not upon the vision of ancient seers, or the inspiration of the prophets of olden time. We glean not the fields of the past for the harvest. The fields of the present are white for the harvest. God is as kind and as merciful as he was of the ancient Jew. His inspiration cannot be wrapped up in one book, but is found in all books which elevate man and engender moral heroism in the human soul. That which re-trains passion, and gives a broader sphere of action to all the nobler qualities of the human mind, no matter from what source it may come, will outlive all creeds, and be fresh and green when sectarianism lies mouldering in an unknown and forgotten grave. That which touches our hearts with a living inspiration, Spiritualism, mingling the human with the divine, brings to the surface all the nobler and finer sensibilities of our natures, and thus becomes an ever present and living inspiration. In the evening the speaker chose for his subject "The Utility of Spiritualism," and discoursed for more than an hour in a manner highly satisfactory to the large audience in attendance.

Mr. Edgar W. Emerson, of Manchester, N. H., gave tests of spirit-presence at the close of both lectures. During the afternoon and evening about thirty names were given, also some very fine and convincing communications. His efforts in this direction were fully appreciated, and the tests frequently applauded. The tests were the very best we ever heard Mr. Emerson give, and have done much good in this city. He will give a public seance at the residence of Dr. S. H. Prentiss, 25 Salem street, Wednesday evening, April 26th.

Messrs. Fuller and Emerson will occupy our platform next Sunday, April 30th.

## Meetings in Orange, Mass.

About all the opportunity to listen to lectures upon Spiritualism and radical themes in this busy little place is afforded by the "Progressives." At various times Emma H. Britten, the eloquent Cephas B. Lynn, W. J. Colville and others, have appeared before the Association and done acceptable work. These lecturers have in turn been followed by Waldo Massasoit, B. E. Underwood and other radicals. On Sunday last, April 22d, the Rev. William Fletcher was to lecture in the Opera House created not a little interest, as the large audiences evidenced. In the afternoon, many old-time faces were seen. Mr. Wheeler presided, and a very harmonious spirit prevailed. A choir of children was also on the stage, and sang some very pretty selections. Mr. Fletcher pronounced one of his characteristic discourses, which met with hearty response. It was not until evening, however, that the work was done. One of the largest audiences of the season filled the Opera House, and for over an hour the speaker held his audience in rapt attention, unbroken save by repeated applause. Then followed the remarkable tests, which were so clear and absolute as to leave no doubt. A little child, long since dead, was described; her name was given, Arabella Gertrude W., and many curious circumstances stated, which were recognized by the father, who was present, and who was formerly a Methodist minister. Others equally convincing were given. After the lecture Mr. Fletcher was reengaged for a future occasion. He also inaugurated the Tuesday evenings in Providence, at the Slade Rooms, but the audience was so large that many were turned away.

Mr. Fletcher will lecture in Springfield April 30th, and in Worcester during May.

## Meetings in Haverhill, Mass.

To the Editor of the *Banner of Light*:  
Last Sunday, for the first time, Capt. H. H. Brown, of Brooklyn, N. Y., spoke to the Spiritualists of Haverhill and Bradford. Full audiences greeted him. His morning theme was "The Mission of Spiritualism," which was declared to be to give a better hope to the world. This is doing without organization of churches, societies, or charitable associations, and even without special leadership. Like the heaven lid in the meal it is leaving the great whole till its believers are numbered by millions. In the evening his subject was "Is Life Worth Living?" which was treated quite forcibly, both with radical and spiritualist bearings. Haverhill, April 24th. E. P. H.

If you would know the depth of medical iniquity, the horrors of Allopathic drugging, the awful statistics of mortality in Allopathic practice, go and hear Dr. Flower at Tremont Temple Wednesday evening, May 3d.

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

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

STINGING irritation, inflammation, all Kidney Complaints, cured by "Buchupalpa." \$1 per bottle.

## Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 53 West 23d street, at 10 1/2 A. M. and 7 1/2 P. M. Henry J. Newton, President; Henry Van Allen, Secretary. Children's Progressive Lyceum meets at 2 M. E. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

In Dr. Nichols' lectures on "Apostolic Healing," and addresses are delivered by other speakers, at "Science Hall," 121 East 8th street, every Wednesday, at 7 1/2 P. M. After each lecture, Dr. Nichols lectures publicly and freely takes the sick poor from the platform.

The Second Society of Spiritualists holds free seances every Sunday at 10 1/2 A. M. and 7 1/2 P. M. at 2 East 12th street, Mrs. Milton Bathum, Secretary.