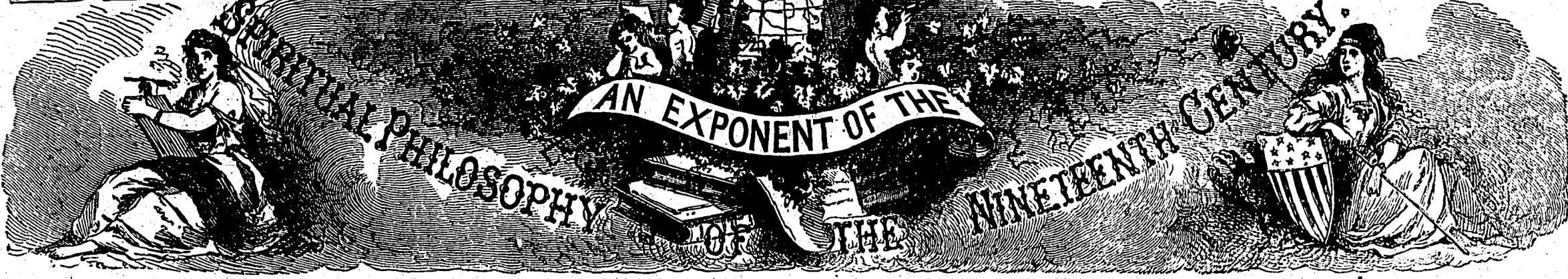


BANNER OF LIGHT.



VOL. II.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 6, 1882.

\$3.00 Per Annum,
Postage Free.

NO. 7.

CONTENTS.

- FIRST PAGE.—*The Spiritual Rostrum*: "Truth is Immortal, and Cannot Die; Error is Mortal, and Cannot Live."
SECOND PAGE.—Western Locals. *Berkeley Hall*: Is there a God, or is Intelligence Derived from Matter?
THIRD PAGE.—Same Continued. Book Advertisements.
FOURTH PAGE.—*Message Department*: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shillhamer from Mary Armstrong, Lucius Hotchkiss, A. D. Walte, Mrs. Jane Naylor, Thomas Kirk, Annie Lawrence, Charles Ferguson, Conrad Meyer, Daniel Carpenter, Mrs. S. F. Green, Col. W. B. Swan, and Hannah Barnard.
FIFTH PAGE.—*The Anniversary*: Cleveland, O.; Auburn, N. Y.; Indianapolis, Ind. *Banner Correspondence*: Letters from Wisconsin, Massachusetts, Florida, Iowa, and Ohio. Testimonial to Jesse Shepard. A Pleasant Occasion, etc.
SIXTH PAGE.—*Deceased*: Prof. Zoellner, The Andover Professorship, Deceased of Ralph Waldo Emerson, A Friendly Word, Deceased of Prominent Workers, The Dentistry Bill, etc.
SEVENTH PAGE.—*Brief Paragraphs*. *Berkeley Hall Meetings*. Worcester (Mass.) Meetings. Springfield (Mass.) Meetings. Meetings in Portland, Me. Movements of Lecturers and Mediums. Miss Jennie B. Hagan, New Advertisements, etc.
EIGHTH PAGE.—*Poetry*: Henry Wadsworth Longfellow. *Form Materializations*: The Case of Mrs. Hull. *Passed to Spirit-Life*.
NINTH PAGE.—*Pearls*. *Free Thought*: Information Wanted. *Onset Bay Notes*. New Publications. Book Advertisements.
TENTH PAGE.—*An Item for the "Pharmacy Bill"*. Advocates. Vaccination vs. Smallpox. In India. Mr. Cook in India. *Poetry*: Dates in Spring. The May Magazines. Retail Agents for the Sale of the Banner of Light. Business Cards.
ELEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements*.
TWELFTH PAGE.—*The Thirty-Fourth Anniversary*. Closing Services at Boston Music Hall. Spiritualist Meetings in Boston. Boston Spiritual Conference. Meeting of Mediums for Mutual Protection. *Spiritualist Meetings in Brooklyn*: Brooklyn (N. Y.) Spiritual Fraternity; Brooklyn (E. D.) Spiritual Conference, etc.

The Spiritual Rostrum.

"Truth is Immortal, and Cannot Die;
Error is Mortal, and Cannot Live."

A Lecture delivered through the medium instrumentality of
MRS. A. H. COLBY,
in Music Hall, Boston, Mass., March 31st, 1882.
(Reported for the Banner of Light.)

Mr. Chairman and Friends—Allow me to thank you for the present opportunity. I am glad to come in contact with this august body of women and men, a class, I believe, that express and demonstrate the intelligence of the nineteenth century; and as we are in part strangers, to a greater or less extent, allow me to preface my conversation with you this evening by a few remarks.

In the first place, let me say that I am not here as your teacher. I do not presume to possess the capabilities of occupying that position for an instant of time. I am here merely to exchange thought with you; and in doing so I hope that you and I, each and every one of us, will be benefited by this occasion. "Truth is immortal, and cannot die; error is mortal, and cannot live," said Andrew Jackson Davis, years ago; and at that time the great philosophy and science of the wonderful phenomena that are being expressed to-day were lying slumbering in the nervous bosom and fountain of immortal life, waiting for man's spiritual nature to unfold and grow, that they might impress a speck upon the surface of thought, as they are now doing. And as man unfolds and grows, truth ever brings its grandeur to his understanding, and to-day the watchword is onward and upward in every phase and department of life.

I believe that you and I have met here for the purpose of expressing or exchanging thought upon what you call the universal physical phenomenon, Spiritualism, which is supposed to be about thirty-four years old. I am asked the question, and I presume you often are, and particularly by our Christian brothers and sisters, If Spiritualism is true, why did it wait all these years and all these ages, before it came to the children of earth to give an expression? I might answer it by asking the question, If Christianity be true, why did it wait four thousand and four years before the advent of the supposed Jesus Christ, who was expected to atone for the sins of the world? Why did not Jehovah have Jesus born the first child in the universe? Why did he wait until the souls and spirits of human beings went down into the vortex of hell for four thousand and four years, like the waters of the Niagara which descend over the falls to-night? If Spiritualism has not always existed, it is not true now. If it is something of this age merely, if it is something which has never been in the past, if it is something that man has never thought of or never longed for before, then it seems to me that it is outside of a natural law; that it is beyond natural conclusions; that it is beyond our powers of comprehension; of little use for us to investigate, or make any effort to understand its philosophy, its phenomena, its science.

I claim that Spiritualism in its forms to-day covers every branch of science, covers every department of philosophy, wakes and rouses into action every thinking man and woman and child that has arrived at the years of understanding and accountability; and I make not this claim without having, in some measure, proof of it to my senses. When I talk to you, you must remember that I am yet an individual, no matter what sphere I may occupy; I am always surrounded by circumstances and conditions over which I have little or no control;

hence, upon all occasions, as this one, conditions have much to do with my powers of expression. But, as I have just said, Spiritualism to me covers all science, all philosophy, all art, all thought. It is the great, grand watchword of human progress. And my reasons for so saying are these: that it unlocks the door of man's reasoning faculties, it gives him the right and the privilege to reason and investigate upon all things pertaining to every question that belongs to human or spiritual life. When man's reasoning faculties are unlocked he becomes superior to all the gods he has ever made. Close his power of reasoning, shut down the curtains, stop his privilege of expressing thought, and he becomes a standing monument of clay, inferior to the ruder forms of animal life that of necessity must exist in the spheres beneath him. Hence Spiritualism came, not merely to attract your vision and ears, not merely to ask you to dip the tiny wings of thought in the immortal fountain in the world of paradise beyond, and come in contact with you as men and women of earth, and baptize you from the great fountain of immortal inspiration; but it comes to human life, it comes to you, to your homes, to the lowly cot, as well as to the palace of the rich man. It finds a resting-place, not only upon your continent, but upon the continents of the world, upon the isles of the sea. It is no respecter of persons. It comes alike to every one, good and bad, bond and free, just and unjust, pure and impure; comes alike to Jew, to Gentile, to Christian, to heretic; to all classes of individuals, to everybody that lives in the life of immortal understanding. It alone baptizes us from the great fountain of immortal knowledge.

What is Spiritualism? Now, of course, I may differ from you in many a view and in many things, but you and I have learned this—if not, we lack something in our education—and that is, that differences of opinion never have changed facts. Facts will remain the same, governed by natural laws, ever directed by the greatest and highest conditions of the universe; and it is an utter impossibility for us to change them with belief or non-belief. And another thing I have learned, and without doubt you have long before now, that the more we believe the less we know; and the more we know the less we believe; and this is an age in which we are commanded and dominated, not by a God, not by a demon, but by the intellectual and intelligent forces that exercise authority over our individuality.

Spiritualism, then, comes to unroll and to uproll the curtain that for unnumbered ages has been drawn, and ask you to scientifically view the grandeur of the scenes of by-gone ages. It comes to ask you to follow along the track where the planet upon which you and upon which I have received our birth, swung out into space, became a child in the planetary world, permeated with the heating fires of the forces of that age, and lighted its own pathway, and with revolutions unknown to us, made its yearly progress in the great world of the planetary systems in the eternity of the past, as well as now. Then, as I said, what is Spiritualism? To me, Spiritualism is this, no more, no less. Apply Spiritualism to physical science. You cannot apply science to Spiritualism, perhaps I may be allowed to say, with the understanding that human life can have of it now, but you can apply Spiritualism to science, and with my understanding, when I apply Spiritualism to physical science I find this is the result, that it proves that nature has within itself the power of demonstrating, by a property of force, coeternal with all life, as I understand it, the indestructibility of matter. Apply it to intellectual or spiritual science, and nature proves by the mere method the indestructibility of mind. Utilize it for our own individual souls, and it is merely the application of common sense to everything in life.

Now, then, Spiritualism covers over all there is in the universe, and though it may seem to you and me strange that it has been compelled to lie hidden all these years, we must remember that tyranny has been the ruling power in every age since you and I have had any history of the human family, and that, to a certain extent, it is now. Tyrants, like demons, are hard to destroy. "Tyranny, like hell, is not easily conquered." It is ever staring humanity in the face, ever depriving human life of the highest and the grandest and the purest elements that belong to it. Hence the world has had to wait, wait, wait, age after age, and age after age, until men could grow wise enough, until they could grow to the extent of having moral courage enough, until they could grow sufficiently civilized and refined, to see the necessity of any government that would protect free thought from suppression under all circumstances. Hence the Declaration of Independence was given to the people of the United States, from which grew the Constitution of our Government. It declared that every man, woman and child had the right to life, liberty, and the pursuit of happiness. It declared that they were governed by these inalienable rights and conditions. It also declared that you had the right to worship God according to the dictates of your own conscience, or not worship God at all. Hence these liberties and these privileges meet you as you cross the line of life; they shake hands with you; they unite their forces, and with the liberty and the purity of principles that your forefathers in the days of the Revolution gave you, they come in contact with you to-day, and you are now celebrating the Thirty-Fourth Anniversary of what is called Modern Spiritualism.

It seems strange to me that though the Christian world for all these hundreds of years

had been crying out and demanding an expression of the spirit—always calling upon the Holy Spirit, always calling upon the spirit of God, always asking for spiritual intercourse, yet when it came they rejected it. I remember, as you do, I have no doubt, that at revival meetings, so called, it was not an uncommon thing for the ministers to pray that God, the Holy Ghost, the Spirit of God, the Spirit of the Lord Jesus Christ, might come right down in their midst. The prayer was, "Oh, Lord, come now! Now is the day! Now is the accepted time; now is the day of salvation!" But when the Spirit came what did the Churches do? They closed the door of every Church; they said, "It is untrue," and they cried out at the top of their voices, "Diabolism! diabolism!" and the civilized world rung with the sound. But the tiny rap went on; it stopped not at their bidding; it stopped not at the bidding of science; it stopped not at the investigation of men; and to-day it raps as it did thirty-four years ago; it is the alphabet of the great spiritual knowledge of the Now; it is the great, grand principle in the high walks of spirituality; it is the grand influx that inflates the spirituality of every human being that lives and investigates this great principle and the grandeur of its philosophy. [Applause.]

I am satisfied, my friends, that there is a cause for everything in life, so far as you and I individually are concerned; I am satisfied that causes produce effects; I am satisfied that effects merge into results. Now, then, what would have been the result supposing the spirit of the Lord Jesus Christ, or the spirit of the Holy Ghost, or the spirit of God, when the clergyman and his followers prayed for him, had come down right then in their midst? I will tell you what I think would have been the result—I think they would, nineteen out of every twenty, have fled, and declared it was the devil. [Laughter and applause.]

Thirty-four years ago Spiritualism had not a friend in the world. Its enemies existed in every department of life. It not only had not a friend, but it had enemies with a determined power that it should be crushed out of existence. You remember, I think, that committee after committee was organized for the express purpose of going and visiting the little Fox girls to know and to understand what was the matter, what was the cause of this wonderful phenomenon, from whence it came, what it was going to do, and where it was leading. Each committee brought the results of their investigation, and for months and months each committee denied the truth, or the fact of the matter, just exactly as it was then, just exactly as it is demonstrating itself now. I remember a committee of which the Rev. Mr. Beecher was chairman. In the early years of these manifestations, I remember that he investigated them. It was supposed the manifestations were governed and controlled by the knee joints and the toe joints of those little girls, and when he gave the result of his investigations to the world through the public press of the city of New York, or of Brooklyn, or both, and also through the public press of the city of Buffalo, in the western part of New York, he said this, "We are satisfied that these little girls, within themselves, do not give these phenomena; their knee joints and their toe joints are like all other little girls' joints; they have no power of giving these raps in that direction; we are satisfied that these phenomena cannot occur outside of the presence of these children, but" (he says) "we are satisfied of another thing, and that is, that it is of the devil." What made the Rev. Mr. Beecher think it was of the devil? Why, for the simple reason that all of God's attorneys suppose they know God's entire business, [applause] and as Mr. Beecher did not know that God had anything to do in this matter—he knew nothing about it, it was all new to him—hence he, knowing of only two persons or personages in the universe, one God and the other the devil, he supposed that if God had anything to do with it, he would have informed Mr. Beecher, of course, [applause] and as God had not informed him, he felt bound to say it was the devil.

Well, my friends, it makes no difference to me whether it is devil or god; I have no respect for the divine that I could not throw off, and I have no use for either one. I have no need of a god, I have no need of a demon. Why? Because it is all I can do to take care of myself. I have no time to take care of God; I have no time to waste over a demon; I have no time for these things. Nature, in a great unfolding law, is stretched out before me in the broad expanse of the universe. The great ocean of life lies out before me, and behind me lies the eternity of the past, uninvestigated, and it is an utter impossibility for me to have any time to take care of gods, to have any time to take care of demons. Hence I stand independent and alone, without either. [Applause.] I have often been told, "you will surely be damned." Well, now, I won't—I shan't be damned. God can't damn me. Why? Because I won't be damned. That is the reason. You cannot damn a person when he or she won't be damned; no power in the universe can. Oh, you may shut me up, you may chain me with the chains that burden and destroy my conditions, but you cannot damn a spirit that won't be damned. [Applause.] It will liberate itself.

And Spiritualism came here to demonstrate this fact, Mr. Chairman: that man is not a finite being; that man is infinite; that he is the chemical combination of all the forces in the universe; that it takes man to make the universe as much as the universe to make man. It also came here to demonstrate this fact: that there is no power in the universe that ever created a particle of matter, to say nothing about creating a human being—not one. It came here

to demonstrate this fact: that every particle of matter in the universe is the result of the law of growth, and not the law of a creator's power or of an individual god. It came here to demonstrate this fact: that the human body is merely a chemical combination—a great, vast chemical laboratory, in which we as individuals live for a certain period of time; and when we can control the elements that surround us no longer, when we become negative to our surroundings, we—you and I—who may live in the physical body, when we become negative to our surroundings and our surroundings become positive to us, nature's highest and grandest law that exists in the universe, the law of decomposition, with its icy touch opens the door of our physical life, and allows us as individuals to pass out.

I know there are many minds in the United States, in the civilized world, that are called materialistic. I know they say to me and to you, "I cannot believe this; I cannot believe that; that is not a fact, it must be proven to my tangible senses; I must have this demonstrated to me so that I can have the fact." Let me tell you, my friends, though these people are not idiots, by any means, though they are a class of people that have a great deal of wisdom, I would give a million of dollars—and I will begin at the "Boston Investigator" office, and go from there down to Mr. Ingersoll, and take in all the lesser lights—I will go the world over, and take all the materialistic minds, take all the combined science that there is in the universe, and if they will demonstrate to me these facts, that an individual does not live after he has passed through the ordeal called death, I will give a million of dollars. That is, demonstrate it. I cannot believe a thing that is not proved; I have got to have proof. If man does not live after he leaves the physical body, who knows it? Not anybody. [Applause.] How are you going to demonstrate a thing that does not exist? I do not think you can. I think you will have trouble if you undertake it. Well, you say, "you are wrong to ask me to prove a negative." I say you are wrong to affirm a negative. I say any class of men that stand upon the negative side of any question and say, "I am going to stand right here," lack something intellectually and something of the spirituality that exists in the mental powers of every individual. Then, again, we are often asked, "Prove to us that spirits come back." How senseless! You have not got science enough in the world, you have not got men enough in the universe, to prove that one ever went away. [Applause.] You cannot prove that you are here. You are individuals; you are spirits to-night. Nothing uncommon to be a spirit at all. Anybody who believes anything in the Christian religion, or has any knowledge of the Bible, ought to believe something in spirits. It is not uncommon to be a spirit. You are spirits now. Mediumship is nothing uncommon.

Your spirit cannot express itself without a medium. Every movement that you make is a spiritual manifestation. You use your physical body as the medium through which to manifest yourself. When you cannot govern and control the conditions which surround and permeate that physical body, then you have got to let go of it. That physical body belongs to this life. Why? It is made up, abstracted out of the elements in which you live, the food you eat, the air you breathe, the mechanical and chemical forms of life that exist—everything by which you are surrounded. You have extracted it from the elements in the universe. You control that body and hold it yourself.

As I said, Spiritualism came here to demonstrate the fact that man was not a finite being, but that man was an infinite being, permeated and surrounded with an infinite law and with an infinite power. You ask me why I say it. I say it because there is an element connected with man, associated with him, mentally and intellectually, that is beyond the control of any law, that is beyond the control of any fact, spiritual or physical, so far as I have any knowledge. Stop a single thought of man if you can. You may chain him in prison walls, you may surround him with as impenetrable darkness as it is possible for him to be surrounded with, and his thought will scale those walls, and go back into the eternity of the past, gather the ideas of ancient superstition or of fact, along the stream of human life, until it comes to the now, poise itself for a moment, unfold its pinions and float away into the grandeur of a future world, bathe itself in the immortal life, in the immortal understanding, surrounded with the grandeur and the purity unknown to you and me as individuals, return again to the cell at midnight, to an impenetrable darkness, and to the conditions that it finds there. You can no more control a single thought of the brain-force of an individual than you can control the starry universe. Spiritualism has opened up broad avenues, so that the waves of thought from the ages of the past can come sweeping over us, you and I, and we can gather the symbols of the Now, and weave them into garlands of immortal understanding and crown our heads with the grandeur of an immortal life. [Applause.]

To-day is an age of human and individual progress. Now is the time when man can express his thought. You are not put to death now for the expression or the exchanging of thought, you are not burned at the stake, you are not thrown into the dungeons of the Inquisition. Why? Because nature's unfolding law, which is associated and connected with the universe everywhere, is growing intellectual forces, and they are finding a resting-place in the organic and mental structures of human beings, and the influence of these men is bringing forth a power that has unequalled capacities and capabilities, that is far superior to any age in the

past. Look at the conditions of facts and things that surround you in the sphere in which you live. Look and see the change in a hundred years. Just go back a hundred years or more; look at the city of Boston now, and think of it a hundred years ago; look at the city of New York, and think of it a hundred years ago; look at the United States, and think of it a hundred years ago; look at the mechanical genius as expressed by man a hundred years ago, and then look at it now. To-day we live in an age when thought flies so rapidly that you are dissatisfied to travel by the power of steam; you begin to think that lightning is not quick enough to talk with, and you are making an effort to investigate and find out, if there is not something that will give you greater liberty, and allow you to make greater strides in life, and the world is rocking to and fro in the grand process of human progress, until the planetary universe weaves itself into one grand column to give response to human intelligence. Let us look for a moment and see the grand discoveries in a hundred years: Less than a hundred years ago all cloud-signs were unnoticed save by the poet and artist, and looked upon by the mariner merely as a thermometer of the storm. What has been the change? Around him, night and day, flags are unfurled, and stretch down your rivers and across your lakes. Steam rides triumphantly on the placid waters, and bids defiance to the crashing waves. The ancient rock trembles as it passes by, and echoes back its shrill whistle, and from the frozen regions of the pines of the north to the palmetto of the sunny south, it has tunneled your mountains, crossed your rivers, united ocean to ocean, continent to continent, and it has become the force of the fire-king and the monarch of the genius of this age, of the civilization of the nineteenth century. [Applause.] Who knew that the lightnings could be coaxed from the hands of an omnipotent power, and be used to express the thoughts of human beings? Who knew this? God? If he did, he failed to tell it!

I must remember, you must remember, that the Jewish Jehovah, in the Christ God, lived in an age when they knew nothing of science. God had a book written that is in no way associated with science, in no way connected with the expressions and demands made to-day, in no way meets the requirements of this age, under any circumstances whatever. All these ideas have burst forth since that book was written. Man knew but little then in comparison to what he knows now. Why? He was not as old then; he had not the same privileges then. I cannot expect the ancient gods to know as much as philosophers to-day. I cannot expect ancient people to know and have the power of demonstrating the same facts that man has to-day through physical conditions. I cannot ask for these things; and when you and I are forced to go out on the great ocean of life, and demand for ourselves an investigation, all we have to do is to throw around us the mantle of justice to ourselves; all we must do is to inquire, and allow our souls and our reasoning faculties to expand and to learn of things connected and associated with us as individuals. The time has past; thirty-four years have gone, and with them have come all the various mediumistic powers of the Now; the strange, the wonderful, the queer—all that man can think of or know; and yet a revolution is passing, and mediumship is coming to the front; mediumship is clearing the way. And this you will find is oftentimes the cause of human beings being levelled down to almost the grossest conditions of life. But it stops not, no matter how many have called it diabolism, no matter how many have called it humbuggery, no matter how many have called it diabolism. Do you know of any age, of any time in the past thirty-four years, or any week, or any month, or any day in the week, when Spiritualism closed its doors against investigation? I think not; and one thing is very favorable indeed, to my way of thinking, for Spiritualism in its modern forms, and that is, that its investigators, ninety-nine out of every hundred, accept it exactly for what it claims to be, ere they get through. [Applause.] Suppose you take a philosopher and a scientist to-day, and hand him the Bible, or the creeds of Catholicism, or any of the sects, down to Unitarianism, so far as they are printed, and say to him, "I want you to apply your reasoning powers to those matters, and I want you to study and understand them, and tell me all about them," and, my friends, in about twenty-six hours he would be an infidel.

