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The Spiritual Rostrum.

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

A Lecture delivered through the medial instrumentality of

MRS. A. H. COLBY, in Music Hall, Boston, Mass., March 31st, 1892.

(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

pression. 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 cnowledge.

tions have much to do with my powers of ex-

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 educationand 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 in telligent 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, coëternal 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 rememher 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."

pression 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 bldding 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 energy with a determined power that it should be sinshed 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 more 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 oreated a particle of matter, to say nothing about Christian world for all these hundreds of years | creating a human being-not one. It came here | bilities, that is far superior to any age in the | als and the Spiritualists of this nation to pro-

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hence, upon all occasions, as this one, condi- | had been crying out and domanding an ex- | to demonstrate this fact: that every particle of | past. Look at the conditions of facts and things 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 crossed your rivers, united ocean to ocean, conmillion of dollars. That is, demonstrate it. I tinent to continent, and it has become the force cannot believe a thing that is not proved; 1 of the fire-king and the monarch of the genius have got to have proof. If man does not live of this age, of the civilization of the ninetcenth after he leaves the physical body, who knows it? Not anybody. [Applause.] How are you nings could be coaxed from the hands of an going to demonstrate a thing that does not exist? I do not think you can. I think you will thoughts of human beings? Who knew this? have trouble if you undertake it. Well, you | God? If he did, he failed to tell it ! 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 | an age when they knew nothing of science. the negative side of any question and say. "I am going to stand right here," lack something | clated with science, in no way connected with 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 | ideas have burst forth since that book was 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 then. I cannot expect the ancient gods to here. You are individuals; you are spirits to- know as much as philosophers to day. I cannight. Nothing uncommon to be a spirit at all. not expect ancient people to know and have the Anybody who believes anything in the Chris- power of demonstrating the same facts that

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 dissatified 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, century. [Applause.] Who knew that the lightomninotent power, and be used to express the

I must remember, you must remember, that the Jewish Jehovah, in the Christ God, lived in God had a book written that is in no way assothe expressions and demands made to day, in no way meets the requirements of this age, under any circumstances whatever. All these 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 tian religion, or has any knowledge of the Bi- 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 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 twentysix 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 im-mortal." You cannot kill a truth. "Error is mortal"; you cannot make it live; it will die byand-by, whether you want it to 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 Liber-

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. and 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 lving 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 Christain 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;

It seems strange to me that though the

ble, 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 capa-

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tect 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 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 form of every minister and priest, not only in ment, so far as my knowledge is concerned. 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 into my power, if she loaned it to my keeping, will live. You may not know as much about it have I not a right to utilize it and to make an as you would if you used your time, your tal- effort to meet its demands? I think I have. ents and your money, but it will live, neverthethinking non-Church minds of to-day stop put- 1 It came to you to tell you that you as individuting their hands into their pockets to sustain als belong to the universe, and you can no more mortal: it takes a large amount of talent, a ence as well. We are not individuals swung money to keep a lie before the world, [Aptruth will just march right along from coast whether you sustain it or not; it is self-sustainanybody! Even Spiritualists themselves put and step back behind the screen, and give their them, and associate them in all the relations money to some priest, some pope. I don't care pertaining to the universe. Man has grown, anything about that; I don't care whether you support it or not; it is self-sustaining; it is two hundred years; man has been growing over coëternal from the eternity of the past till now; it mingles and blends with them all, and in the until to-day he stands high up on the hillsides, future of immortal life, and there is no power in the universe that can destroy it or hold it a few years ago scances were known little or down in silence and submission longer. But if nothing of. Only a few conturies in the past you will just open your eyes, inflate your life- the heavens were a blank to the world of anforces with the germs of intuition, and take a step in advance toward the spirits in the invisi- mind and brain-forces in the intellectual capable world, they will lock 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 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 onward, and upward and upward, and you and I, if we are left back in the tidal or keep up with those that are now in advance of us.

it? 1 do n't. Why? 1 abhor tyranny, I verse a slave, but if in my power I would liberate the last one; I would make them free; I 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, if I had the power, that the traditions of the Church will not answer the civilization of today. 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 n't God make woman that way? 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 prothe 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 and character, their avocation is gone, and they