Give him the same privilege to probe Spiritualism; let him begin at the raps, let him go from the raps up to the spiritual press—from the press to the rostrum, from the rostrum to the dark-cabinet séances, or other séances, and let him investigate all he can, and when he has investigated twenty-six days he will tell you there is something yet which he wants to know more about; when he has investigated twenty-six years he will tell you there is something more; when he has investigated thirty-four years he will tell you then that he just begins to learn a lesson in the alphabet of the philosophy and the phenomena of what is understood to-day as Modern Spiritualism. [Applause.] Does it say anything? Does it tell anything? Why, to me it does. It tells me that there is a fact there, and as Andrew Jackson Davis said, "truth is immortal." You cannot kill a truth. "Error is mortal"; you cannot make it live; it will die by-and-by, whether you want it or not.

To-day you have a vast Church, invested with a vast power; that power, instead of making an effort to protect the liberties you have, makes every effort to destroy your liberties everywhere. It has united itself with the money power of this age, with the political dynasties of the present, and with the union of the two forces it requires much attention by the Liberals and the Spiritualists of this nation to pro-

teet the liberties of man, woman and child. It requires much attention; and it seems strange to me, it seems strange to you, that that class of people, that the ministry of to-day, cannot be satisfied with the liberties that are given to every man, woman and child in the constitution of the United States, and the constitution of every State in the United States—but they are not. Why? It does not exactly please them. Why? They cannot handle the matter. There is an infidel mind, there is a mind full of heresy in this country, which they cannot control, cannot govern, and the Church prefers to govern all things; and the result is, my friends, they have now sixty-five thousand ministers, fifty-five thousand of whom are salaried ministers, and yet they dare not meet the investigations of one simple, uneducated, unlettered, untutored medium that you have now. [Applause.] They require a large amount of money, hundreds and millions of dollars at their control. Why? To give them power; and with all these millions of wealth and all this power, Spiritualism, with its simple rap, has rocked every church from its base to its steeple; with its simple rap it has shaken the cloak from the form of every minister and priest, not only in the United States but throughout the civilized world. It has shaken from centre to circumference your belief, my belief, perhaps, in the certitude of an individual God. It has rescued us; though it had to meet this great tidal wave of priestly power enthroned in a Church which is almost nineteen hundred years old, while Spiritualism is but thirty-four years old, it has opened the door, to set the human family free.

I don't care if you never use another penny in the world for the support of Spiritualism, it will live. You may not know as much about it as you would if you used your time, your talents and your money, but it will live, nevertheless. But you stop supporting the Church, and you see where it will go. [Applause.] Let the thinking non-Church minds of to-day stop putting their hands into their pockets to sustain the power of the Church, and in one decade of time the doors will be closed. Why? Error is mortal; it takes a large amount of talent, a large amount of time, and a large amount of money to keep a lie before the world. [Applause] and to keep that lie popular, while a truth will just march right along from coast to coast. I do not care anything about it, whether you sustain it or not; it is self-sustaining. Who sustains Spiritualism to-day? Not anybody! Even Spiritualists themselves put their hands in their pockets and hold on there, and step back behind the screen, and give their money to some priest, some pope. I don't care anything about that; I don't care whether you support it or not; it is self-sustaining; it is coeternal from the eternity of the past till now; it mingles and blends with them all, and in the future of immortal life, and there is no hold it down in silence and submission longer. But if you will just open your eyes, inflate your life-fores with the genius of intuition, and take a step in advance toward the spirits in the invisible world, they will look arms with you; they will walk up the stairway of human progress; they will assist you in maintaining American citizenship in the United States Constitution and keeping God out; they will assist you in doing these great things that have been instituted for the protection of man, woman and child. But if you shut yourselves up in your homes, go back into your closets of physical conditions, why, of course, the progress must be slow; but it is onward and upward, and upward and upward, and you and I, if we are left back in the tidal wave, have only to run so much the more work to do; have only to run so much the faster to catch up or keep up with those that are now in advance of us.

Christianity is for what? To make God a tyrant, and man a coward and a slave. Do we need it? I don't. Why? I abhor tyranny, I abhor slavery; and a God that would want to make a slave is not as good as I am, because I would not make any individual in the universe a slave, but if in my power I would liberate the last one; I would make them free; I would make them conscious and conscientious; I would have them use their intelligence; I would have them investigate every law of life; I would have them know facts and things; I would have them lay aside words and signs, and I would have them learn and understand, and I had the power, that the traditions of the Church will not answer the civilization of to-day.

Where is woman now? You scarcely ever hear a lecture or a speech on your rostrums, or in your meetings at any time, or under any circumstances, but that the slavery of woman is talked about. Why is she a slave? You say, by the power of the priesthood; you say, by the powers of the Church. Why? They tell you and me that she is not quite as good as the man. Why? Because the man was made first. What was he made out of? Dirt? Yes. [Applause.] Holds his own well! [Laughter and applause.] We don't know what it was mixed up with, but should think from this age that it was tobacco and whiskey. [Applause and laughter.] How much of him was dirt? All but the breath of life; all the rest of him was dirt. God, after he got him fixed up, breathed into him the breath of life, and he became a living soul. Why did not God make woman that way? He couldn't do it. [Laughter.] I suppose he couldn't do it. I don't know; I wasn't there; but I suppose he couldn't do it. I suppose that to the knowledge that I have of him. Why? Got to have something finer; got to have something better; got to have something purer. What did he do? Why, he took this mud-man that he made, breathed into him the breath of life, and he became a living soul; he took from his side one of his ribs, and out of that rib he made a woman. I don't know but that is a fact; I don't think it is, and I will tell you why. I have several reasons for not thinking so, but one of my prominent ones is, that there are not brains enough and tongue enough about the rib of a man to make a woman. [Laughter and applause.]

But admitting that that story is true, which is the superior? How much dirt is there in the woman? All the dirt that there is in her is just what would pass out with the crude sifting process, and was confined in one of Adam's ribs; the rest of her is all divine. No wonder the priests want woman to be a slave. No wonder they fear her intuition. No wonder they compel her to kneel at their feet in confession. No wonder they do these things. They know as well as you and I that when you allow woman her rights, when you allow woman's intuition to be appealed to, supplemented by love, her offspring will be a superior class, and they know that when a woman's child is of a superior class and character, their avocation is gone, and they have got to work for their bread and butter.

They don't care anything about whether my soul is saved or damned, and I don't care anything about what they care. I have no objections to the ministers being Calvinists; I have no objections to the world being Calvinistic so far as it wishes; I have no objections to the Close-Communion Baptists; I have no objections to the Catholics; I have no objections to the Presbyterians; but I have objections to their making any controlling law to compel me to believe what they believe. Nature has spread her garments of life out before me; she has given me certain necessities and wants, and endowed me with the faculties of reason to enable me to make an effort to supply those wants and those necessities, and I am wholly unwilling that any one should take the cross, if you will allow me to use the term, that is necessary for me to carry; to take this life of mine, that belongs to me, not to somebody else. My life is mine, not yours; my life is mine, not the gods'; I live to-day—I will live to-morrow, I think, because I live now—and I know of no law of destruction in the universe anywhere, but everywhere are the universal principles of unfolding life, and hence lives this great principle of development, so far as my knowledge is concerned. Every individual that is now within the sound of this voice has the aspiration to know more to-morrow than he did yesterday or than he does now. Where did we get those aspirations? Are they to fill our lives with torment, to torture us the few years we live in a physical world, and then by-and-by assist in every capacity known to our understanding? What makes me long to know something that I don't now know? Where did I get that element? Has it grown so? If nature grew it as I grew, if she gave it into my power, if she loaned it to my keeping, have I not a right to utilize it and to make an effort to meet its demands? I think I have.

Spiritualism came to mortal life to express, it seems to me, the sentiments of philosophy, of science, in every department of the universe. It came to you to tell you that you as individuals belong to the universe, and you can no more be separated from it than you can be separated from your own existence and retain an existence as well. We are not individuals swung out as demons, thrown off from the planet upon which we live merely to exist in the elements of space for a day, for an hour, for a month or for a year, or for a few decades of time, and then be lost and destroyed; but we are the great and grand principles of life, eternal life, and within the human organic structure are all the spiritual forces, are all the powers of infinitism that are necessary to grow in and connect them, and associate them in all the relations pertaining to the universe. Man has grown, then, in a hundred years; man has grown in two hundred years; man has been growing ever since you and I have the history of the race, until to-day he stands high up on the hillside, he has reached forth toward the topmost. Only a few years ago scarcely were known little or nothing of. Only a few centuries in the past the heavens were a blank to the world of ancient, they knew nothing of them; but the mind and brain-forces in the intellectual capabilities of a human being, Galileo, sprang into existence; the great fountain of life opened the pathway of that intellectual force, and demonstrated a fact that was destructive to the theology of that day; and the five hundred ministers before whom he was compelled to prostrate himself twice a week, so many weeks, are gone, forever lost, as far as history is concerned. Upon the heel of Galileo came the demonstrated facts of Sir Isaac Newton and Herschel, and instead of to-day being compelled to think that we live in a universe that is not governed by law, instead of being compelled to think that all there is that is grand and beautiful in this great universe is the little planet earth, we have only to place the telescope between us and the heavens above our heads to discern other planets of wondrous grandeur and beauty. Where did we get that telescope? From God? No. From reading the Bible? No. From hearing Christianity preached? No. From hearing Catholicism expounded? No. Where did we get it? From the growth of human brains in all ages, from the expansion of human intellects in all times, from the influx of human intuition, and in the powers outside of and beyond God, if such things exist. Hence we look through the telescope, and the grand Milky Way is before us as a world illuminated by a grandeur far superior to our understanding. We elevate it a single notch, and that way separates, and down in the distance is another milky way sweeping round the immensity of the heavens; and beyond, in the distance, is another milky way, sweeping from firmament to firmament, and from world to world, from centre to circumference, and on, and on, and on, until investigation, science and art and the mechanical genius of the human brain have demonstrated that this planet upon which you live is but a small atom, is but a small mite, in comparison to the great universe; that your sun is only the centre of one solar system; that suns differ from suns in size; that systems differ from systems in shape; that one star differs from another star in glory, and all teeming with a grandeur unknown in any previous age; thus demonstrating the grandeur of life, demonstrating the omnipotent power that exists in individuality, that exists everywhere.

Space is full of omnipotent power; space is full of intellectual force; space is full of the grandeur that is constantly being thrown off in the planetary universe, being inhaled by man, until the great throbbing life and the genius of Now is representing itself through the forces that are at work in every condition of life. As man lives and is inflated with an individual power, is inflated with this great, grand power, he climbs over the laws that surround him, he wills them into the channel of his own existence, and investigates everything that is about him, from the centre of the earth up to the heavens above his head, all around; and in this age, man has wrested from the deep universe of the eternity of the past elements and principles of science that have laid hidden all these ages, and is now reading the hieroglyphics of the old world, is now investigating the philosophies and sciences that have been hidden in the ages of the past, bringing everything to the centres of life and molding it upon the brain-forces of his own genius, and is asking you and me to come to the front of life, and to meet the requirements and the demands of the hour and of the age now. And Spiritualism comes with its grand plan and grand methods; Spiritualism, that grand teacher of omnipotent power, clothed in the beautiful garments of purity and of love, wielding the sceptre of omnipotent power and force, and bringing to the human family a grandeur of thought, a purity of life, as exalted as it is possible for man and woman to know and understand. That took thirty-four years; another year will come, and when it comes, it will bring a power that you know not of to-day.

Your mediumistic forces are demanding investigation, and you who are Spiritualists of necessity must look carefully and continuously at all these matters. Your mediums belong to the world, belong to the universe, belong to matter, belong to mind, are associated with all those various and strange conditions of human life; hence they are merely human beings, merely surrounded by physical conditions, and likely to be wafted away in the direction of sublimity or in the direction of darkness, equally the same, where they are surrounded by powers unknown to them; and constantly the outside world is weaving the mantle to cover over the mediums, to suppress her and him, to destroy them as much as possible; and when we want to fix the proper conditions, why, the world is astonished! But yet a minister of priestly power must have his long robes, must have his high salary, must have his high-domed sanctuary, must have his protected powers, and the sixty-five thousand ministers to-day require the protection and the constant care, probably, of ten women to one minister, on the average; and these six hundred and fifty thousand women, most of them wives and mothers, are compelled to study every day of their lives what they shall do that will be most attractive to their pastors. I know this to be a fact. I do not say this to say a mere word or two; I merely say this because the only place woman has ever been considered safe, away from the guardianship of father, husband or brother, until recently, has been in the hands of her pastor. I believe husbands are changing their minds to-day. I believe fathers feel that that is not the fact.

The world rotates upon its axis, and days and months and years and decades of time come and pass, and it leaves us in the great vortex of life; and with us it leaves our individuality, and with our surroundings it leaves that great principle of unfading love and truth, our grand watchword, which has been in every age and every faith—the phenomenon of Spiritualism. The priceless boon, the greatest and grandest gift ever given to a human being, is the liberty to think, the liberty to act, the liberty to speak, the liberty to investigate, the liberty to apply his own knowledge to all the things that surround him. Then, in harmony and in peace, my prayer shall go forth, not to a god, nor the gods, but let me offer my mite to these, the children; let me thank you for this occasion; let me thank you for this aid; let me thank you for the now; and that those beyond you in the world of spirits are invited or allowed to come in contact with you, as individual spiritual beings, and to exchange thought with you. And while I go away to my place and my home in the future world to you, and you go to your homes of rest and of peace, and while you lay your heads down upon the flowery pillows of rest, and while I am moving on in the great chariot of moral understanding, it shall be my prayer, silently, unexpressed, that the loved ones may gather the flowers that have fallen, in the depths of innocence, and purity, and justice, that they may weave them into garlands, and crown your heads with an immortal crown, they may imprint an immortal kiss upon your brow, and they may baptize you in the immortal fountain of life; that you may listen to the watchword which Spiritualism has ever voiced to the children of men: "COME UP HIGHER!"

WESTERN LOCALS, ETC.

Indiana.
A Short Sermon—Indiana—A Thriving City—Local Musical and Dramatic Talent—The Press—Three Spiritualist Societies—Memoranda.

Is there a religious conflict ahead? My answer is in the negative. No system of religion is worth quarreling over! All the systems of religion extant are not worth the shedding of a drop of human blood!

The conflict of ideas is one thing, and a brutal war to the death is something far different. One result of modern civilization is this: Difference of opinion on doctrinal points does not necessarily involve personal animosity. There are good, royal souls in all faiths. No single faith has all the truth; nor have all the faiths together got all the truth. Such is the new Gospel. And there is healing on its wings.

The main object now is, with each specialist, not to absorb all other forms of faith, but to make a noble contribution to the thought of the world. It will be glory enough for his system provided such a consummation can be gained. Nor does it follow that a man should be indifferent relative to his special doctrine. He simply aims to be courteous, consistent and logical. The day of the ranter, who harpoons everybody at sight with some hobby, is over; for which condition of things we all return thanks. Spiritualism will furnish a bright jewel for the crown of honor, which the man of the future will wear for his intelligence and spirituality—will wear.

INDIANAPOLIS.
This is an enterprising city of ripe metropolitan spirit and temper. The streets are wide and clean, and signs of wealth and refinement are to be seen on all sides. Ora Pearson, a local musical celebrity, recently formed a company from among his pupils and produced the "Chimes of Normandy" in a highly creditable manner. The singing was exceptionally fine. The local press of the city is solid, non-sensational and influential.

THREE SOCIETIES.
There are three Spiritualist societies in the place. The "First Society of Independent Spiritualists" meets at 86 Market street, and the "First Society of Spiritualists" meets in Palace Hall; the "Society of Truth Seekers" does not hold public meetings at present. There is a large liberal and Spiritualist element in Indianapolis; but it lacks unity, although quite a number of the friends work with unselfish zeal to carry forward the good work. The *Banner of Light* missionary addressed the two local societies holding public meetings, and was cordially received. A large list of new subscribers to the *Banner* was secured. Dr. Henry Slade's recent visit to the city was productive of grand results for Spiritualism.

CHIPS.
The *Iconoclast*, of Indianapolis, Ind., is an able liberal paper. Hon. E. H. Green's discourse in Melodeon Hall, Cincinnati, Ohio, was well received.

The coming man: The scientific Spiritualist. We are all anxiously awaiting his arrival. We are a man who thought it would be easier to be "editor" instead of "actor" made a mistake.

The Cincinnati Spiritualists are enjoying the ministrations of O. P. Kellogg, of East Trumbull, Ohio.

Public mediums' meetings are held every Wednesday evening by both of the Spiritualist Societies of Indianapolis, Ind. *Rivalry:* The Cincinnati *Enquirer* prints each week Talmage's Sunday discourses; while the *Albany* publishes the utterances of Prof. Swing.

Rev. Myron Reed, of Indianapolis, Ind., is an able and independent Christian minister. He talks less theology and more good sense than one usually hears from a pulpit.

Mrs. Nellie Pease Fox has been lecturing in Peoria, Ill. She is an able and interesting

speaker. The Peoria Spiritualists have resolved to revive their meetings again.

Sunday Laws: There is a growing movement all through the West in the direction of arbitrary Sunday laws. An issue is being forced upon the people which will have to be decided at the polls.

Read the *Banner of Light*, dear friend, regularly, and then you will know what is going on throughout the civilized world in connection with Spiritualism and general reformatory movements.

Mrs. A. M. Rankin, 141 Bates street, Indianapolis, Ind., is a new convert to Spiritualism. She is a woman of intelligence and refinement, and a valuable acquisition to the cause. Mrs. R. is an excellent medium.

Friendship often ripens into all the ecstasies of love. The era of good will, of just but forgiving judgments, of hope, of zeal, and of genuine brotherhood, should be worked and prayed for by every true Spiritualist in the land.

Dr. A. J. Clark and Rev. R. B. Taylor intend to stage a reform publication in Kansas City, Mo., forthwith, which will be called *The Agitator*. This new venture will appear as a monthly for the first year; after that, as a weekly.

Why should Ingersoll "hedge" on Spiritualism? The novelty of a great clubbing act against a poor dying theology is wearing away, Mr. Ingersoll. After the theological combat, what? Why, Modern Spiritualism, to be sure. Make a note of it, Roake G.

C. E. Watkins, the medium, will be at the Cassadaga Lake (N. Y.) Camp-Meeting for two or more weeks. The managers of this camp-meeting are determined to make the season of 1882 a great success. O. P. Kellogg, as a guiding power, is the right man in the right place.

The *Times*, formerly of Seymour, Ind., is now moved to Indianapolis, Ind. It is now called the *Age*. Dr. Monroe, the editor, is a fiery writer, who holds in supreme detestation the sectarian spirit which is so dominant among the churches. The *Age* has an increasing circulation.

Dr. J. W. Dennis, 319 West 4th street, Cincinnati, Ohio, has an advertisement on the seventh page of the *Banner of Light* which should be read by every dentist in the land. Dr. Dennis is instructing hundreds of his professional brethren how to use the new discovery in the treatment of teeth. Dr. D. is an enthusiastic Spiritualist.

Merited: Prof. S. B. Brittan's recent eloquent tribute to Luther Colby, the veteran editor-in-chief of the *Banner of Light*. Mr. Colby, your many Western friends send their affectionate regards to you. They unite in wishing you a long lease of life here on the earth. And they also pray that you will remain at the helm of the *Banner* to the end of your mortal career.

Mr. E. Smith, of Indianapolis, Ind., passed to the spirit-world last November. He was an enthusiastic Spiritualist, and took great delight in contributing for the maintenance of the cause of Spiritualism. He was universally respected. His wife most nobly takes his place, as she is ready and willing to aid in forwarding the good work which her husband loved so well. Blessings will rest upon this good sister for her kindness to mediums.

Mrs. J. C. Briggs, 114 Massachusetts Avenue, Indianapolis, Ind., is a regularly appointed missionary of the State Temperance Association. She desires to unite her work for Spiritualism and the temperance reform, and asks for calls from Spiritualist Societies in Indiana and Michigan. During June, Mrs. Briggs will be in Sheboygan, Mich. She is spoken of as a very earnest and interesting speaker.

Mediums in Indianapolis, Ind.: Mrs. George, Room 15, 114 Massachusetts Avenue, clairvoyant and test; Lottie Greenrod (a young girl, 12 years of age, just developed), writing and seeing; Mrs. Tomlinson, 230 North East, physical phenomena and test; Mrs. Jacobs, 139 East South, slate writing and independent voices; Mr. L. Coombs, 114 Massachusetts Avenue, speaking and test; Mrs. Ellis, 19 West Fourth, physical phenomena and test; Mrs. N. Angoon, 224 South Illinois street, clairvoyant; Pigeon, Roosevelt House, physical phenomena.

Horace M. Richards, well known by thousands of Spiritualists and (undoubtedly) by every professional medium in the country, is journeying in Indianapolis, Ind. Mr. Richards has been developed as a healer, and has performed many wonderful cures, having unsolicited testimonials in his possession to prove that such is the case. His residence is 19 West Ohio street. The writer can recommend Mr. R. as an honest and reliable gentleman, and a good healing medium. He desires to be remembered to Geo. A. Bacon and family, Dr. H. B. Storer, Mrs. Nettie C. Maynard, and all true mediums and workers everywhere.

Correspondents will please address the writer at Sturgis, Mich. Of late several parties have asked us to speak at several, metaphysical questions; we have also been invited to improvise poetry, to draw diagrams of the superterrestrial universe, to decipher (alleged) Chinese writing, etc. Bear in mind, dearly beloved, that we are not gifted; we never speak on difficult subjects; in fact, our mission is to secure subscribers for the *Banner of Light*, and to chronicle news items. Simply that, and nothing more. We are not ambitious. To sit quietly in a corner and listen to the profound utterances of Spiritualist lecturers, is glory enough for the *Banner* reporter.

O. P. Kellogg, of East Trumbull, Ohio, has been lecturing in Niles, Ohio, meeting with excellent success. He recently conducted the funeral exercises over the sacred clay of two well-known Ohio Spiritualists—Mr. Higby, of Austintown, and Mrs. S. Rosevelt, of Ashley. Mr. Higby was a pioneer Spiritualist, and was held in high esteem by all who knew him. He was eighty-nine years of age when the angel of life called him to another phase of existence. Mr. H. was father of the well-known lecturer, Mrs. Bishop (formerly Mrs. Warner). Mrs. Rosevelt was a lady of wealth and refinement; her memory will be tenderly cherished by a very large circle of friends.

Dr. Henry Slade has been successful in his Western tour. The *Banner* reporter had the pleasure of meeting the great medium in Indianapolis, Ind., April 16th. The doctor has suffered from illness, but he is full of courage and a contagious enthusiasm. His medium powers are unimpaired, as hundreds in Delhi, Lafayette, Terre Haute, Crawfordsville and other Indiana cities can testify. Numerous calls in Indiana and other Western States were neglected owing to his poor health. He will be in New York City in May. Mr. Slade has been invited to Spain by persons occupying very high governmental positions; he now has the matter under consideration. The famous medium will be at Lake Pleasant in August, when he will give séances free, for one week, to "investigators."

Spiritual phenomena: Dr. E. S. Walker, 237 West Fourth street, Cincinnati, Ohio, said to the reporter, not long ago: "My dear friend, I have had a remarkable experience which is worthy of being chronicled in the *Banner of Light*. A few days ago I finished the construction of a cabinet for spiritual phenomena. Jesse Shepard called unexpectedly at my house, and I at once invited him to look at my handiwork. He did so; and while conversing about the grand truths of Spiritualism, I suggested that we should both take seats in the cabinet, and see if we could be favored by the spirits. No sooner had we composed ourselves than lights were seen, and several luminous faces were plainly visible, and materialized hands were clasped. Nor was this all. Hermes, the Greek, showed his face and conversed with me. The spirits said they would 'deodorize' the cabinet (which I had just varnished), so they brought some carbolic acid from my medicine chest (which was locked and sprinkled the floor and walls with all kinds of odors). Dr. Walker was enthusiastic over the phenomena which he had witnessed at this séance."

Every one knows that to will, and not to do, when there is opportunity, is in reality not to will, and that for a man to love good, and not to do it, when the means are afforded, is in reality not to love it; consequently that it is only thinking that he wills and loves, and that he only thought separate from will or love; which soon vanishes and comes to nothing—Heaven and Hell, Swedenborg.

Whether the religion of the future calls itself Catholic or Buddhist, the main thing is that it shall contain the love of God, and make the world a better place to live in.—Boston Herald.

Berkeley Hall.

Is there a God, or is Intelligence Derived from Matter?

An Inspirational Discourse delivered by
W. J. COLVILLE,
in Berkeley Hall, Boston, Sunday Evening,
March 19th, 1882.

(Reported for the Banner of Light.)

The subject this audience has selected for our present consideration is the largest theme imaginable, as it embraces the universe and deals with infinite problems of eternal being. To do it justice in a single lecture, or even in a protracted course of lectures, is simply an impossibility, because it is the merest truism to assert that the finite mind cannot solve the infinite problem of existence.

If there be anything in nature beyond man's control and knowledge, that something is as yet the unknowable, or at least the unknown. If the mind of man be less than the infinite mind; if the achievements possible to man be less than infinite; if there be in the universe a power capable of producing infinite results, and if this power be manifested through the results of its operations, the mind of man, unless grievously warped by prejudice, blinded by ignorance or inflated by pride, cannot arrive at any other conclusion than that there is in nature, if not beyond it, a power which is intelligent, possessing not only every power common to man in his most unfolded condition, but in addition thereto far larger power and far greater wisdom.

Belief in God is purely natural. Atheism is as irrational as it is unspiritual. Materialism is purely a refection from superstition. Agnosticism is a confession of ignorance, and should be regarded simply as the baneful result of blind credulity and soulless superstition. The earliest and crudest inhabitants of the earth may have had scarcely a glimmering consciousness of spiritual things, so entirely engrossed were they in the work of making provision for physical necessities. Only when a certain few of the earliest ancients withdrew from the bustling activities of the world, and devoted themselves to a contemplation of nature in her own unspoiled loveliness, did they come face to face with the stern and glorious realities of the universe of mind, of which the universe of matter is but the vesture. No matter how far educational influences and hereditary prejudices may extend, even though it be through a million centuries, the great question which no atheist can ever answer with any degree of plausibility is this: How did the earliest uneducated man come to believe instinctively in the Divine Being and in a spiritual life for man after the dissolution of the material frame?

Belief in God is immeasurably older than books. Monuments which remain, priests and churches, all of these agencies combined may have done much to foster primitive beliefs, and, alas! too frequently to turn to purposes of individual or class-aggrandizement the fears felt by an untutored people for a superior power which their own consciences told them meted out to all the just deserts of their doings. The dread of God, which is often encouraged by theologians, and certainly was highly eulogized 2,000 years ago in New England, is the most unsatisfied sense in the human mind, is a burden grievous to be borne, but a burden, nevertheless, laid upon the shoulders of every one who has departed, even in thought, ever so slightly from the paths of perfect rectitude. The moral sense is a portion of the human constitution; it is inherent and cannot be fully stifled, and is in itself the proclaimer of universal justice. Atheistic sophistries may for a while dazzle superficial intellects and fascinate men who are disgusted with the slavish obedience to tradition demanded of them by the Church; they may also greatly please those whose consciences upbraid them for wrong doing, and who, dreading the displeasure of a being of infinite justice, look forward to nothing beyond the grave but hell, if there be a conscious hereafter.

Two classes of people will always be atheists so long as these classes are found upon the earth. The one is composed of men who have accepted everything upon trust, without seeking or discovering a basis for belief in the nature of things; the other is made up of those who are conscious of deserving punishment, and who love to place upon their condemning consciences the soothing and deadening salve of the doctrine of annihilation at death. The former class contains many men who are eminently sincere, praiseworthy in the extreme for the faithfulness with which they discharge the secular duties of life, and often the most exemplary persons in a community in a moral sense; but they are deficient in reasoning powers. They have more brilliancy than depth, may be great orators and able writers, but they will always fail to gain the ear or win the sympathy of other than painfully one-sided people. Their arguments are superficial; their conclusions are shallow, though often glittering; they do the good work of arousing attention; they strip the veil of mystery and idolatry from the Bibles, temples and deities of the ages, but they of necessity arouse thinking and profound minds to wage an unending war against their feeble protestations in regard to the omnipotence of matter.

Col. Ingersoll is in this country the very best representative of atheism on the platform. He is, without doubt, a noble, true-hearted man, in many if not in all respects one worthy to be regarded as a social exemplar. As a husband, as a father, as a citizen, he probably has few superiors and not a very large percentage of equals. As a lawyer he is very successful, as a lecturer unusually so; but does he satisfy his own soul, much more the bulk of his auditors, by his fiery and eloquent declamations against the Bible and the churches? Granted that he makes no false statement, what positive truth does he give to his hearers sufficient to satisfy their hearts and convince their minds that his way is the right way? Ingersoll is a great iconoclast, a natural psychologist, a wonderfully powerful magnetizer. When these facts are clearly understood, we have no difficulty in accounting for his extraordinary popularity as a speaker among the masses, who really cannot appreciate or enjoy very learned or philosophical discourses.

Is Talmage a remarkably profound preacher? And yet who is there in America who draws a larger regular congregation than he? Is Spurgeon in London eminent for scholarship or profundity? And yet who can draw a larger concourse of people to hear his every sermon? In Orthodoxy and in Materialism we find the same element of strength and weakness; both depend upon tickling the fancy, pleasing the ear and eye for their success. Persons do not intellectually embrace the tenets of either system to any great extent, be-

cause both systems are illogical, irrational, and in many respects entirely at variance with the demonstrable facts of existence. Col. Ingersoll, for instance, almost always contents himself with telling people why he objects to the Bible and Orthodoxy; he uses sharp invective, and skillfully and sometimes unkindly employs the weapons of sarcasm and railery against those who differ from him. This method of treating a serious subject delights a crowd who fill a theatre to be amused; it exactly suits a commonplace frame of mind, a mediocre degree of intelligence; but it is extremely repulsive to calm, clear-headed, dispassionate men and women of eminent scientific predilections. As a rule the most scientific, scholarly and philosophical minds are the least for noise, gesticulation, and fervid appeals to prejudice and emotion. A select audience of highly cultured minds, who drink in every word with eagerness as it falls from the lips of some very ripe scholar, hardly ever appear worked up to any remarkable pitch of enthusiasm. They rarely applaud, but their gaze riveted on the speaker, their silent, reverent attitude, is sufficient to convince every stranger who enters the door that they are intensely appreciative of every syllable. Scientific minds become very soon disgusted with a long string of negative assertions; they know full well that one can go on negating this, that and the other, for a whole lifetime, without ever proving anything, or adding one iota to the stock of human knowledge. We most sincerely believe in pulling down a rickety tenement if we would build a comfortable new house on its site. We sincerely believe in plucking up weeds by the roots before we plant flowers in our garden ground; but for all this, we most vigorously contend against constant demolition unaccompanied by works of construction and re-construction.

Our own attitude toward the errors of today is the following: Truth is mighty and will prevail; bring your facts, come forward with your affirmations, prove your positive assertions one by one; get men to see the force of your reasoning, imbue them with knowledge, and so soon as they have accepted a truth the opposing errors will die a natural death. The world to-day is thirsting for facts, longing for definite information. Never so much as within the last fifty years has the earth advanced toward the realm of positive truth. Spiritual Positivism will take the place of every other system of thought as a necessity, because a positive demonstration of spiritual facts can alone rescue the mind of humanity from the dreary gulf of hopeless despair on the one hand and the galling yoke of ecclesiastical bondage on the other. Both Ecclesiasticalism and Materialism when weighed in the balances of reason and moral sense are found lamentably wanting; both lack insight into the realities of the universe about equally. The spirit has written upon the walls of the palace of human intelligence in this day, against both these systems the words of doom written by spirit fingers in Belshazzar's palace of old, "Mene, Mene, Tekel, Upharsin." Col. Ingersoll, and indeed almost every other materialist speaker and writer, confounds God with the gods, and in consequence of this great confusion of thought he fails altogether to do justice to this subject. This mistake renders almost the whole of ancient spiritualistic literature unintelligible, because all bibles deal with the appearances of the gods among men, while there is not a single record which ever says that man has seen or conversed with the Infinite. Jesus says, "Blessed are the pure in heart, for they shall see God"; but here, you will observe, the sight of God is made future, neither past nor present. Whatever this passage may or may not mean, no intelligent person can decide upon its truth or falsehood, until he has become perfectly pure in every thought and desire, because, as rational beings, we are not in a position to decide as to the effects of a certain condition of being until some one among us has attained to this condition. Let us then keep silence on the subject until we have evidence, an evidence which cannot reach us until we have developed an interior state far higher than our present measure of moral attainment.

Bright and beauteous angels who have visited the earth at various epochs, holy and exalted souls, preeminently veracious, who inspire our inspirers from celestial heights of wisdom and love, declare that while they have never gazed upon a personal God whom they can pronounce upon as being the Supreme Ruler of the universe, they feel absolutely certain that there must be and that there is a centre of space, a grand central sun of being; that that matchless centre of the universe is intelligent, conscious and individualized, and that that centre is God. They point us to the sublime astrology of ancient India and Egypt, they remind us of how universally prevalent this idea has been among the most enlightened and pure-minded sages of all climes and ages, and of how eminently rational and satisfactory to the intellect, as well as to the soul, this sublime idea is. Give heed to the facts of astronomy. Every reasonable deduction of the astronomer leads him necessarily to infer that there is a grand central sun in the universe, around which every world revolves, the order clearly revealed to the mind, and even to the eye of man by the aid of that magnificent modern invention, the telescope; mapped out in the heavens is the order of worlds revolving around their respective centres, throughout indefinitely extended space. Our own little solar system is the universe in minimum. We need not go beyond it to arrive at a satisfactory definition of the order of the heavens; we have found the centre of our system in the sun. The builders of the great Egyptian Pyramid found a centre of the sidereal heavens in Alcyon, the star to which the apex of the pyramid directly points; but as A. J. Davis and other seers have suggested, there may be a universolum as well as a universe, this universolum being an agglomeration of universes even as a universe is an agglomeration of solar systems.

The highest spiritual instruction which we can receive at present, to say the least, solves the problem of mind and matter in this eminently satisfactory and rational manner. The word Unknowable is a ridiculous term; Unknowable is a word expressive of the limits of a rational Agnosticism. With our present knowledge, powers of intellect and observation, we are unable to discover the great central sun of being; but every logical deduction, every reasonable inference leads us to affirm that it must exist; and not only that it must exist, but that it must possess individual existence. Everything in nature is individualized, from the atom to the loftiest mind which has ever communicated with earth; and individuality, instead of diminishing in power, increases with every step along the ascending scale of individualized being. Matter and Spirit are no doubt eternally co-existent; but matter is eternally the neg-

ative, the passive, while spirit is eternally the positive, the active principle in existence. It is the sheerest folly to waste time in refuting the theories of those evolutionists who declare that physical combinations produce intelligence; they do not, they cannot, they never have, they never will. All that physical accumulations can do is to afford an instrument upon which mind can play, through which it can express its intelligence. A piano possesses as much ability as a self-conscious musician as over any aggregation of material atoms will or can to evolve intelligence. In the dissecting-room students of anatomy may take to pieces a human body and look in vain for the spirit that has already fled. As well look for you in this hall after you have left it, and declare you have no existence because we cannot find you, as declare that there is no self-conscious spirit independent of the material body because it cannot be found after it has left, or because it remains forever unrevealed to the external faculties of man.

The body bears precisely the same relation to the mind that the organ bears to the organism. The organism, however talented, cannot play perfectly upon a deranged or unstrung instrument. Fracture of the skull, softening of the brain, any injury inflicted upon the pineal gland, may deprive the spirit of means for the expression of its genius; but can you rob a pianist of his power to play because you spoil his piano or remove it? Can you destroy his musical genius because you cut off every one of his ten fingers? You may, by so doing, deny to him and to the world the revelation of latent talent, but the talent lives, though the mechanism needed for its outward manifestation be removed or destroyed. Can you rob a vocalist of her knowledge of music by injuring her throat so that she can never sing a note again? Her culture, her intelligence, does not depart with her power to give outward form to it. Even so is it with the spirit which appears to fade away through insanity or the decrepitude of old age; it is there vigorous as ever, but unable to produce through a broken and falling instrument any other sounds than those of discord and imperfection.

The soul is an individual spiritual unit, indivisible and eternal, endowed with inherent consciousness, occupying in the realm of mind a position analogous to that occupied by every material atom in the realm of matter. The operation of this soul upon matter produces conception, results in the birth of a child. If the soul be evolved from matter, if a physical organization results in the development of an intelligent spirit, then, undoubtedly, will the soul be resolved back into indefinite primordial substance when the physical body, which has produced it, ceases to possess sufficient vitality to continue to abide in form itself. Whatever is produced by material organization ceases with the dispersion of the atoms which, when associated, have evolved certain results. The aggregation of the molecules constituting a human body is a necessary prerequisite to the outward expression of the latent powers of the human spirit. Remove the body, and physical manifestations of spirit-power cease until such time as the spirit, desirous of manifesting through matter, again can gather together sufficient materials out of which the means of outward demonstration can be eliminated. This fact is patent to all investigators of the phenomena of Spiritualism. A physical medium is always needed to supply animal magnetism, by the aid of which spirits may attract physical particles from the atmosphere and the bodies of other persons, until they have accumulated sufficient materials for the production of an evidence of their presence and power.

Many would-be exponents of Spiritualism and villifiers of mediums urge that magnetism, that electricity, that odylle or some other force produces all the manifestations which take place at the spirit-circle. Granted that these agencies are at work, that they are the means employed in the production of the phenomena, they are not intelligent, self-conscious agencies; they cannot produce intelligent results which can alone be the result of the operation of mind, and that an individual mind, through a material medium. Tricksters who go through this country, England and elsewhere, denouncing mediums as frauds and Spiritualism as a humbug, always miserably fail if they make the slightest attempt to duplicate the smallest fragment of the intelligence displayed by spirits through physical phenomena. That arch-trickster, A. A. Waite, in his absurd and utterly futile attempts to damage Spiritualism in an intelligent community, did no more than demonstrate his powers as a conjurer, and the insane folly of the blindly bigoted throng who, having too little sense to discriminate between a conjuring performance and a spiritual séance, applauded him with open mouths and vacantly staring eyes. If ever Spiritualism triumphs it is when conjurers undertake to expose it, as they invariably expose nothing but their own and their supporters' complete ignorance of the spiritual philosophy and phenomena alike.

The spiritual philosophy of to-day, with its accompanying phenomena, is only the religion, the philosophy and the science of all ages adapted to the requirements of the present. The veil of mystery, the cloak of supernaturalism is cast aside, and to all who are willing to receive the truth, the truth offers itself freely. The one great need of the present hour is the emphatic, lucid, and incontrovertible demonstration of positive spiritual truth, which can alone overthrow dogmatic orthodoxy and materialism. On the one hand we are confronted by a stern, antiquated theology, which, with its revolting dogmas and ecclesiastical tyranny, strives to enslave the intellect and affections of man, binding the human will, not with the cords of love to the infinite love, but with the cords of fear, as humanity dreads the infinite anger of the ruler of the universe. This unnatural theology has an unnatural God; one who incessantly contradicts himself; who resorts to every form of malice and intrigue, and has succeeded in so completely disgusting the majority of intelligent people in every part of the civilized world that materialism seems inevitable. Materialists, as a body of people, are those who have never had any rational conception of deity. They were educated to believe in a God whose existence reason not only failed to prove, but whose very existence, if proved, would seem to dethrone reason, and make man the abject slave of supernatural and superrational revelation.

It is very necessary indeed for us in our defense of Theism to understand clearly and fully the cause and cure of Atheism. Atheists, as a rule, speak glibly of the Unknowable; all Agnostics are very fond of this scholastic word. Science speaks frequently of the Unknown, but the Unknown is by no means necessarily the Unknowable. Very much is unknown to-day that we have every reason to believe will be well known one hundred years hence, as very much is now known that was unknown one hun-

dred years ago. Atheism is a limited system of thought which confines the universe within the bounds of man's present knowledge of nature and its laws. Atheism does not err in its affirmations whenever it announces a proved fact, for a proved fact being self-evident, is susceptible of proof to every mind capable of weighing and sifting evidence. Atheism, however, egregiously errs immediately it pronounces against the existence of that which it cannot find or handle. As the system leaves no room for the spiritual part of man and nature, every person endowed with spiritual vision is regarded by it either as deluded or an impostor, because the materialist has fixed bounds to the universe, and declared that there is no possible realm which any mind can explore other than the realm of matter. If any one ventures to affirm that he has seen with the eye of the soul into a spiritual universe, he is at once informed that he is mistaken, as no such universe exists. If he tells you he has held communion with departed loved ones, a veto is at once placed on his declaration, because communion with the extinct, with the annihilated, is impossible.

Skepticism is oftentimes eminently rational, while deliberate denial is the most puerile and irrational thing in the world. The skeptic is merely a doubter; one who will not commit himself to an assertion unless demonstrated fact has convinced him of its truth. The genuine skeptic has really no opinions which are any way definite concerning God and immortality; for all he knows there may be a God, there may be a spiritual universe, there may be a future life for man; but all these things are outside of his knowledge; he confesses ignorance of them; and failing to find them, he thinks it both probable that they are and that they are not; they may be, they may not be. If such an one be honest and intelligent, he is the very best person to invite to listen to an argument or to witness phenomena. Being entirely unprejudiced, utterly destitute of preconceived notions on spiritual subjects, he is open to conviction; and having become convinced, as his common sense is appealed to, he gladly rejoices in a wider universe with a more extended horizon. Those who know nothing of spiritual things are simply incompetent to pronounce concerning them, to the extent that a blind man is no authority on color, and a deaf man is no authority on sound; but are we to close our eyes because other people cannot open theirs, or to shut our ears because certain of our neighbors are deaf?

Man, we affirm, has two sets of faculties, the intellectual and the spiritual; in some persons only the intellectual are active, in others only the spiritual. When the intellectual faculties are active and the spiritual dormant, it is as impossible for one to apprehend spiritual things as it is for a person afflicted with color-blindness to decide between shades of color. When the spiritual are active and the intellectual dormant, a person is religious, but fanatically so; credulous, superstitious, illogical, and while oftentimes very moral and correct in many ways, is unevenly balanced. When both the intellectual and the spiritual-faculties are in full working order, then, and then only, is man harmonious, unfolded in his true, natural duality. To be indifferent to religion is a disease, as much so as to have a sluggish liver or defective circulation of the blood. To be so utterly taken up with spiritual things that the material affairs of life are neglected is equally a disorder. The two worlds, the spiritual and physical, must co-exist and cooperate, as they are everlastingly united the one to the other. If some persons have not the power to know that there is a realm of spirit, no one can possibly prove that there is. Without proof in courts of law assertions are valueless. If any one states that you were not in this hall to-day, and some one else declares that they saw you here, your negative cannot go against another's affirmative, unless you can support your negative by an opposing affirmative. You declare that a certain individual was not in this building to-day, some one else declares he saw him here: all you can do by negative statement is to prove that you did not see him; in order to satisfy judge and jury that the one who says he saw him here is either mistaken or a falsifier you have to prove definitely, with the assistance of witnesses, that the person actually was elsewhere at the time when your opponent declares he was here. Now you have proved a negation, but only after having first proved an affirmation. We all acknowledge that a material body is not in two places at the same moment, hence you must prove that it is somewhere in order to prove that it is not elsewhere, if some one declares that he saw it elsewhere. Now in materialistic denial there is not a shadow of affirmative declaration; it is negation multiplied by negation ad infinitum.