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 be satisfied with the liberties that are given to 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 or in the direction of darkness, equally the 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 grand principles of unfolding life, simple rap it has shaken the cloak from the and hence lives this great principle of developthe United States but throughout the civilized Every individual that is now within the sound world. It has shaken from centre to circum- of this voice has the aspiration to know more ference your belief, my belief, perhaps, in the to-morrow than he did vesterday or than he certitude of an individual God. It has rescued does now. Where did we get those aspirations? us; though it had to meet this great tidal. Are they to fill our lives with torment, to torwave of priestly power enthroned in a Church | ture us the few years we live in a physical world, which is almost nineteen hundred years old, and then by and by assist in every capacity while Spiritualism is but thirty-four years old, 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

Spiritualism came to mortal life to express, it less. But you stop supporting the Church, and seems to me, the sentiments of philosophy, of you see where it will go. Applause.] Let the science, in every department of the universe. the power of the Church, and in one decade of be separated from it than you can be separated time the doors will be closed. Why? Error is from your own existence and retain an existlarge amount of time, and a large amount of out as demons, thrown off from the planet upon which we live merely to exist in the elements plause] and to keep that lie popular, while a of space for a day, for an hour, for a month or for a year, or for a few decades of time, and to coast. 1 do not care anything about it, then be lost and destroyed; but we are the great and grand principles of life, eternal life, ing. Who sustains Spiritualism to day? Not and within the human organic structure are all the spiritual forces, are all the powers of infinitheir hands in their pockets and hold on there, tism that are necessary to grow in and connect then, in a hundred years; man has grown in since you and I have the history of the race, he has reached forth toward the topmost. Only cients, they knew nothing of them; but the bilities 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 keeping God out; they will assist you in doing theology of that day; and the five hundred these great things that have been instituted for ministers before whom he was compelled to the protection of man, woman and child. But if | 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 wave, have only so much the more work to do; that is not governed by law, instead of being have only to run so much the faster to eatch up 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

Christianity is for what? To make God a the telescope between us and the heavens above tyrant, and man a coward and a slave. Do we our heads to discern other planets of wondrous grandeur and beauty. Where did we get that abhor slavery; and a God that would want to te'escope? From God? No. From reading make mea slave is not as good as I am, because the Bible? No. From hearing Christianity I would not make any individual in the uni- preached? No. From hearing Catholicism expounded? No. Where did we get it? From the growth of human brains in all ages, from would make them conscious and conscientious; the expansion of human intellects in all times, I would have them use their intelligence; I from the influx of human intuition, and in the would have them investigate every law of life; 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 listance 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 differeth 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 He could n't do it. [Laughter.] I suppose he grandeur that is constantly being thrown off in could n't do it. I do n't know; I was n't there; but the planetary universe, being inhaled by man, I suppose he could n't do it. I suppose that from | until the great throbbing life and the genius of the knowledge that I have of him. Why? Got Now is representing itself through the forces to have something finer; got to have something that are at work in every condition of life. As better; got to have something purer. What man lives and is inflated with an individual did he do? Why, he took this mud-man that power, is inflated with this great, grand power, he made, breathed into him the breath of life, he climbs over the laws that surround him, he and he became a living soul; he took from his wills them into the channel of his own existside one of his ribs, and out of that rib he made | ence, and investigates everything that is about a woman. I don't know but that is a fact; I him, from the centre of the earth up to the do n't think it is, and I will tell you why. I heavens above his head, all around; and in this have several reasons for not thinking so, but age, man has wrested from the deep universe of one of my prominent ones is, that there are not 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 brainforces of his own genius, and is asking you and cess, and was confined in one of Adam's ribs; 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 that when a woman's child is of a superior class | and understand. That took thirty-four years; another year will come, and when it comes, it have got to work for their bread and butter. 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 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 recontly, has been in the hands of her pastor. I believe husbands are changing their minds today; 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 chil-dren of men: "COME WP HIGHER !"

WESTERN LOCALS, ETC.

Indiana.

A Short Sermon—Indianapolis—A Thriving City —Local Musical and Dramatic Talent—The Press—Three Spiritualist Societics—Memo-

Is there a religious conflict ahead? My anwer 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 i one thing, and a bru speaker. The Peoria Spiritualists have re-solved to revive their meetings again. Sunday Laws: There is a growing movement all through the West in the direction of arbi-trary 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, regu-larly, and then you will know what is going on throughout the civilized world in connection Spiritualism and general reformatory rith movements. Mrs. A. M. Rankin, 141 Bates street. Indian-

apolis, Ind., is a new convert to Spiritualism. She is a lady of intelligence and refinement, and a valuable acquisition to the cause. Mrs. R is an excellent medium.

is an excellent medium. Friendship often ripens into all the ecstasies of love. The era of good will, of just but for-giving judgments, of hope, of zeal, and of genu-ine brotherhood, should be worked and prayed for by every true Spiritualist in the land. Dr. A. J. Clark and Rev. T. B. Taylor intend to start a reform publication in Kansas City, Mo., forthwith, which will be called *The Agi-tator*. This new venture will appear as a monthly for the first year; after that, as a weekly.

weekly. Why should Ingersoll "hedge" on Spiritual

Why should Ingersoll "hedge" on Spiritual-ism? 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, Robert 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 guid-ing power, is the right man in the right place. The Times, formerly of Seymour, Ind., has been 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 cirthe churches. The Age has an increasing cir culation. Dr. J. W. Dennis, 319 West 4th street. Cincin

nati, Ohio, has an advertisement on the seventh page of the *Banner of Light* which should be read wevery dentist in the land. Dr. Dennis is in-tructing 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 he Banner to the end of your mortal career.

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

Mrs. Louisa Coombs, 114 Massachusetts Avenue, Indianapolis, Ind., is a regularly appoint ed missionary of the State Temperance Associ ation. She desires to unite her work for ation. 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. Coombs will be in Sheboygan, Mich. She is spoken of as a very earnest and interesting

Mediums in Indianapolis, Ind.: Mrs. George. Room 15, 114 Massachusetts Avenue, clairvoy-ant and test; Lottie Greenrod (a young girl, 12 ant and test; Lottie Greenrod (a young girl, 12 years of age, just developed), writing and see-ing; 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, prophetic; Dr. James N. Magoon, 224 South Illinois street, healer; C. Pidgeon, Roosevelt House, physical phenomena.

Illinois street, healer; C. Pidgeon, Rooseveit House, physical phenomena. Horace M. Richards, well known by thou-sands of Spiritualists and (undoubtedly) by every professional medium in the country, is so-journing in Indianapolis, Ind. Mr. Richards has been developed as a healer, and has per-formed many wonderful cures, having unsolic-ited testimonials in his possession to prove that ited testimonials in his possession to prove that such is the case. His address 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

Berkeley Ball.

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

An Inspirational Discourse delivered by W. J. COLVILLE, In Berkelcy Hall, Boston, Sunday Evening, March 10th, 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 canable of producing infinite results, and if this nower 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 reaction 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 a century 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 Aftis, Nettice 0. Indynato, and an end in order and workers everywhere. Correspondents will please address the writer at Sturgis, Mich. Of late several parties have abed up to speak on abstruse, metaphysical braid 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 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 In-dianapolis, 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 Delphi. Lafayette, Terre Haute, Crawfordsville and other Indiana citles can testify. Numerous calls in Indiana and other Western States were invited to Spain by persons occupying very high governmental positions; he now has the matter under consideration. The fancus me-Col. Ingersoll is in this country the very best representative of atheism on the platform. He is, without doubt, a noble, true-hearted man, "investigators." Spiritual phenomena: Dr. E. S. Walker, 237 West Fourth street, Cincinnati, Ohio, said to the writer, 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 construc-tion of a cabinet for spiritual phenomena. Jesse Shepard called unexpectedly at my house, and I at once invited him to look at my handi-the grand truths of Spiritualism, I suggested that we should both take seats in the cabinet, 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 floor and walls of the cabinet." Dr. Walker was enthusiastic over the phenomena which he had witnessed at this séance. CEPHAS. in many if not in all respects one worthy to be 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-(14月11日)1月1日 网络

tal 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-noted for his intelligence and spirituality -will wear.

INDIANAPOLIS.

This is an enterprising city of ripe metropol-itan spirit and temper. The streets are wide and clean, and signs of wealth and refinement and clean, and signs of wealth and refinement are to be seen on all sides. Ora Pearson, a lo-cal musical celebrity, recently formed a com-pany 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-sensa-tional and influential.

THREE SOCIETIES.