Col. Ingersoll once said a most unreasonable thing in Boston: "I know that there is not a personal God!" This foolish assertion went round the papers, and we believe was never disputed by any of Mr. Ingersoll's friends as a misquotation. Now if the Colonel is a rationalist, let him, without believing at all in a personal God, make the following logical in place of the above illogical statement: "I do not believe there is a personal God, as I cannot conceive of the existence of such a being." No one has any right to find fault with any one for making such a declaration, as the declaration relates to the individual, and does not attempt to compass the universe. Before we know what is not, or what cannot be, we have first to know accurately and positively what is, and all that can be. Before we can intelligently employ the word "impossible" or "non-existent," we have to compass the possible and explore all the realms of existence. I will believe that there is no God just so soon as any one who says there is none has, to my certain knowledge, limited existence by exploring the whole universe; until then I prefer my own conscience and reason to the bold negations or blind affirmations of limitationists.

I give every one credit for seeing and knowing what he declares he sees and knows; and if any materialist can absolutely prove, scientifically, the production of intelligence through atomic combination or molecular arrangement, I will gladly announce the novel discovery of the elimination of mind from matter.

It is within the realm of probability that chemists discover every constituent element of the human organism. It is possible that science shall so far advance that a perfect analysis of the composite elements of physical man shall be given. If man be only material, if intelligence be simply the result of physical organization, we ask chemists to make a man and endow him with life. If you will prove to us that intelligence follows upon certain material arrangements, we cannot, as rational creatures, any longer dispute the elimination of mind from matter; indeed we will not impose upon you so hard a task as the formation of a living, think-

ing man; we will only ask you to make an insect, and give it life by bringing together the molecules which form it physically. As soon as you can produce life simply by collecting atoms, and thereby prove that intelligence is the result of atoms arranged in a certain way, we will become converts immediately to the theory advanced by some, that the soul grows out of the body, and that without matter there could be no spirit. The Fakirs of India have, by manipulation and breathing, brought a mango seed out of its embryonic into its mature life in less than half an hour, but this marvel has been only the marvel of increasing immensely nature's speed, without changing her laws. Artificial processes of incubation are adequate to bring birds from eggs without the natural heat from the body of the mother bird; but what artificial means are there known to science which can possibly create a seed or produce an egg? All that material invention can perform is the work of unfolding the already existing germ of life, and this unfolding is proportionate to the mental, rather than to the physical power of the scientist.

With reference to our allusions to theological ideas, allow us to state, ere we dismiss reluctantly for the present our fascinating theme, that the visions of Dante and Swedenborg, of A. J. Davis, and of each and every modern seer, need not be disputed; the gods of the Greeks, Romans, Jews, and Druids need not be denied; for whatever is made manifest to any individual certainly possesses existence, even though in instances the existence is circumscribed by the surroundings of the clairvoyant. It may be easy for Dante to describe purgatory and an infernal realm, easy for Swedenborg to look into hells, but impossible for any living being to declare that he knows that these hells are everlasting, when there are millions of spirits ready to declare that these hells are constantly changing, and their inhabitants constantly leaving them for higher realms; just as the pupil graduates from school to school, and finally enters and leaves college. It is the easiest thing possible for Moses to converse with a Deity in a burning-bush or on Mount Sinai; quite easy for Abraham, Job, Jacob, the Marys, John the Revelator, and a host of other Bible characters to converse with Gods and Lords, but impossible for any one to demonstrate that any one of these is the Infinite mind, or that beyond them collectively there is no Supreme Spirit. It may be quite easy for any one to prove that Jesus occupies an exalted station in the spirit-world, but outside the realm of possibility to prove him to be Almighty God, as the limits of existence can be assigned to existence by no one save the Infinite, and none of us can be so absurd as to imagine that we are infinite in power and knowledge. As soon as I can do everything I will declare that there is nothing and no one above me in nature; but so long as one little thing is done in spite of my efforts to prevent it, I know that there is in nature a power greater than I.

It needs no argument, simply observation, to prove conclusively that mind, and not matter, is the cause of all organized existence. The soul is neither located in the brain nor in the body; it is not an evolution from the pineal gland or solar plexus; it vitalizes and permeates, as it has originally produced, the entire structural organism. The body, like unto an instrument in the hands of a performer, either enables the spirit to express itself, or disables it from so doing; but beyond giving expression to the soul the body has no influence over it. You can never find the soul by any material investigation, as no body can be dissected or perfectly examined until the soul has left it; and thus, if it be material, it gives you no chance of discovering it.

Let science triumph, let reason rule; let us have all we can of positive knowledge, of material things, but let us ever remember that individual, intelligent mind, made manifest through organization, is the only controlling power, the only source of law ever discovered. Individuality is the basis of life. Every atom is an individual; the soul is a spiritual atom, a unit in the great whole of intelligent being. In the spiritual world, mind individualized is the only mind ever discovered, and if there be a lowest may there not also be a highest individuality, though that individuality be beyond human comprehension? We may all apprehend Deity, we may all permit reason to strain her every power in an attempt to solve a spiritual problem, but never, never, NEVER can reason prove other than the control of matter by mind, and in reverence bow before her own source—immortal spirit.

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CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F.R.S.

CHAP. I.—Gauss' and Kant's Theories of Space. The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and sealed together.

CHAP. II.—Magnetic Experiments. Physical Phenomena. Slade-Writing under Test Conditions.

CHAP. III.—Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Slade's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Beings.

CHAP. IV.—Conditions of Investigation. Unscientific Men of Science. Slade's Answer to Professor Barrett.

CHAP. V.—Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and Reappearance of Solid Objects. A Table Vanishes, and afterwards Descends from the Ceiling in Full Light.

CHAP. VI.—Theoretical Considerations. Projected Experiments for Proof of the Fourth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendental Fate."

CHAP. VII.—Various Instances of the so-called Passage of Matter through Matter.

CHAP. VIII.—The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's.

CHAP. IX.—Theoretical. "The Fourth Dimension." Professor Hare's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP. X.—An Experiment for Skeptics. A Wager. Slade's Scruples. A Rebuke by the Spirits. An Unexpected Result. Cautious Objections.

CHAP. XI.—Writing through a Table. A Test in Slade-Writing Compulsively Disproving Slade's Agency.

CHAP. XII.—A "Fault" in the Cable. A Jet of Water. Smoke. "Fire Everywhere." Anomalous Shadows. Explanation upon the Hypothesis of the Fourth Dimension. A Space in Dim Light. Movement of Objects. A Luminous Body.

CHAP. XIII.—Phenomena Described by Others.

APPENDICES.

APPENDIX A.—The Value of Testimony in Matters Extraordinary.

APPENDIX B.—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers.

APPENDIX D.—Plate X.

LIST OF ILLUSTRATIONS.

FRONTISPIECE.—The Room at Leipzig in which most of the Experiments were Conducted.

PLATE I.—Experiment with an Endless String.

" II.—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

" III.—Experiment with an Endless Bladder-Band and Wooden Rings.

" IV.—Result of the Experiment.

" V.—Ditto, on an Enlarged Scale.

" VI.—Experiment with Coins in a Secured Box.

" VII.—The Representation of Conditions under which Slade-Writing was Obtained.

" VIII.—Slade-Writing Extraordinary.

" IX.—Slade-Writing in Five Different Languages.

" X.—Details of the Experiment with an Endless Band and Wooden Rings.

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The Anniversary.

Cleveland, Ohio.

To the Editor of the Banner of Light:

The festivities in honor of the thirty-fourth anniversary of Modern Spiritualism were inaugurated Sunday, April 2, at 10:30 o'clock, in Weisgerber's Hall, which had been tastefully draped and ornamented with flowers for the occasion. Over the rostrum was an inscription of "Welcome," while around the hall were many appropriate mottoes. The proceedings, which were the first of the kind in Cleveland, were opened by the following:

Mr. Thomas Lees, the presiding officer, in his opening remarks, said that every year marks a step forward for Spiritualism, in spite of the opposition of the churches and the theologically blinded humanity, and with a pleasant word of welcome to all, introduced to the audience Mr. E. W. Wallis, of London, England.

MR. WALLIS'S REMARKS.

To-day we are gathered to celebrate an important event in the history of mankind. The Christians have their Christmas, Good Friday, and other days of rejoicing and prayer, and we to-day in the same manner commemorate the birth of the New Dispensation. Many followers of Jesus Christ say that they are thankful they are not Spiritualists; but was not a Spiritualist as any one living to-day, and persons claiming to be his followers must be either Spiritualists or materialists, and if they are the latter they are not his followers. The Christian religion is a communication between spirits in the body and spirits in the other world. This belief has been accepted for over forty thousand years by the inhabitants of China, and both the Old and New Testaments record instances of spiritual manifestations and teachings of spiritual nature from the time of Jesus Christ down through the ages to Fox and Luther, and even further to modern spiritualistic workers, all claimed spiritual assistance; and it was by these same spirits that Jesus was enabled to perform his wonderful miracles.

The Christianity of to-day is not the Christianity of Jesus; this is a time of transition, and all are searching and crying out constantly for more light. The church of to-day is but a barrier to progress, and within the last fifty years, made more progress, because it has been able to cut loose from the church, than for many times that number of years before. This advancing light of modern research has exploded the heretofore accepted belief of a hell of burning brimstone and a personal devil. These are things rapidly passing into oblivion, and people are awakening to the fact that indulgence, apathy and negligence are three curses which darken the human mind, while knowledge is the grand lever helping her on.

The speaker then gave a comprehensive explanation of the work and teachings of Spiritualism, its organization, and the place of its inception, and closed with a strong plea for a more universal use of its power to help on the work, and assist their fellowmen.

THE AFTERNOON EXERCISES.

Were opened with singing by the choir, and a poem by Mr. E. W. Wallis, after which Dr. A. Underhill, of Akron, delivered a short address, followed by Mr. Wallis, on

THE OBJECT OF LIFE.

After referring to the selfishness of the anxiety for personal salvation, the speaker stated that the earth-life of man is quite as important as the future life; that he who would save his soul hereafter must gain all the knowledge and unfoldment here, and do all the good possible. To aid in this, he said he would try to read some of the chapters of human nature which he called "The New Bible." These he said were first written by the human race in the lowest possible plane, starting on the sensual or animal plane in ignorance, and from this the race advanced to the stage where the affections were aroused, where love became a power. The second chapter he called "The affectional nature of man." The third, "The moral sense," this he declared was manifested by children in their games, their love of justice and fair play, evidencing its early development, even before reason and intelligence could explain it. The fourth chapter was the "intellectual nature of man," wherein the reason became unfolded through the conflict of life, and experience enlightened the understanding. It defended the necessity for labor, and declared it to be the greatest blessing to humanity, and that pain and sorrow were the means of growth, and the flowers by the path of duty and usefulness.

The last chapter he declared to be "The Spiritual Powers of Man," which he said all possessed and must cultivate in nature, in the natural body, spiritual body and spirit. The latter controls the former through the agency of the intermediate spiritual body, and the purpose of life's trials and experiences is to teach us how to use the body, the mind, and the spirit; and Spiritualism demonstrates that the only treasures the spirit can possess and carry with it into the hereafter that are of value, are pure purpose, good deeds, kind and loving thoughts, and the memory of a life well lived in harmony with the will as revealed in the book of nature and the bible of the human constitution. He claimed that just as the steam engine is the embodiment of the thought of man, so is man, mental, moral and spiritual nature and power the embodiment of the divine idea, and all nature the expression of his wisdom and love; and in learning the "use" and discovering the "beauty" in nature, in man, and in learning the lesson of experience, is man to be able to use his body, mind and spirit in unselfish service, cheerfully rendered to others, will man save his soul both here and hereafter, and read God's Bible aright.

THE LYCEUM EXHIBITION.

At 7:30 o'clock the hall was packed with a fine audience to listen to the exercises of the Children's Progressive Lyceum, and even after this hour crowds of people came to the door, and looking in and seeing all the standing-room occupied, would turn away with regret pictured on each face. The program of the Lyceum was excellent, both in variety and quality, and its presentation was received with enthusiasm by the audience. The exercises began with grand march and singing by the entire Lyceum, under the supervision of Charles W. Palmer, Musical Director. The Conductor, Mr. Wm. Z. Hatcher, then made remarks appropriate to the occasion. Charles Collier delivered an anniversary poem, after which, mottoes by the leaders and scholars and by the entire Lyceum members, under the direction of Thilo H. Lees, Assistant Guardian. These closed the first part. The second and third parts included Recitations by Meta Peters, Fannie Putnam, Nellie Powell, Meda Welch, Nellie Ingersoll, Ethel Fenn, Maynor Wilkinson, Herchie Wilkinson, Mattie Whitworth, Charles Watson, Mrs. Hoare, and W. Z. Hatcher. Songs by Flora Rich and Clara Junglauss, Mamie Shickard, Victoria and Mary Hoar, with piano accompaniment by Mrs. Williamson. Corn Dixon, Jennie Brown, Nellie Ingersoll, and G. Williamson. Vocal Duet by the Putnam Twins. Piano Duet by Eddie and Albert Lemmers. Dialogues by George Ackerson and Maynor Wilkinson. Humorous Readings by William Whitworth. A Sermon by Eddie Cook; Medley, organ fusions, by Chas. W. Palmer; Dulcimer Solo by John Whitworth; Violin Solo by Jacob Stephens, with piano obligato by Miss Junglauss. The exercises closed with an original sketch by Chas. Collier, "The Angel's Whisper"; the wife, Mrs. Hoare; the husband, Chas. Collier; the spirit child, Fannie Putnam. Each of these performances was well received, and many of them were perfect gems.

THE CLOSING FESTIVITIES.

At 10:30 on the morning of April 3d, the meeting was called to order by Mr. Thomas Lees, and after Mr. and Mrs. Williamson had executed some excellent music, the conference was opened by Mr. John Madden with a fine address. Remarks were made by Dr. Bigelow. Judge Jackson gave a short address, and read a short speech, which was made by Dr. A. Underhill. Akron, Mrs. Morse and S. C. Curtis of Ravenna, the latter submitting the report of the Camp Meeting Committee, and an account of the organization effected at Brady's Lake, Mr. S. Van Scotten, and Mr. E. W. Wallis. Mrs. Shepherd-Lille reviewed the remarks of the speakers who had preceded her; and while she condemned the frauds of pretended mediums, scathingly spoke of the dishonesty of some investigators. After singing by the choir, Professor W. Malmgren closed the session with a brilliant solo on the piano.

The afternoon exercises began with a short service of song and prayer, after which Mrs. Lille delivered a comprehensive address on the object of living, the proofs which could be brought forward in support of Spiritualism, and closed with a grand appeal to the audience present to hold fast to the world's beauties of all things, and to the world's beauties of their belief. Mr. Wallis closed the exercises by answering different questions propounded by the audience.

In the evening a letter was read from Mrs. Emma F. Jay Bullene (who was to have been

one of the speakers), enclosed in which were a few appropriate and beautiful remarks of a highly spiritual character, after which Mr. Wallis made the closing address.

Shortly after nine o'clock the floors were cleared and dancing inaugurated, to the inspiring strains of Palmer's orchestra, which lasted until early morning. Thus closed one of the most successful celebrations ever held by the Society of Modern Spiritualists. During the session the Young People's Lyceum was presented with a bell and an elegant set of valuable books by different authors, by Mr. C. W. Palmer, who is a prominent worker in the Lyceum and greatly beloved by all.

ANNIVERSARY ITEMS.

Prominent among the visitors were Dr. A. Underhill of Akron, O. S. Curtis of Ravenna, J. W. Pope, Chagrin Falls, Mr. S. Steel, N. A. Herst, Mrs. Lillie Lyons, Dr. Barnham and wife Warren, Ohio; Wm. Watson, Misses Hattie Myers and Inez Huntington of Jamestown, N. Y.; and E. Randolph and many others.

The beautiful mottoes (some from the writings of our various authors) which adorned the hall were a striking feature, and favorably commented upon.

The beautiful spring weather was all that could be desired, and was in striking contrast to that of last year.

Jesse Erwin of Alliance, O., on motion, was placed on the State Central Committee, vice Mr. ———, resigned.

The Children's Lyceum, as usual, distinguished itself by the beauty of its exercises, and the talent evinced by its members.

O. P. Kellogg just popped his head in the hall and said, "How are you all?" and then retired to the room of the B. Hatch of the Boston Lyceum, Mrs. Hattie Davis, of the Chicago Lyceum, and other friends.

The press of the city reported and commented favorably on the two days' festivities, and it was announced on authority that the Thirty-fourth Anniversary of Spiritualism in this city was a financial success, and highly satisfactory to all the participants.

THOMAS LEES.

Auburn, N. Y.

To the Editor of the Banner of Light:

The Spiritualists of this city to the number of about forty convened at the residence of Daniel Goodwin, Esq., on Washington street, to celebrate the Thirty-Fourth Anniversary of Modern Spiritualism. After partaking of a most bountiful repast, we organized by choosing Rev. J. H. Harter as Chairman, and Mrs. M. A. Clayton as Secretary. Mr. Harter opened the meeting with remarks, speaking most beautifully of our father and mother, for so our father and mother home we were enjoying this, the Thirty-Fourth Anniversary—the name Goodwin indicative of their home and hearts. A motion for a vote of thanks to Mr. and Mrs. Goodwin for the pleasure we all have in meeting with them, each other, and our loved spirit friends, met with a most earnest response.

Miss Hattie Allen, as the first speaker, related facts in her experience coming to her through Mrs. Mary Anderson, which convinced her of the truth and reality of Spiritualism. We then had a song by the Misses Jennie and Addie Sweet, after which Mr. France, the materializing medium of Oswego, N. Y., related his first experience in seeing spirit forms, also his first experience in physical manifestations. Mr. Ruggles, of Niles, made brief remarks. Mr. Maynard, of Ilion, Herkimer County, suggested forming a circle, that we all might see and hear something that we in turn could relate to still other friends; for sooner or later all will have facts, which are the corner-stones upon which the beautiful temple of Modern Spiritualism is being reared. As wonderful phenomena as those of Christ's time are occurring every day in this, the nineteenth century, and we need no longer worship an unknown God.

A song, "Happy Greeting to All," then another, "When the Mists Have Cleared Away," and then a prayer, by Miss Hattie Allen, under inspirations, continued by a most fervent, beautiful poem of the glad anniversary just passing, opening still into more glorious prospects for the year 1882. The control spoke most earnestly and fervently of life's surroundings, and our individual duties to ourselves, to each other, and to our spirit-friends, hailing the day which is bringing us nearer and still nearer to the harvest of life, not waiting for our future perfection, but now, from day to day, aggregating to ourselves, building up the perfect man and perfect woman. The names of many grand and noble men and women have been enrolled in spirit-realms, just passed beyond the veil, poets, scientists, men of fame. While singing "Joyfully, Joyfully," "Silver Arrow," the little Indian spirit, (a general favorite) came in on the waves of song. She was so happy to be with us on this anniversary! and she knew this was a rare, merry company, and that was in which she liked to be. A beautiful spirit by the name of "Laura" was recognized by Mr. Maynard as his guardian.

A beautiful spirit-child came to Mrs. Goodwin, she being surrounded by the influences of sweet children. "Silver Arrow" favored us with one of her beautiful original songs, the scene closing with that spirit joining with the company in singing "Speed Away," her sweet voice blending with the other parts so beautifully. Bidding us for good-by, "Silver Arrow" sped away on her errands of light, and the company adjourned, feeling that to have been the happiest anniversary yet passed. It is in compliance with an unanimous request that this report is sent for publication in the Banner of Light.

Respectfully yours,

MELVIE A. CLAYTON, Sec.

Indianapolis, Ind.

To the Editor of the Banner of Light:

The Spiritualists of Indianapolis having announced in the daily papers that they would celebrate the Thirty-Fourth Anniversary of Modern Spiritualism with appropriate exercises, and being myself an investigator of the philosophy, I went to see what the Spiritualists of Indianapolis regarded as "appropriate exercises."

When I entered the hall I was struck with the remarkable taste displayed in the decorations; wreaths of evergreen, tastefully ornamented with brilliant artificial flowers, twining about the columns, hanging in festoons from the ceilings, and draping the walls, covered with pictures, showed that the committee on decoration had no lack of taste, nor want of artistic skill.

The exercises were arranged with equally good taste, and consisted of vocal and instrumental music, recitations, readings, an oration by Mrs. Coombs, and a "social hop."

The invocation delivered by Mrs. Buell was rendered in a manner befitting the faith of which she is an eloquent advocate and a fit representative. The oration by Mrs. Louisa Coombs, was confined to the history of the Fox family, the first spiritual phenomena in their midst, and the subsequent progress of Spiritualism, and was listened to with marked attention by the audience.

The solo, "Ever of Thee," by Mrs. Deenen, was rendered enthusiastically, while the guitar solo by Mrs. Ella Mayhew Smith was the most wonderful performance I have ever had the pleasure of hearing; I can feel the influence of its magic strains thrilling me now.

The dance was enjoyed by the young folks highly, and upon the whole no evening in my life will I be remembered with greater pleasure than that of the Thirty-Fourth Anniversary of Modern Spiritualism in Palace Hall, Indianapolis.

The Banner of Light, the principal newspaper organ of the Spiritualists, has survived twenty-five years and is larger, stronger and more popular than ever before. It claims millions of believers in tangible communion with the spirit-world, and thinks Spiritualism is the happy mean between a decayed orthodoxy and a hopeless materialism.—Winthrop (N.Y.) Weekly Budget.

The clergymen at Lampasas supply the prisoners in jail with manuscript sermons to read during their leisure hours. The way of the transgressor is hard, very hard!—Texas Siftings.

The gold product in the United States the past year was valued at thirty-six millions of dollars.

Banner Correspondence.

Wisconsin.

MILWAUKEE.—Fred. H. Pierce writes: "In an article written in the December number of a religious monthly magazine published in St. Louis, under the editorship of the Rev. James H. Brooks, I noticed a paragraph headed 'Do Figures Lie?' It states that at the last meeting of the American Board of Home Missions, held in New York City, the Chairman gave figures purporting to come from one of the pillars of the Church, stating that the Christian Church in the United States had a membership of over 10,000,000 souls. When this announcement was made, the various elders present indulged in a hearty rejoicing; loud acclamations and even cheers being manifested by various members present. The paper also states that some of the members present indulged in the hope that the world might possibly become converted in a day.