THREE SOCIETIES. There are three Spiritualist societies in the place. The "First Society of Independent Spir-itualists" meets at 864 Market street, and the "First Society of Spiritualists" meets in Pal-ace Hall; the "Society of Truth Seekers" does not hold public meetings at present. There is a large liberal and Spiritualist element in Indi-anapolis; but it lacks unity, although quite a number if the friends work with unselfish zeal to carry forward the good work. The Banner of Light missionary addressed the two local socie-ties holding public meetings, and was cordial-ly received. A large list of new subscribers to the Banner was secured. Dr. Henry Slado's re-cent visit to the city was productive of grand results for Spiritualism. CHIPS.

CHIPS.

The Iconoclast, of Indianapolis, Ind., is an

The Iconoclast, of Indianapons, inc., 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. The man who thought it would be easier to be "a editor" instead of "a actor" made a mistake. The Cincinnati Spiritualists are enjoying the

ministrations of O. P. Kellogg, of East Trumbull, Ohio.

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

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

. Sugar Schenkler and Argestand

questions; we have also been invited to impro-vise poetry, to draw diagrams of the superter-restrial universe, to decipher (alleged) Chinese restriat universe, to decipher (alleged) Chineses 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 sub-scribers for the *Banner of Light*, and to chroni-cle news items. Simply that, and nothing more. We are not ambitious. To sit quietly in a cor-ner, and listen to the profound utterances of Spiritualist leaturers is glow apound for the Spiritualist lecturers, is glory enough for the inner reporter.

O. P. Kellogg, of East Trumbull, Ohio, has been lecturing in Niles, Ohio, meeting with ex-cellent success. He recently conducted the futinburg, 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 In high estceem 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 mem-ory will be tenderly cherished by a very large circle of friends.

matter under consideration. The famous me-dium will be at Lake Pleasant in August, whn he will give séances free, for one week, to "investigators."

"investigators." Spiritual phenomena: Dr. E. S. Walker, 237

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: conse-quently that it is only thinking that he wills and loves, and thus is only thought separate from will or love; which soon vanishes and comes to nothing.—Heaven and Hell, Swedenborg.

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 raillery 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 sults 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 care 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 syl-Table. Scientific minds become very soon disgusted with a longstring of negative assertions: they know full well that one can go on negativing 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 ricketly 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 to day 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 Ecclesiasticism 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 materialistic 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 mind, and that an individual mind, through a in inte mor state for higher measure of moral attainment. Bright and beauteous angels who have visited the earth at various epochs, holy and exalted souls, preëminently veracious, who inspire our slightest attempt to duplicate the smallest fraginspirers from celestial heights of wisdom and ment of the intelligence displayed by spirits love, declare that while they have never gazed through physical phenomena. That arch-trickupon a personal God whom they can pronounce upon as being the Supreme Ruler of the uni-i tile attempts to damage Spiritualism in an inverse, they feel absolutely certain that there must be and that there is a centre of space, a strate his powers as a conjurer, and the insane grand central sun of being; that that match- folly of the blindly bigoted throng who, having less centre of the universe is intelligent. conscious and individualized, and that that centre is God. They point us to the sublime astrotheology of ancient India and Egypt, they remind us of how universally prevalent this idea is when conjurges undertake to expose it, as has been among the most enlightened and pureminded sages of all climes and ages, and of how | and their supporters' complete ignorance of 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 the philosophy and the science of all ages him necessarily to infer that there is a grand adapted to the requirements of the present. central sun in the universe, around which every The veil of mystery, the cloak of supernaturalworld revolves, the order clearly revealed to ism is cast aside, and to all who are willing to the mind, and even to the eye of man by the aid | receive the truth, the truth offers itself freely. of that magnificent modern invention, the telescope; mapped out in the heavens is the order emphatic, lucid, and incontrovertible demonof 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 strives to enslave the intellect and affections of system in the sun. The builders of the great man, binding the human will, not with the Egyptian Pyramid found a centre of the sidereal heavens in Alcyone, 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 univercolum as well as a universe, this univercolum 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 | Materialists, as a body of people, are those who the problem of mind and matter in this eminently satisfactory and rational manner. The deity. They were educated to believe in a God word Unknowable is a ridiculous term; Un- whose existence reason not only failed to prove, known is a word expressive of the limits of a but whose very existence, if proved, would seem rational Agnosticism. With our present knowledge, powers of intellect and observation, we slave of supernatural and superrational reveare unable to discover the great central sun of lation. 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 | the cause and cure of Atheism. Atheists, as a it must possess individual existence. Everything in nature is individualized, from the atom | nostics are very fond of this sciolistic word. to the loftiest mind which has ever communicated with earth; and individuality, instead of | the Unknown is by no means necessarily the diminishing in power, increases with every step along the ascending scale of individualized being. Matter and Spirit are no doubt eternal-