If such hopes were proclaimed at a Spiritualist Convention, our opponents, the Congregationalist and other Orthodox papers would forthwith accuse us of indulging in vain and futile ideas."

After stating that the estimation made by the Chairman above alluded to is not borne out by the figures, but that church membership as a whole is really dwindling instead of increasing—thus rendering the conversion of the world "in one day" a more and more hopeless matter—our correspondent proceeds:

"It is because of this condition that Prof. Phelps and others would like to get the devil back again, and it would probably be better for the growth of the Church, as it has always used Lucifer as a stepping-stone to heaven, and it is much easier to frighten people into believing in a myth than in laying facts plainly before them and showing the truth in a fair light.

The Church has always used fear instead of love in trying to gain followers to her ranks, and would gladly do the same to-day if it were not that its followers at the present time are beginning to awaken from the superstitions that have ever been shed about them, and to feel that they are free from all creeds and dogmatism, and know that the glorious hereafter is a reality, that our friends do communicate with us, and we feel their presence and know they are near, and only a slight veil separates them from us. We should feel glad that the churches are beginning to examine the rudiments of our philosophy, and we might say with Ingersoll that 'the churches advertise us'; and as they are beginning to preach against us, thereby making their hearers eager to examine into our belief, let them keep on doing so—it is doing us much good and helps the cause of Spiritualism."

Massachusetts.

WORCESTER.—Hattie W. Hildreth writes, April 27th: "I am to-night deprived by sickness of meeting as usual with the friends at Grand Army Hall to listen to Bro. Fairfield on the subject 'The Journey of Life,' in which we are all interested. As I lie here asking the angel friends to soothe my aching head, to whisper to me loving words and tell me of their life, which is so interblended with our own that under favorable conditions we can catch glimpses of its glory, and hear the loved voices saying to us in gentle tones, 'We are still near to assist and to bless you still'—our sister Laura Kendrick is with me, rejoicing in this faith so grand and true; and says indeed she can return and rend the veil that hides her from our sight. Hoping that some unbelieving friends may read these lines she says: 'Write what I dictate to you and send it to the Banner of Light.' Friends who labored with her in the mortal often have remarked: 'Laura, we agree with you in your grand liberal views and ideas, and are with you heart and hand in elevating and uplifting humanity; but when it comes to the future life, this immortality of the soul, we are unbelievers still.' She says to these friends, 'I am more anxious now for you to know that I still exist; can return, and will communicate if you will give me the needed conditions.' She urges me to repeat: 'Use your reason in a close investigation, and you shall all rejoice in this great and grand truth—the continued life of all souls and the communion between the worlds of spirit and of matter. To the loved ones who accept our beautiful faith I would say, my work is not yet finished; indeed, I feel it just commenced—for now I know this is the real life. I am with you still, voice and hand, still pleading, still tolling for the oppressed and downtrodden ones of earth; yes, asking for charity and love for the weaker side. Oh, friends, it is glorious to be free! Toil on in the good work, and angels strengthen your hearts and hands."

SPRINGFIELD.—A correspondent writes that at one of the lectures of J. W. Fletcher, in answer to the question "Is Materialization a Fact?" the speaker said: "You have the authority of the ablest minds in the world to support the statement that it is. When such men as Wallace and Crookes lend their endorsement to the subject, you need not feel that you stand alone. Frands there may be, but these have nothing to do with genuine mediumship, any more than counterfeit money should control the circulation of genuine currency. We think that the same conditions that are applied to the medium should be applied to the sitters, for there are many investigators (?) who are trying to prove the thing false, and would resort to any means in order to do so." The methods of materialization were dwelt upon at some length, and advice given as to the development of the gift.

Florida.

TAMPA.—John L. Binkley writes: "The grand Banner of Light reaches me, I am glad to say, with regularity, commensurate with the pleasure and profit of reading it. I see in a late number a message from SAMUEL W. McDONALD of Terre Haute. I verified his first message, and which he refers to, saying he only signed his initials, which is the fact. I am satisfied the message is from him.

There are a great many people here interested in our grand cause; good medium would be welcomed in many homes.

Could one drop here this beautiful morning from the cold, snowy North, he might well exclaim, 'Paradise.' We are just one mile from Tampa Court House, with Grand Tampa Bay in the distance, calm and sparkling in the bright sunlight. The dew-drops are pending in silvery light on flower and leaf, the fragrant odor of orange blossoms surrounds us, the songs of merry birds fill the air with melody—in short, we have a lovely climate at least, and many beautiful homes are being built up. I have been here five years, and in that time many families

have improved from five to twenty acres, and have orange and other trees almost ready to bear their golden fruitage. Patience and labor are required; the land is sandy and poor. Five, ten, and twenty acre lots can be bought from ten to one hundred dollars per acre, one to five miles from town.

To close, permit me to place myself by the side of T. R. Hazard in remonstrating against the persecution of mediums. I believe Mrs. Reynolds innocent of fraud."

Iowa.

GRANVILLE.—A. C. Williams writes: "I believe there is something in the nature of every human soul that may be termed religion, or soul-reverence, the presence of which we, as Spiritualists or naturalists, must recognize, develop and practice; and that in order to do so we must seek out the best methods. The recently published book of Dr. Habbitt, entitled 'Religion,' and the Banner of Light, I consider the best means to this end; and I feel that the reading of both, and an adoption of the truths and principles they present, will enable us to spiritually progress."

DES MOINES.—W. H. Davis writes: "And so the glorious old Banner of Light has entered upon its twenty-sixth year. And what a splendid number! It is impossible for me to render it justice, so I will not attempt it; still I must say that the Message Department grows better and better, and brings satisfaction to many desolate homes; but what pleases me most is the noble stand the Banner takes in behalf of our down-trodden mediums; for the good angels know they have enough to contend against from outside influences without being crucified in the house of their friends. The worst enemies they seem at present to have are those Spiritualists who, because they have not the gift of producing certain phenomena, are determined they shall not be produced by any one if they can prevent it. I am much pleased with the position you take in behalf of the phenomena, for I know that to convince the ordinary mind one fact is worth a thousand pages of theory, and that the A B C of Spiritualism—table-tipping and the raps—will never go out of fashion while there are thinking minds in existence. May our Banner of Light wave over and within thousands of homes the present year that have never before been favored by its presence."

Ohio.

PIQUA.—Mrs. Charles Stewart writes: "I cannot afford to lose one number of the paper that comes heavily freighted with good news. Its appearance each week is unto me and my family like that of an old friend in whom we have great confidence."

Testimonial to Jesse Shepard.

To the Editor of the Banner of Light:

At a meeting of the auditors at the farewell séance of the medium, Jesse Shepard, held at the residence of Dr. J. W. Dennis, 319 West Fourth street, Cincinnati, O., Dr. Dennis was elected President, and Mrs. Mabel Alford, Secretary. The following expression of sentiment was offered by Judge A. G. W. Carter, and unanimously adopted by the meeting:

For the past four months the distinguished musical, test and artist medium, Jesse Shepard, has been giving his incomparable séances at different residences in this city, to the satisfaction and gratification of numerous auditors who have had the privilege and pleasure of attending them, and for the furtherance and growth of the cause of Spiritualism among the best people, bringing, as he has, a revival in quarters unknown before.

We, who are now assembled at his farewell séance, take particular pleasure in recording the great success which has attended his universal spirit-powers and genuine spiritual gifts, and we have no hesitation in declaring that he is unique in his artistic and aesthetic mediumship: We feel grateful to his band of controlling spirits and to himself for the opportunities and privileges we have enjoyed in attending his séances.

We therefore gladly avail ourselves of the occasion to express in earnest and sincere terms our heartfelt thanks to Mr. Shepard and his attending spirits for the pleasure afforded us—the knowledge we have obtained and the edification we have experienced from time to time. We rejoice in the superiority of his mediumship, appearing in so many various and diverse phases as it does. We have had through him the highest spirit manifestations of instrumental and vocal music—unsurpassed, we think, in mortal life; we have had independent voices and conversation in different languages—the German, English, Greek, Latin, and even the Hebrew—giving us, besides, many various and singular tests, personally and otherwise; and we have had writing on slates and on paper in different languages, modern and antique; and all kinds of physical as well as psychological demonstrations astonishing and confounding us, to which in multitude we can only now refer, but not enumerate.

We desire to express our best wishes for Mr. Shepard's personal health and prosperity, and bespeak for him the continual care of the spirits, and trust that at an early opportunity he may be enabled to return to us to give a warm welcome.

A. G. W. CARTER, Mrs. Miranda Carter, Robert Leslie C. Coburn, M. C. Youmans, James W. Dennis, D. S. Mrs. C. E. Dennis, Caroline Azman, A. Zipperlen, M. D., E. S. Walker, M. D., H. S. Silles, Mrs. M. A. Silles, Miss Mary Zipperlen, Miss Hermine Zipperlen, Mrs. Mabel Alford, Miss Rachel Kuhn, Mr. H. Tilden (with a qualification of opinion only in reference to the source of power).

Resolved, That the proceedings of this meeting be published in the Banner of Light, Mind and Matter, and The Voice of Angels.

On motion adjourned.

MABEL ALFORD, Sec.

A Pleasant Occasion.

To the Editor of the Banner of Light:

A strong delegation of the many friends of Mrs. Maggie Folsom assembled at her residence, 1073 Washington street, Boston, on Tuesday evening, April 25th, for a social gathering and surprise. The house was literally packed by the numbers attending. At 8:30 o'clock J. A. Shelhamer called the meeting to order and introduced the hostess of the evening, Mrs. Folsom, who responded with a few remarks, thanking her friends for their visit, and bidding them all welcome.

The chairman then introduced Gen. Wiswell, who made some very appropriate remarks in regard to Mrs. Folsom and her work, closing with wishing her "God speed." John Wetherbee came next, with a brief address in the same strain; Master Fred Cooley gave a recitation; Dr. A. H. Richardson offered remarks, followed by Dr. F. L. H. Willis, who, under control, gave a very fine poem for the occasion.

Little Blanche favored the audience with a song, and Miss Almond gave a recitation; Mr. Eben Cobb spoke effectively to the friends; Kitty May Bosquet gave a recitation, followed by remarks by Mrs. Hattie E. Wilson.

The chairman then announced that those who wished could join in the dance, to the music of Miss Dawkins's Orchestra. Refreshments were served in abundance at 11 o'clock; remarks were offered by J. W. Fletcher; and

then the dancing went on until the small hours dawned upon us, when, bidding our hostess "Good Night," we departed for our homes—the successful gathering resolving itself into a pleasant memory.

J. A. SHELHAMER, Chairman.

More health, sunshine and joy in Hop Bitters than in all other remedies.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

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Delivered Sunday morning, Sept. 18th, 1881. Single copies 5 cents.

No. 2: Why was our President Taken Away?

Delivered by Spirit R. H. Chapin, Sept. 25th, 1881.

Single copies 5 cents.

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 1881.

Single copies 5 cents.

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

Delivered Sunday morning, Oct. 9th, 1881.

Single copies 5 cents.

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

Delivered Sunday morning, Oct. 16th, 1881.

Single copies 5 cents.

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

Delivered Sunday morning, Oct. 23d, 1881.

Single copies 5 cents.

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

Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 1881.

Single copies 5 cents.

No. 8: In Memory of our Departed Friends.

Delivered Sunday morning, Nov. 6th, 1881.

Single copies 5 cents.

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

Delivered Sunday morning, Nov. 20th, 1881.

Single copies 5 cents.

No. 10: The Restoration of the Devil.

Delivered Sunday afternoon, Nov. 20th, 1881.

Single copies 5 cents.

No. 11: The Blessedness of Gratitude.

Delivered Thanksgiving Day, Nov. 21st, 1881.

Single copies 5 cents.

No. 12: The Tares and the Wheat.

Delivered Sunday morning, Nov. 27th, 1881.

Single copies 5 cents.

No. 13: Natural and Revealed Religion.

Delivered Sunday morning, Dec. 4th, 1881.

Single copies 5 cents.

No. 14: The True Basis and Best Methods of Spiritual Organization.

Delivered Sunday morning, Dec. 11th, 1881.

Single copies 5 cents.

No. 15: What Kind of Religious Organization will Best Supply the Needs of the Hour?

Delivered Sunday morning, Dec. 18th, 1881.

Single copies 5 cents.

No. 16: The Origin, History and Meaning of the Christmas Festival.

Delivered Sunday morning, Dec. 25th, 1881.

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 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (transmitted or otherwise) of correspondents. Our columns are open for the expression of honest and free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When new papers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article desired specially for reproduction for the BANNER OF LIGHT.

Banner of Light.

BOSTON, SATURDAY, MAY 6, 1882.

PUBLICATION OFFICE AND BOOKSTORE.
 No. 2 Montgomery Place, corner of Province Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 11 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
 53 and 55 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

JOHN W. DAY, Business Manager,
 LEONARD COLBY, Editor,
 JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to LEONARD COLBY, Editor of the Banner of Light, 2 Montgomery Place, Boston, Mass. All other letters and communications should be forwarded to JOHN W. DAY, Assistant Editor.

THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. —John Pierpont.

Decease of Prof. Zoellner.

A Berlin despatch to the daily press announces that Prof. John Charles Frederick Zoellner has passed to spirit-life. He was born in Berlin November 8th, 1834, studied at the University in that city and at Basle. He continued his studies in astronomy at Leipzig, where he was appointed to the chair of physical astronomy in 1865. Dr. Zoellner published works on photometry, on electric force and on the nature of comets. He was the inventor of a spectroscopic instrument for the observation of solar protuberances and of the rays of the spectrum, which has been adopted by the *survants*. He was possessed of sufficient independence of thought to bear witness to a fact wherever he found it; and notwithstanding the disfavor with which the Spiritual Phenomena were regarded in Germany, he did not scruple for an instant—when careful experiment and research had satisfied his judgment—to testify to what he witnessed in the presence of Henry Slade, the American medium, then on the continent, his experiences being narrated in the popular work, "TRANSCENDENTAL PHYSICS," with which volume our readers many of them are familiar, as it has had an extended circulation. Faithful to his convictions in the life of the physical, he has now entered the sphere of wider research and grander triumphs which Truth unveils at death to those who have wrought in her service here.

The Andover Professorship.

The board of visitors of the Andover Seminary have given the matter of Dr. Newman Smyth's election by the trustees and faculty their consideration, and have refused to approve of their action. In other words the election of Dr. Smyth was negated by a majority vote. There are three members of the board of visitors, and two of them, of course, both of them ministers, refused their assent. The trustees of the Seminary held a meeting in this city last week, and the proceedings of the visitors were duly laid before them. This verdict of the board of visitors—for such it is—and the grounds of it are substantially as follows: They allow that the theological views of Dr. Smyth are "in general harmony with those which have been identified with the history of the Andover Seminary from the beginning." They admit that after his full and explicit acceptance of the creed, it is impossible to doubt his "substantial agreement with the doctrinal position characteristic of this institution."

They speak also, as if desirous of soothing his feelings as much as they can, of his natural frankness, his moral earnestness and his Christian sincerity, all of which forbid them to raise any question upon the point of his theological soundness. And they repeat, with increased assurance, their delight in his personal qualities and in the felicity of his speech, all which cannot but be exceedingly pleasant for Dr. Smyth to hear or read. It is so much like the executioner making a speech of flattery to his victim before he proceeds to chop off his head. But—say the visitors—he seems "a brilliant and eloquent writer rather than a profound theologian." So that the trouble, after all, is with his theology, disguise it with as much sugar as they may. We never heard before that because a man possesses felicity of speech, or is a brilliant and eloquent writer, or because of delightful personal qualities, he is unfitted to be a teacher.

It is not the brilliancy of his writings, however, nor any of the other things, that excites the effective hostility of the board of visitors. But, as they allege, it is "the want of precision and definiteness of statement, and of thoroughness of thought," with which these Solomons in judgment affect to find fault. They want a teacher of their stamp of theology to be one who knows the trick of darkening counsel with words, and whose utterances will be as mysterious as the dusty old creed which they would have taught without being understood. They are well aware that when the mystery of their creed vanishes the power of the priest is gone as a priest; that in the work of successful obfuscation lies the most of their power. That is why that all the objection which they can raise to Dr. Smyth is, in their own words, "more

negative than positive." But they are bound to assert, notwithstanding, that his alleged fault indicates a way of looking at theological questions not hopeful for the success of a theological teacher.

They then proceed to instance certain of his published discourses by way of illustrating their assertions and giving them point. They confess their admiration for what he says, but lament that he does not seem to have apprehended the depth of the questions involved in his themes—which is the essence of pedantry, to call it nothing worse. In referring to his discourse on "The Theology of To-day," they remark that "a theological teacher who should give his pupils an expansion of this view as the full Christian doctrine of the Atonement, would leave them, unless they passed beyond his teachings, with closed eyes, where for the correct preaching of the gospel clearness of vision is not only important but indispensable." They repeat, that, "of all men, a teacher of systematic theology needs to have profundity of thought and precision of expression"; and they have already stated that, in their judgment, Dr. Smyth possessed neither to the extent of qualifying him to be a theological teacher.

They keep admitting "his evident depth of feeling and his most manifest brilliancy of statement"; but that does not help him to state any more clearly or impressively the creed on which they admit that he agrees with them in every respect that has any importance. The gravamen of the charge which they bring against him is this, that he seems to them "to use language more as expressive of his feelings than of his thoughts," and "to conceive truth sentimentally and poetically rather than speculatively and philosophically." Now comes the sequel: "On this account, we cannot deem it to be wise for him to assume the duties to which he has been elected." Every one, after reading unprejudicedly so far, will say that it is a most lame and impotent conclusion. It is only mockery and nonsense for the board of visitors to append the expression of their reluctance in reaching that conclusion. They had made up their minds to it beforehand, and the best reasons they could find for it are the extremely weak ones that we have just recited.

The board of visitors unwittingly admit that the community must certainly regard the judgment of the trustees as not inferior to their own. They cannot consistently complain, then, if the community insists in accepting the judgment of the trustees as better and wiser than their own. The sanctimonious flavor with which this mighty concession is made, and likewise the concession to the "scholarship and earnest devotion" of the faculty of the Seminary, is enough to extract tears from eyes that are unused to the application of onions, or smiles from the cheeks of the most obdurate whiststones. In spite of all this reverent respect for the trustees and the faculty, the board of visitors profess not to be able to see how they would not be "obviously unfaithful to the sacred trust committed" to them if they reached any other conclusion. And so, too, we suppose the trustees and faculty feel about the trust that was committed to them; and feel that they are quite as capable of realizing a "sacred trust" as anybody else.

As already stated, the two ministers on the Board voted not to accept the election of Dr. Newman Smyth to the Abbott Professorship of Theology at Andover. The third member of the Board, who is a clear-headed lawyer, dissented from the judgment of his associates, which he declared that he did upon his own convictions, and not upon those of others. He put it upon record that he cannot but regard the rejection of Dr. Smyth "as detrimental to the best interests of the institution, and as a mistake and a misfortune." And he adds his entire concurrence in the views expressed and reiterated by the Trustees and the Professors of the institution. We certainly think the action of the bigoted board of visitors will be found to be "a mistake and a misfortune." It is not a trifling matter thus to attempt to dam up the powerful current of human thought. No two men can hope to do it, though they were far greater men than the two who have thus caused the rejection of the election of Dr. Smyth. The endorsement of Andover Seminary may remain, but a fatal blow has been struck at its influence as an established theological teacher.

The Progressive Age, Atlanta, Ga.

This publication has reached its fifth number, and presents to its readers an array of excellent articles in elucidation of the philosophy of Spiritualism. Though these are mostly selections, the editor has a broad field for the exercise of his judgment, and has availed himself of it in a very creditable manner. A report is given in full of an able lecture upon "The Philosophy of Spiritualism," delivered by G. W. Kates, Esq., at Cartersville, Ga., in response to an invitation of the citizens of that place.

The remarkable séances for physical manifestations held by Mrs. Annie Lord Chamberlain at 45 Indiana Place, Boston, Mass., will be continued there only through May, as she goes to Onset Bay in June. Those desiring to attend these séances will do well to apply early, as she is unable to hold large circles, therefore has to arrange with the sitters in advance. The manifestations are increasing in power, and all who have attended so far, have reported themselves to be very much pleased. Mr. C. P. Longley, musical composer, was present at one of these circles, and we are informed expressed himself as considering it to be one of the most convincing séances he ever attended. Many hands were materialized, both large and small. "Belle Wideawake" made her presence known quite powerfully, and the usual phenomena were presented, to the gratification of all present.

Mr. and Mrs. James A. Bliss held their materializing séances every Wednesday and Sunday evening, at No. 30 Worcester Square, Boston. Mr. Bliss and Ralph J. Shear also hold a select séance for materialization on Tuesday evening, at 8 o'clock, same place. Mr. Bliss holds a developing circle at Reading, Mass., every Friday evening, and would like to make engagements for Monday, Thursday and Saturday evenings, with parties within twenty miles from Boston, to hold weekly developing circles for all phases of mediumship on those evenings. For terms and full particulars address James A. Bliss, No. 73 Hanover street, Boston, Mass.

Prof. J. W. Cadwell, the veteran mesmerist, is meeting with great success in Providence, R. I., where he will probably remain for some weeks to come. Although it may not be for his financial interest to advocate Spiritualism, he sends us for publication an interesting account of his experiences, with materialized spirits at Mrs. Ross's séance, which narration will appear next week.

Decease of Ralph Waldo Emerson.

Ralph Waldo Emerson passed to the higher life, from his home in Concord, Mass., on the evening of Thursday, April 27th, at the age of seventy-nine years. As a lecturer, essayist and poet he has held a prominent place in the thought of the world for half a century. He was one of the earliest champions of freedom of opinion concerning religious matters, and was honored for many years with the title of "heretic." As early as 1832 he resigned the pastorate of a church in Boston because he could not believe in the necessity of the administration of the Lord's Supper; but it was only to create a new church, from whose pulpit he could meet the people face to face, and speak to them without any restrictions; this was the Lyceum platform, of which he may be said to have been the originator.