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 organist. The organist, 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 plano 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 failing instrument any other sounds than those of discord and imperfection. The soul is an individual spiritual unit, indi-

visible 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 exposers of Spiritualism and vilifiers of mediums urge that magnetism, that electricity, that odyllic or some other force produces all the manifestations which take place at the spirit-circle. Granted that these agencles 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 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 ster, A. A. Waite, in his absurd and utterly futelligent community, did no more than demontoo 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 they invariably expose nothing but their own the spiritual philosophy and phenomena alike. The spiritual philosophy of to-day, with its accompanying phenomena, is only the religion. The one great need of the present hour is the stration 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. 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. have never had any rational conception of to dethrone reason, and make man the abject

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 alive 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 materlal affairs of life are neglected is equally a dis order. The two worlds, the spiritual and physical, must coëxist and coöperate, 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 affirmalive, 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:

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 unfoldment 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 Danté 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 Danté 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 nower 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 all you can do by negative statement is to prove is an individual; the soul is a spiritual atom, a unit in the great whole of intelligent satisfy being. 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 paper. Price \$1.00, postage free. human comprehension? We may all apprehend Deity, we may all permit reason to strain her every power in an attempt to solve a spiritual We have received a few copies of the English edition of the above work, which we will send by mail for \$4,00 per 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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Of Lincoln's Inn, London, England, Barrister-at-Law CONTENTS.

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It is very necessary indeed for us in our defense of Theism to understand clearly and fully rule, speak glibly of the Unknowable; all Ag-Science speaks frequently of the Unknown, but Unknowable. Very much is unknown to-day that we have every reason to believe will be well known one hundred years hence, as very ly coëxistent; but matter is eternally the neg- much is now known that was unknown one hun- hard a task as the formation of a living, think-

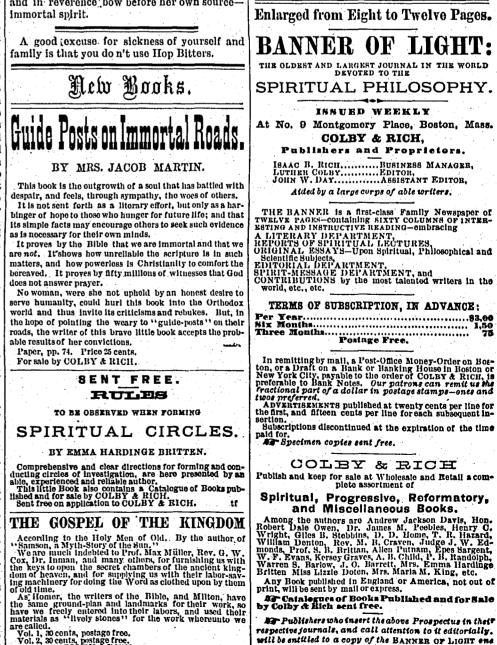
judge and jury that the one who says he saw him here is either mistaken or a falsifier you have to prove definitely, with the assistance of witnesses, that the person actually was elsewhere at the time when your opponent declares he was here. Now you have proved a negation, but only after having first 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.

at you did not see him ' in order to

Col. Ingersoll once said a most unreasonable thing in Boston : "I know that there is not a personal God !" This foolish assertion went the round of 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



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ner tracon. An expression and those who may recognize in the messages of their spirit-friends will verify them by informing us of the fact for publication.
For As our angel visitants desire to tehold natural flowers upon our Circle-Room table, we solid it donations of such from the friends in earth-life who may feel that it is a pleasance to place upon the altar of Spirituality their flora of friends.

The place apart in the place of the place of

Miss Shelhamer wishes it distinctly understood that she give, no private sittings at any time, heither does she re-ceive visitors on Tueslays, Wednesdays or Fridays.) The Letters of inputry in regard to this department of the Bunner should not be ad freesed to the medium in any case. Lewis B, Wilson, Chairman,

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

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Invocation.

Invocation. Oh! then Infinite Presence of Light and Love, from whom all being bath spring, and into whom it shall return; then who art ever present through the changes of external life, whose bolinite sprint permeates all ex-istence with its invitorating power; then whose wis-dom compachendeth all things, whose love enfoldeth every creature, we approach there in adoiting gratitude for all that then hast bestowed upon humanity through all the ages past and gone. We hok abroad upon this which speak of thee, we feel that we may approach there in confiding trust, knowing that the creaseless march of their countless zones is but the pulsation of thy highly heart. We come to there, bearing the aspl-rations of our souls, seeking for inspirations from on high, asking for strength and encouragement that we may bestow upon needy hearts some token of thy di-vine presence, of thy abiding truth. And oh, we ask of thee, our Father who art in heaven, that the glim-merings of minortality which from time to time wheepresence, of thy abiding truth. And oh, we ask of thee, our Father who art in heaven, that the glim-merings of numeriality which from time to time stream down from on high, may broaden out into one grand light which shall illuminate all the darkened places of earth, which shall dispet the shadows of doubt and fear, which shall become a beacon star of hope and gladness to every mourning soul. We ask thy blessing to rest upon all hearts, in whatsoever con-dition they may be; in the wilderness of sorrow may thy light stream downward; in the labyrinth of tortu-ous doubts may twy hand be seen guiding each spirit. thy light stream downward; in the fabyriniti of form-ous doubts may they hand be seen guidding each spirit-home: may thy elernal love and goodness be felt abroad in every soul, until thy dear humanity shall re-bolee and sing one song of praise unto thee, who art their best friend and benefactor.

CONTROLLING CONTROL OF a new and set tions, Mr. Chairman. QUES, «[By Mis, R. M. S.] When a person, sitting alone at a table writing, hears, almost constantly, raps on different parts of the table, some loud, others soft and low, is it a proof that the individual has mediumistic powers?

ANS.—Such a person is undoubtedly a physi-cal medium. Invisible intelligences from the spiritual world cannot make themselves under-stood or manifest their presence through indi-yiduals who are not mediumistic. Undoubtedly your questioner, were she to pay strict at-tention to the raps which are given her, would, in a very little time and through a little expe-rience, be able to receive intelligent communications from the attending spirits, more espe-cially if she will adopt the practice of calling over the alphabet and marking down a letter whenever a rap indicates the presence of a spirit.

life, however mysterious, they may appear, are the result of natural law, not understood ; hence the sudden recent cure of a helpless paralytic, in Philadelphia, through prayer, as is alleged, was done by the aid of powerful spirits who took a special interest in him. Is your ques-

took a special interest in him. Is your ques-tioner right, or not? A.—Your questioner has made a statement which we consider to be correct. The occur-rence of a miraculous event would be a viola-tion of natural law, the possibility of which we cannot admit. All occurrences, however mys-terious they may appear to be to mortals, are produced by natural causes, cordained by pat-

do n't know very, well how to get along; but I do feel so anxious for them to know that I come back. I am Mary Armstrong; I came all the way from St. John, N. B. My friends are there. I want them to know that I come to them there, and that I am waiting for them in a world apart from this. I have a good home and I am happy.

Lucius Hotchkiss.