Upward of two thousand persons attended the funeral service at Concord, last Sunday, and the whole town bore the insignia of mourning. Private services were held in the library of the deceased; Dr. W. H. Furness, of Philadelphia, a scholastic of Mr. Emerson at the Boston Latin School, made a brief address. The company then proceeded to the church, where eloquent tributes were pronounced by Hon. E. R. Hoar and Rev. James Freeman Clarke, prayer offered by Rev. H. N. Brown, of Brooklyn, a favorite hymn of Mr. Emerson sung by the congregation, and a benediction by Dr. Furness. An opportunity was then afforded to the congregation, as well as to the hundreds who had been unable to obtain even standing-room in the church, to look once more upon the calm face of the silent scholar, patriot and friend, of which privilege nearly all availed themselves, and then the procession left the church and proceeded to Sleeping Hollow Cemetery, where Mr. Emerson assisted in the dedication of an address, in 1855. Mr. Haskins, of New York City, conducted the Episcopal funeral service at the grave, he being a cousin of the family. He read a short scripture service and pronounced the benediction, both he and the spectators repeating the Lord's Prayer together, the scene being very impressive. After the open grave had been viewed by the family the spectators filled it nearly half full of sprigs of evergreen, which they threw in as they passed. Many took away green sprigs as relics.

Victory in Ohio!

Dr. F. S. Gerhart writes us from Cleveland: "The Ohio Legislature has adjourned without favoring the 'Regulars' with any of their much-coveted and hard-worked-for medical bills. Three different ones were defeated during the session."

"OUR FANCIES AND OUR FACTS; THEIR DANGERS AND THEIR USES," is the name of a paper read by Mr. J. J. Morse, at 38 Great Russell street, London, Monday evening, April 3d, an advance copy of which, as it is to appear in the columns of *Light*, has been sent us by the author. It gives a succinct treatment of the teachings of Spiritualism, its mission and its probable influence upon the world of mankind, and points out what, in the opinion of the writer, have been the fallacies of believers, and in what those misconceptions had their origin. Turning from these to the facts, he designates three points upon which Spiritualists are mostly agreed, as Spirit Intercourse, Spirit Identity and Human Immortality. After briefly stating what he considers to be the principles which a belief in these involves, it is claimed that upon them all Spiritualists should agree to stand, and say "This is our platform," and that not until this is done will Spiritualism be a distinctive factor in the thought of modern times.

Dr. H. P. Fairfield called at our office on Saturday last, and informed us that the communication from Mrs. JENNIE FAIRFIELD, contained in the *Banner of Light* Magazine Department, April 29th, is recognized by him, most unmistakably, as being from his deceased wife. In the course of that message the spirit referred to matters which were known only to himself and herself—and he wishes to put himself on record as saying that every word and sentence in it is true.

Dr. Berks T. Hutchinson, writing from Cape Town to the *Herald of Progress*, London, says: "We have Dr. Maurice Davies in Graham's Town, about six hundred miles from here (Cape Town), and the Rev. Thomas Colley, Archdeacon of Christ's Church, Addington, Port Natal. Why two such prominent believers of immortality are in South Africa, time alone can tell. I predict great movements before long regarding Spiritualism in South Africa."

Those people who are not yet satisfied that form-materialization is a fact, and who seize upon every available opportunity to endeavor to prove their assertions good, thus damaging the cause they profess to advocate, should peruse the well-written article of the late editor of the *Two Worlds*, Mr. A. E. Newton, which may be found on the eighth page of the *Banner of Light*.

The Connecticut Spiritualists' Camp-Meeting Association organized at Willimantic April 26th, 1882, by election of officers, etc. The camp-meeting will commence July 16th and close August 20th. The grounds will be open June 12th. Meeting for the selection of lots Wednesday, June 12th, on the grounds at Niantic, Conn., at 1 o'clock P. M. All parties desiring information can address D. A. Lyman, Secretary, Willimantic, Conn.

On our tenth page will be found a choice poem—concerning Zoroastrian ideas about death, and the "Conscience Maiden," who, after the physical change, meets the soul on the "Civnet Bridge"—which has been furnished for the *Banner of Light* columns by our valued contributor, A. J. Cranston, Esq., of Lucerne, Switzerland. It is worthy the close attention of the student in spiritual things.

The Illinois Woman Suffrage Convention will convene in executive session at Moline, Thursday and Friday, May 25th and 26th. An efficient local committee, of which Mrs. H. W. Candee is Chairman, has been elected by the Moline Woman Suffrage Association, to whom all inquiries in regard to entertainment, etc., should be addressed.

A thoughtful essay from the pen of A. E. Newton, Esq., entitled "AN APPROPRIATE SURRENDER," in which the marked significance of Elizabeth Stuart Phelps's late article in the *North American Review* is specially noted, will appear in next week's issue of the *Banner of Light*.

We shall print next week an article on "THE MEDICAL CAMPAIGN AND THE FUTURE OF MEDICAL PROGRESS," contributed to our columns by Prof. J. R. Buchanan.

A Friendly Word.

To the Editor of the Banner of Light:

"Better late than never," though trite, is sometimes a very appropriate utterance. Such a time may be now. When I had read your own admirable comments upon "A Quarter of a Century," and Dr. Brittan's most timely and appreciative "Fraternal Salutation" in your issue of March 26th, I felt a desire to say a thankful and commendatory word; but suitable facilities for using the pen were not then at my command, and have not been until now.

Freely and cheerfully I put before the eyes of your many readers words involving very high appreciation of the spirit, skill, judgment and persistency with which you have discharged your editorial labors during twenty-five years. Only few others have been in as favorable position as myself to learn the extent and character of the various pressures, perplexities and exhaustive labors which have beset your pathway, and the firmness and skill with which you have met and surmounted them. I say to you, "Well done, good and faithful servant"—servant of supernatural projectors and supporters of the *Banner*—that very efficient disseminator of spiritualistic facts, truths, science and philosophy among benighted mortals.

Twenty-five years ago your position and mine were necessarily somewhat antagonistic. Twenty-seven years since I was as active as any one in projecting and starting *The New England Spiritualist*, employing A. E. Newton as editor. In contributions to that paper, pecuniary, literary and otherwise, my expenditures were large during two years, and the paper under Mr. Newton's editorial management was thought by myself and others to be well adapted to such an exposition and advocacy of Spiritualism as would meet the then wants and needs of our surrounding community. I loved and valued that paper; affectionately and financially it was dear to me. Prospects of its final success were brightening during its first two years, when we had no competitor in the portion of the spiritualistic field on which we were laboring. My brain may be regarded as the ostensible source from which that paper issued, and also as selector of its editor. Though this concession may indicate my early willingness and efforts to expend time and means liberally for disseminating a knowledge of Spiritualism, it also discloses my then ignorance: That unless moved on and guided by other inspiration or promptings than ordinary business ones, the methods which a mortal shall devise to advance the projects of spirits, are not likely to be in full accord with the preferences of supernals and to win their adoption. I was not consciously—probably was not in fact—their selected agent for the work I then performed. All unknown by me, wise spirits were then training their several agents for starting the *Banner of Light*, and conducting it under their supervision, and in conformity with their instructions from week to week.

When your paper came forth, it could not be other than a competitor with the *New England Spiritualist* for public favor and support. Its gain would be to some considerable extent the latter's loss; which loss would be mine to an extent not agreeable to my feelings. Naturally, therefore, I was not among those who welcomed the coming forth of your paper. Though never, in any proper sense of the term, hostile to you, I was not among your earlier approvers and sympathizers. My confidence and friendship had to be won, and you have won them. Such facts will not diminish the weight of my present estimation of the paper and those connected with it.

The employment your firm has given me as compiler from the *Banner of Light's* columns of the contents of *Flashes of Light and Spirit Inspirations*, which have been put forth in book form, and also work in connection with Mr. Day's "Life of Mrs. Conant," gave me better opportunities—I might say necessities—for becoming more accurately informed as to the inside history of the *Banner*, of its editor, of its financial managers and helpers, of its struggles, its losses, and the perplexities and expenditures which have constantly attended its life, than almost any other person not a partner or regular employé in the concern. The spiritualistic public would give you vastly more credit for liberality and generosity as to pecuniary bestowments and helps than it now does, were it in possession of my knowledge of your conditions. In my opinion, based upon better knowledge than one-thousandth part of your readers have had opportunity to obtain, the receipts for the *Banner* from the day it was started until now, have not exceeded the cost of its publication and distribution. At times it has been in easy states and at others greatly embarrassed financially, and then generous helpers from outside have come to its relief. Were all publicly known, there would be surprise at your generosity in the enlargement of your sheet without increase of your subscription price. But you have advisers and helpers in supernatural realms, and they are the source of your chief support, both financial and editorially.

Your own confidence in the prescience and wisdom of the supernatural supervisors of your work, and your susceptibility to impressions by them and readiness to conform to the instructions thus received, are the elements of your wise discretion in determining what and when you will admit to your columns, and how you shall protect yourself against the fierce spiritualistic storms from many quarters of the heavens which are caused to sweep upon you.

Only a few know that your duties, in these days of earnest and sometimes angry disputes among Spiritualists, and the imperious demands of earnest ones that you put in your columns matter too harsh in spirit and expression, and too aspersive in its application personally, grate harshly upon your sensitive spirit and often bring on intense sufferings, both physical and mental; but I know it to be so; and because I know that your successful persistence in fidelity to the judgments and advice of your invisible prompters, your steady defense of honest mediums of all grades, your appreciation of the merits and utility of all classes of manifestations and communications, your holding on steadily in what may be termed a middle course, and, as Editor, your ever keeping belligerent impulses in subordination to love of harmony and peace, have won and hold my friendship and that of thousands, and have led me to regard with very high admiration your steady rule over your own spirit, thereby keeping the tone of the *Banner* courteous and peaceful to a marvelous extent. Long may you continue to hold the fort at and over which your wise superiors have stationed you.

What you have already done must win for you a very high rank among the earlier devoted advocates and disseminators of the truths divinely given, which mortals first laid firm grasp upon thirty-five years ago—again I say, "Well done, good and faithful servant." ALLEN PUTNAM.

Decease of Prominent Workers.

Mrs. Addie A. C. Perkins, the able and efficient President of the Ladies' Aid Society, of Boston, passed to spirit-life on Monday, April 24th—her decease being caused by pneumonia. She was the wife of William F. D. Perkins, Esq., of this city, and had attained to an experience in earth-life of forty-nine years, and eight months, measured as mortals reckon time, though if judged by the beneficent results of her labors for the cause in this locality, she had lived many years beyond that computation.

On the next day, 25th, Mrs. Mary D. Stearns, also a faithful member of the same society, and a lady who was widely and favorably known among New England Spiritualists generally, passed on, at the late home of Mrs. Perkins, at the ripe age of seventy-three years, three months.

Funeral services were held at the residence of Mr. Perkins, on the afternoon of Wednesday, April 26th—Dr. John H. Currier, of Boston, officiating, and being assisted with touching musical renditions by Miss Amanda Bailey and Mrs. Hall. The caskets were placed side by side; the floral tributes were beautiful to look upon.

At the conclusion of this private service the company repaired to the Ladies' Aid Parlor, 718 Washington street, where exercises of a more public nature supervened, under the chairmanship of Dr. A. H. Richardson. Mrs. N. J. Willis, of Cambridgeport, opened the meeting with an invocation; singing was interspersed during the service by Miss Bailey and Mrs. Hall; Dr. H. B. Storer read some excellent selections, and made a soulful and consolatory address; and Dr. John H. Currier offered appropriate remarks. The hall was crowded to repletion, and a sentiment of respectful sympathy pervaded the assembly.

The remains of Mrs. Perkins were taken for interment to Rockland, Me., and those of Mrs. Stearns to Hyannis, Mass. The following action taken by the Ladies' Aid Society demonstrates the high estimation in which these now translated workers were held:

RESOLUTIONS PASSED BY THE LADIES' AID SOCIETY.
 The members gathering for their regular meeting on Friday, wore an unvoiced sadness upon their faces and a deeper sorrow in their hearts. Some of us had in the few days just passed made frequent and anxious visits to the "old house," No. 1 Hollis street, where two of our noblest and best lay prostrate with disease. Ever as we entered we felt the presence of an unbidden guest who stayed without a welcome, bent on an errand of restless power. It loitered through the rooms below with lawless freedom; it climbed the stairs, and as we bent above the couch which held dear Aunt Mary, languishing and moaning, we felt almost to welcome it, if but tenderly it would release her spirit and crown with victory a life so replete with usefulness and worth.

But to the room of our dear President it must not come—surely her work is not yet finished. Still it followed close, and its shadow stalked between her sweet face and us; but when we came to know that she with kindly welcome greeted this guest as a long expected friend, "that she knew where it would take her, to what city of God, what palace there, and what companionship"; that with him she would go and go with joy, we stilled our murmuring hearts and began to see how poor and mean was all the affection we could give, when placed beside the joys of those redeemed from all unworthiness.

Out from her glad self-surrender grew our resignation. So between the setting and rising of the sun attendant angels parted wide the veil, while these two loved ones passed through, "released from their poor clay, and by its last travail born into life immortal."

At the business meeting the following resolutions were offered by the Secretary and unanimously adopted:

Resolved, That we will cherish their memories and strive to imitate their virtues, reaching out after a still greater excellence than that by them attained, thus fulfilling their hopes concerning us.
Resolved, That we will rejoice in the life and character of Mrs. Addie A. C. Perkins; in her abounding faith which she called knowledge; in her strong, cheerful hopefulness, and best of all, in her loving charity, to which so many of God's poor have testified, and that we can best honor her in our lives by seeking out and relieving the wants of the lowly poor.
Resolved, That we will ever maintain a most reverent respect for our departed President, for the gentleness with which she presided over us, for the rare sweetness with which she met and hushed our differences, and for the hearty, unstinted zeal and energy with which she labored for the good of this society.
Resolved, That we will hope for a rich compensation in this affliction, great though it be, that with hearts at peace with God, and touched with love for all the sorrowful, struggling, sinful race, strengthened by an ever-increasing band of friends upon the other shore reaching out toward us, our faith an anchor sure, shall grasp the eternal rock beneath the surge of these troubled waters, so that though storms may toss and tear, and tides may swing us in their eddy and flow, we shall not be dismayed, but press on in every good work and purpose.
Resolved, That to the companion of our President, and to the relatives of Mrs. Stearns, we extend our tenderest sympathy, assuring them of the profound gratitude with which we will cherish their memories: And that a copy of these resolutions be sent them—also to the *Banner of Light* for publication.

ANNE M. H. TYLER, Secretary.

The Dentistry Bill.

The above named latest effort in the direction looking toward the passage of sumptuary medical laws has already met with reconsideration and amendment on the part of the Massachusetts Senate—as will be seen by the following extract from the Boston *Globe's* report of the Legislative proceedings:

"In the Senate, Senator Locke moved a reconsideration of the vote whereby the bill to regulate the practice of dentistry was passed to a third reading, and asked for reasons why such a bill was necessary. Senator Ingalls gave an explanation of the needs of such law, as it would tend to improve the practice and increase its efficiency; that it was advocated to encourage the study of the science of dentistry and keep up the standard of the profession, and enable Massachusetts to stand in line with other States in the Union. Senator Horton of the Committee stated that he was not in favor of the Bill, and Massachusetts had refused in former years to pass laws to regulate the practice of medicine and pharmacy, and yet this Bill would decide, upon the judgment of a board of the Massachusetts Dental College, not whether a man was qualified or not, but whether he was a graduate of some college approved of by the Dental College. Senator Locke asked Mr. Horton at this point if it would not be possible for the board to reject a man who did not graduate at the Dental College. Senator Horton said he would not like to say such a word would be the case, but thought there would be danger of it. Senator McFarlin thought the Bill ought not to pass, as it would create a monopoly, and also was special legislation in favor of a class. The Senate voted to reconsider."

Senator Horton, named above, has been a member of the committee to which the "Doctors' Plot" and "pharmacy" schemes have been referred. Last year he was and this year he is the Chairman of it, and had all the evidence *pro* and *con* laid before him. He is the right man in the right place, and dares to give his opinion, which has no uncertain ring to it. The report of the Senate's after-action states that "The Bill to regulate the practice of dentistry was verbally amended and then passed to be engrossed, by a vote of nineteen to six." The vote just specified—only twenty-five out of forty members—shows that the interest in this "dental" elephant with allopathic caparisons is at a low ebb in the Senate; let us hope the unwieldy pachyderm may meet with its quietus in the House of Representatives.

Boston, Mass.

Dr. H. P. Fairfield, spoke in Wakefield, Mass., Sunday, April 30th; he has spoken there several times of late, and is much liked in that village. Dr. Fairfield has removed his office and residence from Worcester, Mass., (where he has been located for a year past) to Stafford Springs, Conn., (address P. O. Box 30) where he will continue to treat the sick, and answer calls to lecture, as usual.

Read the announcement (seventh page) concerning the Neshaminy Falls Camp-Meeting

(From the London World.)

HENRY WADSWORTH LONGFELLOW.

Hushed is the voice that o'er the wide Atlantic
 Oft reached our ears in rhythmic waves of song,
 Now gently waned, now tenderly romantic,
 Now practical and strong.

He was half ours. From velvet of Yorkshire yeomen
 Sprang the brave belief in his ears were rung;
 Albeit so tender, pleading freedom's women,
 And striking for the slave.

Mild that new world of trade and loss and profit,
 Where time and men and money all go fast,
 Slowly he moved—was in it, yet not of it,
 But rather of the Past.

Old song, old legend, wove their charm around him;
 Chimes from old bellies in his ears were rung;
 And modern hamlets medieval found him,
 As were the men he sung.

Yet present scenes still by past memories haunted—
 Cambridge God's Acre—loved by passing well;
 Thence would he turn to grapple with, undaunted,
 Legends the Rabbits tell.

So hence he passes, broken scarce nor bended
 By weight of years. Time laid upon his head,
 Buckling him softly to his rest, and tended
 By hands his hands had led.

Even as the Rhine, whose legend he had tasted,
 Elber in time becomes from ruins round,
 And, with no ripple of its waters wasted,
 At last in ocean's drowned—

So was the poet's life. Through all tradition
 Passing, and plucking thence its fruits so subtle,
 Walked he full-hearted until lost to vision
 In shoreless seas of Time.

Form-Materializations.

THE CASE OF MRS. HULL.

To the Editor of the Banner of Light:

The recent seizure and alleged exposure of Mrs. Hull in the act of producing supposed fraudulent spirit-form materializations in New York, has been the cause of unwonted exultation among the enemies of Spiritualism, as well as of no small controversy and acrimonious discussion within the ranks, and of much grief and perplexity to many friends of the accused medium. Having had some acquaintance with Mrs. Hull and the extraordinary phenomena which have occurred in her presence, and having taken considerable pains to ascertain the actual facts of this "exposure," I beg leave to lay before the readers of the *Banner* some facts and considerations which I trust may help honest and fair-minded readers to just conclusions in the premises.

My acquaintance with Mrs. H. is of somewhat recent date, and my personal knowledge of the phenomena in her presence is limited to what took place at a single seance. I formed her acquaintance, in a social way, some time before I was privileged to attend a seance, and I narrowly watched and studied her demeanor and expressions, with a view to forming an estimate of her character. I found her an intelligent, refined and cultured lady, reticent in demeanor, and shrinking from public notoriety. She had been for years the subject of strange psychical phenomena, perhaps as little understood by herself as by others. Like most mediums, she manifested a hatred of falsehood and of sham, and a love of truthfulness and right, which I cannot reconcile with the supposition that she was herself in the constant practice of the most arrant and heartless impositions. I moreover observed that she was surrounded by people of more than ordinary intelligence, refinement and culture. Those who knew her most intimately seemed to have the fullest confidence in her integrity and worth. It was only strangers who were suspicious and condemnatory. In one case in particular, I found that the lady who was most intimate with Mrs. Hull, and who from her personal relations to her must know if she is a practitioner of fraud—in fact, must be *particeps criminis*, if the manifestations are fraudulently produced by Mrs. H.—was esteemed as the very soul of honor and truthfulness by friends who had known her for many years. That this lady would participate in, abet or countenance fraud in any degree, seemed preposterous.

I further found that the privilege of attending Mrs. Hull's seances (she was able to give ordinarily but two per week) was so highly prized by the favored few who had gained admission, on account of the unmistakable character of most of the phenomena presented—the clear and undoubted identification of, and communications with, departed friends in numerous instances, and the angelic beauty and loveliness of the forms appearing—that many gladly paid the fee required for regular attendance at these seances, so that it was extremely difficult for new applicants to obtain admission. This was practicable ordinarily only when some one or more of the regular sitters were necessarily detained away. This, of course, was the cause of much dissatisfaction among unsuccessful applicants, and naturally led—such is human nature!—to many suspicious insinuations and detractive remarks.

When at length the privilege of attending was accorded to myself and wife, we found present a company of people of more than ordinary intelligence and culture—among whom were a lawyer, a physician, and a literary gentleman, together with ladies of corresponding position. I recollect but one with whom I had any previous acquaintance, and that was Judge Nelson Cross, a well-known lawyer, of New York City. I will not undertake to describe in detail what occurred on that occasion, but will mention a few prominent incidents illustrative of the character of the phenomena presented. I should state at the outset that having heard from a previous visitor (who had not taken the trouble to examine) the conjecture that the small room used as a cabinet must have conveniences for storing away large quantities of paraphernalia, I took an opportunity before the seance to carefully examine every part of this room, and every object in it, and found that nothing of the kind existed. A large number of forms appeared, arrayed in varied costumes, most of whom were declared to be unmistakably recognized by the friends with whom they conversed—others doubtfully if at all. They usually came out of the cabinet and advanced to the seats of the friends with whom they desired to speak, and held whispered conversations with them.

PERFORMANCES OF A "SPIRIT-CHEMIST."