I resided, when an inhabitant of the mortal form, in the city of New Haven, Conn. I was, during many years of my life, somewhat extensively known in that place as a man of busi-ness, although during the latter part of my physical existence I had retired from active pursuits, and was not generally seen in business eircles. My occupation was that of a lumber merchant, and I may also say that of a banker. My age was an advanced one; had I remained in the body but a short time longer I should in the body but a short time longer I should probably have seen the four-score years which few men attain; but I passed out from the physical life, and found myself not an old man, but one bearing the marks of middle age, 1 was glad to find I could be strong and active, was glad to find I could be strong and active, and could take a personal interest in friends of former times, and in pursuits which were once congenial to me. I was also gratified to learn that I could find friends, and be welcomed by those who had passed through bodily exist-ence before I did, and who had gravitated to a beantiful home in what is called the spiritual world. This gratification was more intense to me as I then learned that my own dear com-banion had preceded me to the spiritual world. panion had preceded me to the spiritual world but a very brief time, that I could be joined again to her and we could be happy together. Other dear friends of ours—those who were closely allied to our hearts—gave us greeting. Other dear friends of ours—those who were closely allied to our hearts—gave us greeting, and we were indeed made welcome in a land beyond this world of time and sense. I rejoice to be able to come and give my testimony to these things. Whether or no they are accepted by others in the body, I feel it my duty to make them known as far as L am able, and I wish to say to those friends who are dear to me : Wheth-er or no you can accept the Spiritual Philosophy and attain to a realization of its truth : wheth-er or no you can accept the Spiritual Philosophy and attain to a realization of its truth : wheth-er or no you can accept the spiritual Philosophy and attain to a realization of its truth : wheth-er or mo you can accept the spiritual Philosophy and attain to a realization of its truth : wheth-er or mo you can accept the spiritual Philosophy and attain to a realization of its truth : wheth-er or no you can accept the spiritual Philosophy and sympathy upon you, that they abor for you, that they are awaiting the time when you will join them in the world above. Let this assur-ance come to your souls : that whether or no external proofs of spiritual life are given to you while in the form, yet is it true that you are guided and influenced from beyond ; that those who love you are ready to give you welcome and to guide you to a home of light and loy. Let your lives be lives of truth, of honor and rectifude, and then whatever experiences are before you, only the highest gift of life will be yours—a true happiness awaits you. I may not have expressed myself as I desire,

Questions and Answers. CONTROLLING SPIRIT.—We await your ques-yet 1 do as well as I can at this first moment of Teturn. I trust the time will come when I shall be able to enter into close communion with my dear friends. Should this time arrive, it will ind me anxiously waiting to give them knowl-edge concerning immortal life. Should it not -Such a person is undoubtedly a physi-dium. Invisible intelligences from the dwork cannot welve for the earthly sense. Lucius Hotchkiss.

A. D. Waite.

A. D. Watte. [To the Chairman:] My friend, have you room for another old man? I am pretty well known throughout the city of Salem, Mass.; at least I flatter myself that I am remembered somewhat there by individuals in the form, and by cer-tain friends who are very near to me. I trust I shall be able to come close to them from this place to day; but whether I do or not, it will be a satisfaction to me individually and near thenever a rap indicates the presence of a pirit. Q_{-} [By L. C.1. We disbelieve in miracles, it, on the contrary, believe *all* events in this to send my love to my friends, and my remembrances to all who are interested in me, and to assure them that my condition is a very good one in the spirit-world. It may be brightened, as may all conditions in life; but I feel that I must express my satisfaction and gratification for what I have received as a spirit. I do not return to enter into any dissertation concerning life or the laws for Legnate cay that I under return to enter into any dissertation concerning life or its laws, for I cannot say that I under-stand these things. I only come to call the attention of my friends to the truth of spirit-return; to the power of spirits to control mate-rial things and mortal persons, and also to the philosophy which underlies all these things, and points the soul of man upward to a higher and points the soul of man upward to a higher produced by natural causes, ordained by natural law, hence the miraenlous, so called, cure of a helpless paralytic in Philadelphia was oc-casioned, we have no doubt, by the presence and power of spirits interested in him—not in-terested in his particular case any more than they would be in the case of any sufferer, but who were enabled to operate upon him. We heard a voice speaking to him. It seems that

well as myself, and I feel that it will be an aid to their advancement on the other side of life. I am Mrs. Jane Naylor. I passed away from Harmon, Ohio. I have been to my son Isaac, in Galveston, Texas. I have seen him, and have tried to come to him, so that he would feel my presence. I have many times sought to impress his spirit, and I think I have done so to a certain extent; yet it is a pleasure to make myself heard from this distant place. I send my love to all-none are forgotten.

Thomas Kirk.