Among others, a female form appeared, who was announced as a "spirit-chemist," who would give some exhibitions of her power over matter. She had over her shoulders what appeared to be a short mantle, of figured broadcloth. This she began to draw from her shoulders, and it seemed to elongate as she did so. She then crossed the room to the furthest sitters and placed one end of the mantle in her hands, while she drew back toward the curtain. As she did so, the fabric grew longer and longer, until it was stretched the distance of full three yards, across the room, with a long fringe at each end. It was fifteen to eighteen inches in width. As it was held thus stretched out, we were all invited to handle and examine it carefully. It was plainly silk, and of a heavy, substantial texture—so heavy as to be quite opaque. Having thus exhibited it to the satisfaction of all, the "chemist" began to gather it up, by making narrow folds, crosswise. As she did so, the material appeared to shrink in bulk, until it made but a narrow strip of folds; when she compressed the whole into a ball, apparently about four inches in diameter. This she continued to manipulate before our eyes, until it shrank to two inches or less—about the size of an ordinary child's ball—when, with a gesture of impatience, seemingly because she could not make it disappear entirely, she retreated behind the curtain. I was assured by those present that on other occasions this same spirit-chemist had caused the entire disappearance of a similar fabric. Here seemed to be an exhibition of no mortal power—first in the production of this rich and heavy-wrought fabric, and then in its almost complete dissipation. (I have just tried the experiment with a piece of linen fabric, of lighter texture and about the same width, but only a single yard in length; and find myself wholly unable to compress even that into anything near as small a compass as those three yards assumed.)

Another incident: A figure draped as a Chinese lady, in rich, colored materials, and in the peculiar costume of that country, presented itself to Judge Cross. He appeared acquainted with the lady, told us her name, and said she had frequently come to him before. He asked her to exhibit her feet, which she did—showing the unmistakable cramped feet of a Chinese lady. He then requested permission to draw an outline of one foot on paper with a pencil. She assented, and the Judge stooped down and attempted the tracing. But he did not succeed to his satisfaction. The figure then offered to trace it herself, and taking the pencil proceeded to do so. The result was a complete and accurate outline. After the seance, Judge Cross exhibited this outline to me. As we were examining it, a gentleman present came up, and remarked that he knew all about Chinese feet, as he had been a boot-and-shoe dealer in San Francisco for many years, and had fitted hundreds of Chinese ladies with shoes. He said he could fold his hand into an exact representation of one of their cramped feet, and proceeded to double his fist in a peculiar way, making the thumb do duty for the large toe, while all the other toes (fingers) were turned under. "That," said he, "is an exact likeness of a Chinese lady's foot." He then placed it over the tracing marked by the ghost (?) and it precisely corresponded! It was, I judge, about four inches in length. Was it Mrs. Hull's foot from which this tracing was made?

But I must pass several interesting incidents, in order to give some

FACTS OF PERSONAL RECOGNITION.

At one point, the form of an old lady, with thin white hair, appeared at the curtains. (Mrs. Hull's hair is very black and long.) She beckoned to Mrs. Newton, who went up and was taken by the hand and drawn partly behind the curtains. She states that on looking in the face of this figure, when close at hand, she recognized unmistakably the features of her mother, many years deceased. The figure spoke in whisper, saying, "I am your mother," and proceeded to address her in words of affection and consolation, appropriate to her circumstances, speaking her first names, as the mother was accustomed to do in life, which names were probably unknown to any mortal except myself in the room. Mrs. N. was permitted to feel the face of this spectre, to rub her own cheek against it, and felt the warm, velvety touch of her mother's cheek, as she had often done in life. All this while she was standing close by the lounge on which in plain sight and within reach lay the silent form of Mrs. Hull. It did not occur to her to touch this form, but she has no question, from the testimony of sight, that it was really Mrs. H., and no mask or dummy. She returned to her seat, evidently deeply impressed with the interview, and remarking with much emotion, "I have seen and spoken with my mother!" She still believes the same. I was not near enough to distinctly recognize the features.

At a later period, a masculine face appeared at the parting of the curtains, and seemed to have some difficulty in designating the sitters whom he wished to interview. At length he fixed upon myself, (in response to a question from me), and beckoned me up. Not recognizing the face, I approached within a few inches, and closely scrutinized it. I observed that the hair was somewhat curly, and was parted on the right side. There was a thick black moustache on the upper lip, and no beard. The eyes were closed, or rather had the appearance of the eyes of a marble statue; there was "no speculation" in them, as Macbeth said of Banquo's ghost. (That may be the reason why he could not point me out in the circle until he heard my voice.) The countenance appeared stiff, immobile, waxy, like a mask, and yet different from any mask I ever saw. The features and complexion bore a slight resemblance to those of the medium, and yet were distinctly different. Mrs. Newton, from her seat, suggested the name of an old friend (of whose decease I had not heard), to whom there seemed some slight resemblance. I inquired if it was he, and was answered by a vigorous shake of the head. (The forms do not answer to every name suggested, as some say.) Utterly at a loss, I said, "Can you not give your name, or some token by which I may know you?" The figure seemed to struggle to speak, but without success, and made the motions of writing by one finger upon the palm of the other hand. I had not the first glimmer of a recognition, and said as much. With a deep and sad sigh of disappointment, the figure turned away, and I supposed it was a complete failure. But the form moved to the side of the curtain nearest Mrs. N., and drawing it aside, beckoned her to come up. She did so, and on taking the extended hand, and looking up in the face, either from partial recognition or from impression, she exclaimed, "Is it A—?" (the name of a highly valued friend, not long deceased, and whose funeral she had attended, but whom I

had not seen for many years, during which time his appearance had probably undergone some changes). She was answered by a most hearty shake of the hand, and manifestations of strong emotion, during which (as she says) the eyes opened, and the countenance, which at first had but a slight resemblance to the friend, assumed fully and unmistakably his exact likeness! A hand was at once extended to me, and a most vigorous greeting was given, but unfortunately the folds of the curtain hid the face, so that I did not see the change which came over it. Mrs. N. was so affected by this unexpected meeting that she momentarily gave way to uncontrollable emotion. This closed the seance.

But there was an after-part, of no small significance to us. While conversing in the parlor, before leaving the house, I received an intimation that my presence was wanted in the cabinet. Entering it, I found the medium still reclining on the lounge, and under the control of the Indian spirit, Mollie, who is said to always hold her entranced during the seances, and to gradually restore her afterwards. Addressing me in broken English, she said, "Newton brave, that brave who came to you tried hard to make you know him." "Indeed, he seemed to," I replied. She continued: "When he tried to make scratchem [writing] this way," (making the motions of writing with one finger upon the palm of the other hand) "he was trying to make you understand that he did some scratchem for your seance before he went away." "Ah!" said I, "I could not imagine what he meant, but now I understand."

The fact was that this friend, before his decease, had written a document of much importance to Mrs. N., but no one present but ourselves could possibly have known anything about it in any ordinary way.

In the face of such facts, can I believe that Mrs. Hull is a mere trickster—a "heartless and vile impostor"?

AN IMPORTANT EXPLANATION.

But this is not all. Some days previously, our spirit-friends and advisers, to whose suggestions we have learned to pay much respect from their intrinsic worth and reasonableness, had requested us to attend a number of materializing seances, in order that we might study the phenomena, and that they might do the same through Mrs. N.'s mediumship; and at a future day they would give us some instructions upon the subject. On the second evening after this seance with Mrs. Hull, these spirit-friends signified their presence, and their wish to talk on the subject of materialization. They proceeded to give a somewhat elaborate discourse, of which the following were the salient points:

It was remarked that the phenomena of the materialization of spirit-forms belong to the domain of the heart, or the emotions, rather than to that of the intellect. That is, the main purpose of departed friends in presenting themselves in visible and tangible forms, the counterparts of those they formerly inhabited, is to satisfy beyond question the yearnings of affection, and to prove beyond doubt that they still live and love. But to do this completely and satisfactorily, it is necessary that the affections or emotions of the friends in the body should go out freely toward those in spirit, in order to furnish the material from which accurate and life-like form-representations can be constructed. It is well known that the comparatively cold rays of the sun in winter are not favorable to the growth or materialization of vegetable forms. It requires the warmth of the summer sun to promote rapid vegetation. The process of the materialization of spirit-forms is analogous, and it requires the warmth of active affection, or it will be imperfectly accomplished. The intellect corresponds to the sun in winter; its emanations are cold and unvital, and where it predominates in activity the forms produced, if any, will be stiff, immobile, wanting in life-likeness and resemblance. As, in such cases, the material used must be drawn mainly from the medium, it naturally assumes a resemblance to her, and the intellectually critical observer, not understanding this law, often suspects it is herself, and perhaps wrongfully charges her with bad faith and imposition; whereas, if his own emotional nature had freely flowed forth to his spirit-friend, a quite different result might have followed. (There was much more, but these are the main points.)

Here seemed to be a full and rational explanation of the curious and perplexing appearances witnessed at the seance, and probably those of many other seances also. Of course, it was no fault of mine that my affections did not at the moment flow out toward a friend of whom no thought had entered my head; but, all the same, until they did, he could not (at least, in the then exhausted state of the medium, after a long seance) obtain material with which to present a recognizable likeness of himself. But the moment Mrs. N. thought of him, her emotions of friendship at once gushed forth, his features became mobile and natural, his eyes were opened and assumed their wonted light, and his whole countenance became radiant with life and love.

If this be a true explanation—and I know not who can deny it—it is surely one of great importance to the understanding and proper investigation of these curious phenomena, and marks a step forward in our researches. It makes it plain why incredulity, predominant skepticism and strong suspicion are so often confirmed, rather than overcome, by what is witnessed at materializing seances, and why mere intellectual alertness is so often baffled, puzzled and disappointed. It suggests, too, the desirableness that investigators of these more recondite phenomena should, before attending a seance, have some acquaintance with or knowledge of the medium, sufficient to give a reasonable degree of confidence in his or her honesty, and to remove suspicions; also, that they should, through other modes of manifestation, or by some means, acquire such a measure of confidence in the continued existence and affection of their departed friends that their own feelings can go out toward them with some freedom. Certain it is, so far as I have observed, that those whose faith in spirit-presence (whether from intuition or external evidence) is strongest, and whose emotional natures are most prompt in action, are the ones who get the most decisive and convincing manifestations of their friends; while the coldly intellectual, critical and unemotional often fail to see anything that satisfies them, even if they do not pronounce the whole a fraud. So exceedingly subtle and removed from the ordinary comprehension of mortals are the laws and forces involved in this process of form-materialization, that the attempt to exhibit it to promiscuous companies, some of whose minds are likely to be full of doubts, suspicions and evil surmises, is probably a great mistake.

THE "EXPOSURE."

Such being the results of my own observa-

tions of Mrs. Hull and the phenomena occurring in her presence, and the same having been abundantly corroborated by the statements of numbers of intelligent men and women who had witnessed even more extraordinary things than myself, I must be excused for not giving hasty credence to the announcement that Mrs. H. was detected in the act of consciously and willfully perpetrating a shameless imposture, by the simulation of spirit-forms, at a seance in New York on the 19th of March last. I do not, however, question the fact, which seems sufficiently testified to by credible witnesses, that her body was seized while personating a spirit-form, nor that a mask and clothing were found which probably had been used to simulate her face and form as lying on the lounge, nor that drapery was discovered which may have been employed in dressing up her person to represent spirits. That there was deception and fraud attempted by somebody, on this occasion, there seems no doubt; and I find no evidence that the persons concerned in the seizure had preconceived their action in the matter, or laid any trap for the medium's exposure.

Was Mrs. Hull the guilty party—the active and responsible agent in these deceptions? True, the presumption from appearances is strongly against her. And I do not wonder that persons who had no previous acquaintance with Mrs. H., and who naturally looked upon her with some doubt and suspicion on account of the extraordinary things said to occur in her presence, and who moreover were unacquainted with some of the puzzling phases of modern spirit-intervention, were ready to adopt the conclusion that she was the real actor, and hence regarded her as a heartless and vile impostor. But is it not possible that they were too fast? All well-informed Spiritualists know that there is such a thing as unconscious spirit-control—sometimes friendly or for a good purpose—sometimes unfriendly, for mischievous or malicious purposes. Of the fact of consciousness or unconsciousness at a given time, only the subject (or medium) can absolutely know, and hence is the best witness. Under the harsh jurisprudence of former times, no accused person was allowed to testify in his or her own behalf; but the milder and more just sentiment of the most enlightened States now admits such testimony, to be weighed in accordance with the previous character of the witness and all the circumstances of the case.

MRS. HULL'S STATEMENT.

Now it seems to me only fair and just, in view of the previous character and standing of Mrs. Hull, and in view of the established genuineness of her mediumship (if anything can be established), also in view of what has so frequently occurred in other cases, to ask her own testimony as to her participation in what occurred on the above occasion, and to give it such consideration as it shall seem entitled to.

I have been allowed to read a private letter written by Mrs. Hull to a friend, claiming to state frankly all she knows about this "exposure" and what led to it. She states that she consented to give this seance away from her own home, contrary to her custom, in compliance with the entreaties of a friend, in behalf of an invalid daughter, who, it was feared, would never be able to go out again. (I am informed that Mrs. H. did this at much inconvenience and some pecuniary loss to herself, inasmuch as she was obliged to give up a regular seance at her own house, the compensation for which would have been larger than the sum stipulated for her services in New York. That she should put herself to that trouble and loss for the purpose of practicing a cruel imposition upon a friend just on the brink of the grave, seems to a friend sufficiently incredible.) She was entirely unacquainted with most of the persons assembled. I take the liberty to quote a few sentences in Mrs. Hull's own words:

"Before I became unconscious," [that is, after taking her place on the lounge in the room provided as a cabinet] "I heard a hissing noise about me, but was too stupid to think much about it. The next thing I knew, I heard a woman say, 'You poor woman!' and something else which I cannot remember." [This was subsequent to the seizure.] "I was sitting on the lounge; there was loud talking in the parlor, and I left for the back room, and went through to the kitchen where there was a fire. I was dreadfully cold, and I felt as though there were pins sticking into every part of my body, and around the heart, which was beating at a fearful rate. The pain was excruciating. I said to Mrs. D—, 'I know nothing about this.' She replied, 'I believe you, Mrs. Hull, for if ever there was a medium, you are one, and much more which I cannot remember, defending me.' . . . 'There was nothing about me but my ordinary clothing when I went there; there was nothing about me when I came back. As God is my Judge, and as I hope for heaven, I have never in my life had a mask or anything of that kind in my possession.' . . . 'Were it not for my firm faith in the Father's overruling hand, I could not live. I can go to Him, and there is my only comfort. The consciousness of my own innocence keeps me alive.' . . . 'I have given you a statement of the whole thing so far as I know. Whatever was found was not brought there by me. I hear there was lace there, but they did not show it or say anything about it that night, neither did they say anything about finding a wig. I can only say, 'God forgive them, for they know not what they do.'"

Mr. Editor, I envy not the head or heart of the person who can read that solemn protestation of a suffering woman, and cast it aside as entitled to no consideration in this case. Is it not worth our while to inquire if it may not be true? If true, it is confessedly extraordinary, and not in accord with the common experience of mankind. But so are a thousand things in Modern Spiritualism—the depths of which have by no means been fathomed yet. So far as personal credibility goes, I see not why the testimony of Mrs. Hull is not just as good, to say the least, as is that of any of the witnesses to the seizure, or to the finding of a mask, etc. For myself, at least, I am better acquainted with her than with any of them, and therefore have better grounds of confidence in her word than in theirs.

But I do not find it necessary to impeach the testimony of either party. In the light of other experiences which I have had in the investigation of spirit-phenomena, both parties may be correct in their statements of facts, while one is mistaken in certain inferences. My friend, Mr. J. B. Sammis, who caught the form of Mrs. H. in his arms, ventures to say (in a private letter, giving a lucid and no doubt correct account of the whole affair), "Mrs. Hull was not in an unconscious state, when detected. She was herself—a humiliated, detected woman." I beg leave to question this statement, since it is necessarily an inference. How could he know? Doubtless he honestly inferred so, from appearances; but appearances are often misleading. Against his inference is opposed Mrs. Hull's positive declaration that she knew nothing about the matter.

DID HOSTILE SPIRITS INTERFERE?

Now are there any reasons for believing that mischievous or malicious spirits may have in-

terfered in this case, obtaining control of the medium, rendering her unconscious, and seeking to compromise her? I am aware that many inexperienced Spiritualists will scout such a suggestion as beyond the bounds of probability. But my own observations in numerous cases render this probable. In the *Banner* of April 8th I gave the details of an instance in which I think such interference was plainly manifest. I could mention many others. Years ago I was seriously warned by spirit-friends that there were powerful bands of invisible beings, organized and alert, who were hostile to the spread of spiritual truth among mankind, and determined to prevent it—to discredit the facts of Spiritualism by all possible means, and to destroy the reputation and even the lives of mediums whom they could not control or silence. I have witnessed repeated proofs of this in my thirty years' experience. I will not presume to say by what means, or through whose mortal instrumentality these inimical powers obtained access to the seance referred to, but that they were present and active the results give at least probable evidence. My informant, already quoted, describes the personations given as very clumsy, and says, "The imposition was so plain it was disgusting," which I am sure would not apply to what I witnessed on another occasion. A further fact which has come to my knowledge strongly corroborates this opinion. I have information from an authentic source that a few days subsequent to this alleged "exposure," while Mrs. Hull was in a very feeble condition from its effects, she was, in her own home and in the presence of a few friends, suddenly taken under control by a spirit who coarsely announced herself as "Old Sal," and with an oath declared that "she had got in, and was going to stay." She indulged in profanity, called for gin, etc., and on being asked where she first saw the medium, replied, "The other evening at the seance in New York. For a long time this creature resisted all efforts to induce her to leave, but this result was finally accomplished through prayer and kindly expostulation."

These evidences I think justify the conclusion that Mrs. Hull was, on the occasion of the seizure, the innocent and unconscious victim of hostile powers, ("spirit-devils," in the language of "Old Sal,") who sought to effect her disgrace and ruin as a medium. Whether they brought in the mask, lace, etc., which were found (as they are believed to have done in the case of Mrs. Reynolds, and as friendly spirits are often affirmed to bring in flowers, birds and other objects into closed rooms), or whether these articles were provided by some unfriendly person in the circle, I have no means of ascertaining—but either is possible, and in my view more probable than that they were furnished by Mrs. Hull.

This, Mr. Editor, I believe is a fair and reasonable view of the probabilities in this case, and it fully exonerates Mrs. H. from the cruel charges that have been made against her.

It is surprising and painful to note the readiness with which many intelligent and otherwise fair-minded Spiritualists give credence to accusations of fraud against mediums. Some seem possessed of a *penchant* in that direction—a predisposition to hasty and harsh condemnation, which is quite as unfavorable to fair and just judgment as is the open-mouthed credulity of others. To mention an example: I know of a prominent and influential Spiritualist, who for a long time has been accustomed, in private and in public, to confidently denounce Mrs. Hull as an impostor, and has done much to create suspicion and prejudice against her, though he has never seen the lady or been present at one of her seances. He does this avowedly on the assurance of his "spirit-friends" that such is the case. Yet this gentleman's same spirit-friends led him to denounce with equal positiveness another medium, (of whose genuineness I was well-assured from personal observation), but afterwards admitted their mistake, on a more full investigation, alleging that they had witnessed in his presence phenomena that they did not before believe possible. This he told me with his own lips. And yet he continues, on this flimsy evidence, to regard and to denounce Mrs. Hull as a proper candidate for the penitentiary, and no doubt thinks the late "exposure" fully justifies his course! Zeal against fraud is a good thing, but it should be according to knowledge. Impostors should be denounced and driven from the ranks of Spiritualism as far as possible, but it is well first to be certain that they are impostors.

A. E. NEWTON.

Arlington, Mass.

Passed to Spirit-Lives

From her home in East Boston, Mass., Saturday, April 22d, Mrs. Emily A. Dunbar, wife of Abram M. Dunbar.

The deceased was the second daughter of Eliza Sullivan and the late Capt. John J. Sullivan (one of the veterans of the Boston Pilot Corps during his life on earth); and was a sister of the well-known vocalist, Charles W. Sullivan. She was privileged during the closing period of her illness to see spirit-forms—her father, her brother and others—around her bed, or at her side when resting in a reclining chair. Especially was her sister, Mrs. Elizabeth Wedger—who passed to spirit-life seven months since, and whom she has so often followed to the better world—relatives who mourned in spirit. This sister so frequently and plainly appeared to the invalid that she would involuntarily extend her arms to embrace her.

The funeral services were conducted by Rev. W. H. Cudworth, whose highly appropriate remarks were filled to repletion with consolation for the bereaved. The remains were interred at Woodlawn Cemetery, Chelsea, the grave being almost literally covered with flowers—memory-offerings from kindly hands. May good angels sustain the two daughters, the husband and surviving relatives who mourn—but not as those without hope—the transition of a mother, wife and friend.

From Hillsboro', N. H., April 4th, Edgar A. Hull, eldest son of Nathaniel A. and Caroline C. Hull, of Washington, N. H., aged 30 years 7 months and 7 days.

For fifteen years he suffered the pangs of disease, undergoing at times several severe sicknesses, from which he was not expected to recover; but his last illness was a recovery from a life which, though often painful, was full of joy. His last hours were full of joy, and he was beautifully adorned with all those noble principles that win the love of human hearts and the approbation of angels. Honest and kind, faithful and true, the commendation of all rest upon him. He received family turn to spirit-life for consolation, and their strong faith in the comfort calms their troubled hearts, for they realize that death is only to the body, and that he whom they so dearly love is with them still, and in the "sweet by-and-by" parents and children, brothers and sisters, lovers and friends, will meet foray, where sickness and death are known no more.

A. M. S.

From Andover, Vt., April 5th, Mrs. Sophia Stannard, wife of Joel Stannard, aged 81 years.

Mrs. Stannard was one who took rank in her vicinity and in her home through her superior mental and moral virtues. She has been a believer in the ministry of angels, with her noble husband and family, for twenty years. Her last illness was a recovery from a life which, though often painful, was full of joy. Her last hours were full of joy, and she was beautifully adorned with all those noble principles that win the love of human hearts and the approbation of angels. Honest and kind, faithful and true, the commendation of all rest upon him. He received family turn to spirit-life for consolation, and their strong faith in the comfort calms their troubled hearts, for they realize that death is only to the body, and that he whom they so dearly love is with them still, and in the "sweet by-and-by" parents and children, brothers and sisters, lovers and friends, will meet foray, where sickness and death are known no more.

A. E. SIMMONS.

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

Banner of Light.

BOSTON, SATURDAY, MAY 6, 1892.
An Item for the "Pharmacy Bill" Advocates.

The *Banner of Light* states that a lady residing in that city was killed on the 10th inst. in this wise: She had been suffering from a slight attack of rheumatism, and the attending physician prescribed powders composed of citrate of potash. She was at the time in excellent spirits and there was not the slightest anticipation of serious consequences. She took one of the powders at half-past nine, immediately became unconscious, and died in about half an hour. It was subsequently ascertained that the powder instead of being the citrate was a cyanide of potash, a well-known poison. The *Pharmacy Bill* closes its account by saying: "The druggist by whom the prescription had been filled and refilled several times is one of the oldest and most experienced men engaged in the drug business in this vicinity. He informs us that the mistake is most unaccountable, and can only be explained by the fact that the order was filled at noon-time, when he was greatly driven with a pressure of business."

The *Gardiner Home Journal*, commenting on the above, says: "If an apothecary is to be allowed to thus carelessly kill a person, and escape by calling it a 'mistake,' who will be safe?"

We commend this case to the special attention of State Legislatures everywhere, when approached by interested parties desirous for the enacting of laws for further increasing the business of the regular school of physicians, and of druggists whom they may appoint.

It may not be amiss in this connection to refer to those who, in asking further legal rights and privileges for the "regulars," imply by their arguments, if they do not directly assert, that an individual authorized by them to dispense pills and poisons is an infallible being, one in whom the liability to err finds no abiding place, to this death caused by "one of the oldest and most experienced men engaged" in their profession, and one who the *Sunday Herald*, of Boston, states has himself always been an advocate of legislation for the safety of people who think themselves obliged to buy medicine. We have no doubt were the veil withdrawn, the secret things in the life and practice of every "old and experienced" physician of the regular school revealed, the public would hesitate if not totally refuse to place the issues of life and death in the hands of those whose doings are protected and made respectable by a parchment diploma.

Vaccination vs. Smallpox.

The panic concerning smallpox that raged a month or two since throughout the length and breadth of our country, has subsided, but the evil effects of vaccination forced upon the people in consequence thereof remain with us yet, and will continue to afflict many persons for years, if not for generations. Instances of death resulting from vaccination are being often reported. Mr. L. H. Bollinger, an old resident of Galveston, Texas, died after several days of acute suffering. The *Journal* of that city gave a full account of the case, unqualifiedly attributing his death to vaccination. The *St. Louis (Mo.) Republican*, of March 31st, says: "On the 12th of February Ernest Steinboff, of DuPont, Cape Girardeau County, had several of his children vaccinated. Their arms got very sore, and on the 10th inst. one of the children, about eleven years old, died of lockjaw. On Sunday Dr. W. B. Wilson was called and found a second, aged about eight years, dying, while the third, about four years old, was in a dangerous condition." A servant girl in this city reports that she has been ruined in health by vaccination. We find the following in the *Chronicle* of April 12th, published at Pottsville, Pa.: "D. J. Reese, of Audubon, was vaccinated and his arm swelled so much that it was feared blood poisoning had set in. The doctor lanced his side, and in so doing, severed a vein or an artery. The patient bled until his life was despaired of. The wound in his side generated pus, and it was necessary to make another incision underneath this one, in order to extract the pus. He stands an even chance now of living or dying."

The numerous reports similar to the above that come to our notice, lead us to suspect that the number of deaths from vaccination may be greatly in excess of those by smallpox, averaging the fatality throughout the country—and the end is not yet. Through fear and ignorance, and the greed for gain, the people have, in hopes to ward off one form of disease, welcomed with open arms another. The epidemic they feared the approach of did not come; that which they sought for is with them now.

In Re Rev. Mr. Cook in India.

To the Editor of the *Banner of Light*:
As said in my letter of the 23d ultimo, I have sent you by this mail two copies of the pamphlet containing a report of our meeting of Jan. 20th. I have also sent you a copy of the *Philosophic Inquirer*, a bold, freethought weekly journal of Madras, of the 12th and the 19th insts. A copy of the *Bombay Gazette* of the 3d ultimo, is also forwarded. I need not add anything, as a perusal of all these will show to any reader that Mr. Joseph Cook has proved an entire failure in India. By his scurrilous attacks upon everything and every person who had the misfortune to differ from his theological views, he has, during his travels in India, done far more harm to Christianity than even Col. Ingersoll or Mr. Bradlaugh could hope to achieve in so short a time. But as, however, the pious gentleman may, on his return to America, boast of his imaginary triumph, we have considered it prudent to place the facts before you, and through your columns before the people of the place whence Mr. Cook hails. The people of India sincerely hope that the kind people of Boston will take a lesson from this incident, and think twice before sending out such missionaries again, if they want the Hindus to respect Christianity.

I remain, yours truly,
DAMODAR K. MAVALANKAR,
Secretary of the Theosophical Society,
Breach Candy, Bombay, India,
March 24th, 1892.

No religious teaching of any kind, under the new education law of France, can be taught in the schools. Religious instruction may be given on Thursday, if the parents request it, as an adjunct and not as a part of the school exercises. State secularization is certainly making rapid progress in France.

Self-sacrificing England is so eager to see this country increase in population, says the *Boston Herald*, that she has just paid the fare of eight hundred and forty-four people from London to New York. Perhaps she would not if they had not been paupers.

DATES IN SPRING.
Poetic Fancies—Death and the Conscience Maiden.

On the thirteenth I heard a blackbird sing
First notes of Spring;
Loudly he cried, "Behold our Lady bright
Comes to her Mother's breast with love's delight.
Hail to thee, Spring!"
On the fourteenth I plucked earth's firstling flower—
First smile of Spring;
A tear dropped from it, and I heard it sigh.
"Ah! wherefore take me? wherefore make me die?"
In tears I buried it beneath the earth,
Whence it shall have new birth,
A brighter Spring!

On the fifteenth the thrush began to sing
Hymns to the Spring!
Her tawny throat swelled with the joyous song,
And every chorus rang, "How long! how long!"
I know this thrush—her songs are still of love;
Her voice I know, a voice in Heaven above.
Morn of seventeenth I passed down the vale,
Bright with spring flowers;
Not one but many smiles made glad the dale,
Like rainbow showers.

Four days! how short a time, but yet what change to gladness!
For now the new-born blossoms laughed at sadness;
It seemed as if that lost one was forgotten,
The buried one remembered not;
Like man on earth, who, once within his coffin,
Is out of sight, and therefore out of thought;
But I will visit that remembered tomb,
Where sleeps that "firstling" flower in death's dread gloom,
And as I wander there my soul shall roam
Far to the sunset-land—her early home;
My heart shall pilgrim to Her silent grave,
Home of my thoughts, where now the sad sea-wave
Twice daily, at its flowing and its ebb,
Chants Nature's requiem for the mouldering dead;
My lotus, [1] dead, sunk in Life's mystic Nile,
To rise more beauteous 'neath the Sun-God's smile.

At last I came to where she slept,
That vanished flower by all save me unwept;
But when I paused beside the tomb
Hidden beneath a tree,
A cloud passed o'er the sun, and gloom
Fell on the earth and me,
Till, gazing there, I saw a light
Sparkling amid the flowers,
As wandering fire flies in the night
Light up Sorrento's bowers.
A dewdrop, robed in vaporous blue,
Was soaring upward from my view;
It was the soul of that lost flower,
Rising from death,
Wakened by God's warm breath
To higher power:
On the third day the Spirit rose on high;
To the Sun-garden I beheld it fly
To kindred flowers.

Night of 15th-18th.
This night my heart was sad, and dreams and tears
For that lost Spring
Disturbed me with unquiet fears;
Faith had been wing:
At early morn, like Mary, I must go
And reach the sepulchre, and seek to know
The mystery of death; perhaps an angel's glance
May meet my gaze with love's impassioned trance—
Angel of Death and Spring.

18th.
The Morn was blushing o'er that flowery dell,
Spring smiled amain;
The Night's sad tears were bidding their farewell,
Changed to gemmed dew,
Like a child's tears which, "neath thy loving kisses,
Soon change to gems of laughter, showers of blisses.

As I crossed the foaming river,
Iris, sent by God, the Giver,
Spun it with his seven-rayed bow,
The pledge of peace to all in woe—
Indra's bow, [1] from which of old
He sped the arrows tipped with gold,
And pierced the serpent of the rain
Till fruitful showers came down again;
Symbol of victory won for earth,
That all his tears might change to mirth.

Then I stepped beneath the Rainbow,
And across the foaming stream,
And my head was in the sunflower,
While my heart was all adream;
And the Spring, with Orient eyes
Gleaming with a glad surprise,
Clasped me in that Iris-shimmer,
And with her, the large eyed maiden,
Came her sister, Love, love laden,
To guide me o'er Death's rushing river,
Bridge from the earth to starry spheres,
Gate of the never-closing years.

Forth I stepped from out that arch,
Led by Her who keeps the way;
Hand-in hand she leads that march
Which bivaoues in eternal day.

Who was she [1] [1] [1]
Who came to me,
And met me on that narrow way,
Leading from Earth to the true Day?
She was that bright Conscience-Maiden,
With the star upon her brow,
Who with our deeds, our thoughts, is laden;
To the Judge she leads me now;
Over Chinvat, to the dead
I am led.

Then I let that maiden go
Back within the Rainbow's glow;
Lo! she went to guard the way—
The passage to eternal day.
Mournfully—but yet her eyes
Bright with hopes—she turned away,
Clasped my hand and stilled my sighs,
Pointing upward to the Day.

Then I sank beside that grave
Where slept the flower
Sank and dreamt, and heard the wave
Sobbing beside a western grave
Where sleeps a still diviner flower.

Two graves were mingled in my sleep,
Two sorrows made me sigh and weep,
Ah, me! that buried flower should bring
Such thoughts of sadness,
That sorrow should unite with Spring
To cause heart madness!

Such is life:
To most below
A loveless strife
To end in woe.
How long upon that tomb I slept,
How long within my dream I wept,
I cannot tell:
The sun awoke me with a voice;
Within my heart it said, "Rejoice!"
I knew the sound, I knew that voice,
So well! so well!
It was a voice long stilled, asleep,
At peace, beside the rolling wave,
For which 'tis vain to sigh or weep,
Its soul no longer in the grave;
And yet that Sun-voice seemed to say:
"Not dead, but living in the Day!"
It was enough—what more can death
Reveal to one of mortal breath?
This angel said, like one of yore,
"Not dead, but risen and gone before."

MARCH.
Spring the Symbol of Immortality: or, The
Butterfly and the Thrush.
On first of March a winged shape came near—
Spring's incarnation!
Like a swift, noiseless dream it flitted here,
New transmutation!
Folding soft, downy wings, it came like sleep,
Bringer of sunny dreams to those who weep.

It lit upon the mosses green,
Amid the golden lichens,
And flitted like the colored sheen
When summer morning brighten,
An Avatar of Hope for man,
A pledge of God's mysterious plan.

Upon the painted rock it lay,
With folded wings at rest,
As if awaried with the way
From sunworlds in the west:
A winged Hope, scarce resting on its earth,
Child of true Spring;
A living symbol of the Soul's new birth,
With star-sown wing;

An angel-form, standing beside my sorrow,
Transmuting that dark past into a golden morn;
A Victory, winged, spurning both earth and night,
Soaring with new-made wings up to its home in light!
And as its wings kept pulsing mid the flowers,
I heard soft words—words fresh as summer showers:

"From my chrysalis tomb,
On the bark of the plue,
I wake out of gloom
To a beauty divine:
I pass forth like a smile on the face thou lovest best,
Like the smile of that maid who now smiles mid the
blest.

I arise from the grave,
Like the morn out of sleep,
When light kindles the wave
Of the Dorian deep,
Till, sparkling with beauty, it smiles back sea-kisses
To the joy-giving God who surrounds it with blisses."

It ceased, and then a richer throat
Took up the note,
And from the chestnut leaves
A minstrel's songs resound,
Until her tawny bosom heaves
With ecstasy of sound;
And the mute earth and listening sky
Are filled with sacred song,
Which from sad earth floats up on high,
Even to the angelic throng:
That thrush, beloved of old, began to sing
This prophecy of Spring:

"Thus the soul shall arise
From the darkness of night,
Speeding up to yon skies,
Where our God is the Light.
Fear not, but rejoice!
Oh! be calm in all sorrow,
For I am His Voice,
Speaking truth of the morrow.
Weep not for the dead,
Those loved even in death,
For to me it was said
By the Spirit's own breath:

'Cherish all the hopes within thee,
God has given them not in vain;
Soul-desires fulfilled must be,
The Spirit-love come back again.
Oh! rejoice! rejoice! rejoice!
And ever list that Spirit's voice!

Boundless winds the mighty river,
Circling round God's starry hall;
God is sure no churlish giver,
For his worlds are wide for all—
Starry clusters—Isles of ocean,
In that sea which has no shore,
Each a universe in motion,
Life-creating, more and more—
Sunny islands in the sea
Made for all—for you, for me.

Each wave of Being rolls along,
Echoing the God's creation-song:
Fear not death, it is the gate
Leading to eternal Fate;
Death, the herald to new spheres
As yet unseen by mortal eye,
New creations of the years
In our God's wide-stretching sky;
For as he thinks new worlds leap forth in space,
Embodied thoughts of loveliness and grace."

The minstrel ceased, and silence stilled the grove,
And the New Psyche [1] [1] [1] soared to brighter flowers
above.
Lucerno, Switzerland.

NOTES.
I.—There is a species of Lotus which in winter remains under the water, as if asleep, but which in spring, when the new-born sun becomes stronger, rises to the surface, to behold, and thank, and worship that gracious Giver of Life to all on earth. Whilst on the surface of the waters, and in presence of the Sun as priest, the marriage of this flower is consummated.

II.—The Rainbow was considered by the ancient Hindus as the Battle Bow of Indra, the God of Day, and the Rain-Giver. With the arrows of lightning shot from this bow, he pierced the Evil Serpent Vritra, which, coiled round the dark rain-clouds, kept back, through enmity to gods and men, the rain, until the lightning arrows of the God forced him to let the rain fall in fertilizing showers to earth. Having accomplished this victory over the Evil One, the Good God held up his bow in the heavens, as a sign to man of the victory obtained.

III.—In the Zend-Avesta, the Sacred Scriptures of the Ancient Persians, the revelation attributed to Zoroaster, is a most remarkable and beautiful conception respecting the state of the soul, and its celestial body after death, and the change it undergoes. This conception is detailed in an extraordinary conversation between Ormuzd (the Zoroastrian Good Deity) and Zoroaster. According to this sacred and archaic legend the soul after death is not immaterial, but clothed with a new body, and has to pass, on its way to the Hall of Judgment, across the narrow bridge of Chinvat. The soul of a deceased good, justified or saved person, is met near this dangerous bridge by a beautiful maiden, who conducts it safely across, and probably accompanies it to the presence of the Judge; thus fulfilling a similar office to that of the kindly Egyptian Anubis. But the extraordinary idea relating to this beautiful "Conscience Maiden," as I have ventured to name her, is, that in truth she is nothing else but an incarnation or duplication of the deceased soul itself; a divine embodiment of all that soul's "good thoughts, good words and good acts." All the good that has been in us on earth meets us again in a transfigured and divine form, close by the dread passage across the foaming river of death, and by some attraction, the deceased become incorporated with this new and diviner form. It is a strange idea, and contains (I think) the greatest compliment that was ever paid by any religion (and most religions contain a great many) to the female nature.

This basis and cornerstone of the grand Zoroastrian religion was this: That the whole object of human life on earth is to cherish and practice "Good thoughts, good words, good acts"; and by these means assist the good Principle, Ormuzd, in his unceasing combat with the evil Principle, Ahriman.

To keep this grand dogma ever present in the thoughts of the Parsees, they wore a cotton girdle or sash formed of a triple cord, symbolic of this threefold duty.

There is a curious coincidence between this early glorification of woman and a passage in the old Chinese philosopher, "Lan-Tze," (600 B. C.). "He who knows the masculine (nature) and at the same time knows the feminine, will be the whole world's channel (i. e., the centre of universal attraction). Being the whole world's channel, eternal virtue will not depart from him; and he will return again to the state of an infant."—See *Tao Teh King*, Chapter XXVIII.

Christ says of infants, "Of such is the kingdom of heaven." Goethe also, in the magnificent last scene of "Faust," describes humanity as irresistibly drawn heavenwards by "das ewig Weibliche." Professor Newman also says that "the soul must become a woman"; thus agreeing with this old Zoroastrian legend that every good soul shall be transformed into a maiden of fifteen years of age.

IV.—In ancient Greek art the butterfly (Psyche, or soul flower), appears almost always on sepulchral monuments, as the symbol of the soul immediately after death just escaped from the body, and as endowed

with new powers (wings) to mount upwards. The wonderful and mysterious change from the state of chrysalis, a worm asleep in an earthy tomb, to the beautiful winged being, floating upwards in the blue ether, the wings painted with stars, seemed to Greek imagination a beautiful symbol and proof of the soul's renewed existence beyond the grave.

The May Magazines.

THE ATLANTIC MONTHLY. Houghton, Mifflin & Co., Boston.
There is a peculiar interest attached to the poem, "Mad River," by Longfellow, in the May number of the *Atlantic*, for the reason that the final proof of it was revised by its author only a day or two previous to his last illness. The opening chapters of a new serial by Thomas Hardy are given in this issue, bearing the name, "Two in a Tower." John Fiske supplements his popular scientific treatise in the April number "Europe before the Arrival of Man," by giving in this, "The Arrival of Man in Europe," an article that will deeply interest all whose studies are directed to the origin of the races and the rise and progress of nations. There is a curious paper on "The Evolution of Magic," by Elizabeth Robbins; a continuation of "Doctor Zay," by Elizabeth Stuart Phelps's serial, several poems of merit, a review of Renan's "Aurelius," and much else that ably sustains the good reputation long held by this favorite monthly.

THE CENTURY. Published by a company of the same name, New York City.
We are indebted to A. Williams & Co., 283 Washington street, Boston, for the current number of this magazine. It is seldom the names of so many of the leading writers of our country appear in the table of contents as contributors to any single issue of a periodical, as are to be found in that of the May number of *The Century*, where we find Thomas Carlyle, J. R. Lowell, J. G. Saxe, E. C. Stedman, W. D. Howells, Richard Grant White, E. E. Hale and Mrs. Burnett. Recently discovered MSS. of Carlyle's respecting Ireland in 1849, abound with that author's peculiar characteristic expressions, opinions and style. An alleged miracle-working spring in Canada, and the pilgrimages thither, are described in an article entitled "The Canadian Mecca." Mr. Howells's story is continued, increasing if possible in interest at every stage of its advance. Mrs. Burnett also, in new chapters of her serial, makes every reader impatient to learn how it is to end. Richard Grant White gives us some dainty chat on "The Opera in New York," and, in a word, all the writers have done their best to make the present a most attractive number. The frontispiece is a strong-featured portrait of James Russell Lowell, accompanied by a critical paper by Mr. Stedman. There are numerous other engravings, of which we have only space to say that they are very fine.

WIDE AWAKE. D. Lothrop & Co., Boston.
The May number of this always welcome entertainer and instructor of the young is prefaced with a very fine portrait of Henry W. Longfellow, accompanied by a poem by John G. Whittier, "The Poet and the Children," a tender and exquisite tribute of the love of childhood for one of its best friends. The admirers of strange adventure will get their fill in reading "Lost in Pompeii," by Chaplain Clark of the United States Training Ship Portsmouth; "Fists to Do Things" will please the girls, and "How Fish-Hooks are Made" will delight the boys with anticipation of the days that are coming. Nearly fifty pictures are given in this month's *Wide Awake*, and the stories, sketches and poems they illustrate are all very fine.

MAGAZINE OF ART. Cassell, Pelter, Galpin & Co., London, Paris and New York.
The May number of this attractive monthly abounds with finely-executed illustrations, the frontispiece being "The Angels," drawn by J. F. Millet. "Old Cromie," by Elsie Paget, gives us an interesting account of the life and works of John Cromie, with two landscapes and a pencil sketch as specimens of his art. "More About Bells" is illustrated with five engravings, two of them being the massive cathedral towers at Mechlin and Antwerp. The present number is rich in landscape, and a very impressive full-page engraving is the "Episode of the Siege of Saragossa" from a picture by Jules Girardet. The excellence of the engravings and letter-press, together with the low price at which it is furnished, should secure for this periodical many subscribers.

Since the end of the war this country has reduced its debt \$142,000 a day, including Sundays.

Suffer on, groan on, sicken on, die on, if you will not use Hop Bitters and be cured.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

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

Special Notice.
In conjunction with his professional work as located at CERRITOS, Cal., as our representative, soliciting advertisements and subscriptions for the *Banner of Light*, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

A Call for an Arbitration Convention.
The National Arbitration League of the United States of America being profoundly impressed with the vital importance of, and absolute necessity for, an International Court of Arbitration, and believing that the Congress of the American nation, as proposed by our late President James A. Garfield, and the invitations prepared by ex-Secretary of State James G. Blaine, and sent to the governments of Great Britain, France, Germany, Italy, Spain, Portugal, and the United States, as well as to the larger portion of the nations of the world, as said to be contemplated by the latter, are movements in that direction, and deserve the approval and support of the American people, therefore:

The National Arbitration League hereby proposes a convention to be held in Washington, D. C., on the 30th and 31st of May, 1892, for the purpose of discussing the general subject of arbitration, and to emphasize the views of the people of this country who believe in its principles and desire them to take form and character in an International Court of Arbitration.

A cordial invitation is extended to all peace societies and religious organizations to send delegates; and all persons not so connected who favor the settlement of difficulties, disputes, and claims between nations by the pacific means of arbitration, are also invited.

Eminent and able speakers will address the Convention.

Isaac T. Gibson, Secretary pro tem.

Quarterly Meeting.
The next Quarterly Meeting of the Spiritualists and Liberalists of Van Buren and adjoining Counties will be held at Longwell's Opera House, N. Y., on Saturday, May 6th, 1892, at 3 P. M., and continuing over Sunday, May 7th.

Persons of Boston, Mass., and Mrs. E. C. Woodruff, of South Haven, Mich., 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. Burdick, President.
Kalamazoo, Mich.

Mass Convention.
There will be a Spiritualists' Mass Convention held at Glenville, East Middlebury, Vt., on Saturday and Sunday, May 20th and 21st. Three sessions each day, commencing Saturday, at 10 o'clock.

April 24th, 1892.
Miss Will Allen, Secretary.

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