Thomas Kirk. I announced myself formerly, and sought to give expression to my spirit, to give utterance to those things which burned and pressed upon me. I strove to find an outlet into another or higher condition, for I felt that clouds were pressing me down. I could not understand why these things should come to me as a spirit, for I thought, when in the body, that perhaps I should get away from all clouds and troubles, that I should get away from self, and from the condi-tions which self imposed upon me. I have some-what emerged from those conditions since com-ing here, but not as fully as I could wish. I am ing here, but not as fully as I could wish. I am attracted here to-day, not only because I feel that I may receive more light through coming attracted here to-day, not only because I feel that I may receive more light through coming, but because I found that the last time I an-nounced myself, I gained a little power-whence I know not-but it seemed to bear me up to a certain extent. I hope to gain more of the same force to-day, but I also come because I have learned that I was not announced correct-ly, that there was a mistake in the rendition of my name. I wish to say that I repeat, not in words, but in substance, in spirit, all that I uttered on a previous occasion. I wish to say, I am still in the same condition, but not in such a hopeless state of existence. I feel that there is something I shall yet attain, some new knowl-edge that I require, and that there are teachers waiting to instruct me, in those laws, or in those truths which I must needs acquire before I understand the law of spirit-life and of my own surroundings and location. I know that I do not express myself very clearly now, for I feel limited, hampered and confined, as one feels when in a straight-jacket, as though his powers were cramped, and he could not use them as ho desired—but this feeling is passing away. Perhaps, if I am permitted to come again, I shall still be able to do better and grow stronger. I am interested in the pursuits which were mine while in the body-I wish this to be stronger. I am interested in the pursuits which were mine while in the body—I wish this to be were mine while in the body—I wish this to be understood—but I can see clearer now than I could then. I am not weighed down by the mortal affairs which pressed upon my spirit, and caused me to seek an outlet into another world. Those interests and affairs are passing away from me, yet I am drawn to individuals who are in the body, who are located where I was, and who are interested in the same work. I hope I will be able to assist them to their ad-vantage; at present I shall not tabor, but wait for further unfoldments. Thomas Kirk. I am from Chicago.

Annie Lawrence.

Annie Lawrence. My thought goes out from this place to my friends in Springfield, Mass. I wish to reach them with my love, and with a message from the spiritual world, and I trust that from here I will be able to go to their homes, and to make myself understood and my presence realized. I have entered the homes of my friends many times since I passed from the body, for it was not recently that I passed away from earthly life. I have been an inhabitant of the spiritual world for **Guite** a number of years, and I have sought to return with glad tidings, as the good spirit said, to those who were my friends in the body, but they knew not that I came; I found that the doors were not opened, and I was not admitted as a free and welcome guest, not be-cause my friends did not love me, but they had put me away from them as one dead, and gone to heaven, while the body had been buried. But I have not soared away to a far-off heaven. I have not soared away to a far-off heaven. I have not soared away to a far-off heaven. I have found a home in a beautiful world, as natural and as homelike as is this world. I have my resting-place there, but I return frequently in this have the set of the set o

her, talked

their own individuality is not cramped nor con-fined, angel-helpers are with them, encourag-ing them on, guiding them over the pathway of life, upholding some when they are weak and almost helpless; and so, as the days go by, may they be glad to realize that there is something they be glad to realize that there is something apart from materiality, something for them to strive for and to attain to. If they will stretch out their hands toward the spirit-world, the friends who have gone before will respond heartily and gladly, ready and willing to assist, instruct and benefit wherever possible. My word will go forth to my friends, and I will be with them when it is received. I will notice how it is accepted, and if I perceive the desire to know more of these things I will hasten to return, either to this place or through some other channel, and give something more. I await further developments.

Conrad Meyer.

It seems to me to be some time since I passed out of a physical body, but I do not know as it is so long as I seem to think. I lived to a very advanced age in the material form. I had seen many changes, and had passed through many experiences in my business and social life. I had laid away dear friends, and my thoughts were sometimes drawn to the other life. [To the Chairman:] Allow me to say, my friend, that I have found those dear ones, and I feel renewed in youth and spirit when I am apart from material things; but when I return into from material things; but when I return into contact with my friends in the body, or with any one who is in a mortal form, I feel enfec-bled with age and exhausted in my powers; and I come here to-day partially to rid myself of these sensations, and partially to try and connect myself once more with my family who are in the form, and with my friends and my old associates. I wish to give them greeting, to send them my kind remembrances, and tell them that I would like very much to come back and manifest my presence to them. I want and manifest my presence to them. I want them to realize that I am with them, because I feel that I can direct, to a certain extent, affairs which are progressing in the mortal. I was a business man in the form; I feel that I am a business man now, though I am out of the an a business man now, though I am out of the physical form; that my energies will not remain idle; that my powers will expand rather than collapse. I am ready for work, and work I must. I find that my energies are directed in this channel and toward my old home, and those who gather in that place where I was wont to be seen. I wish them to know that I have come. I ask them to extend a welcome, a greeting to me, and give me an ouportunity a greeting to me, and give me an opportunity of coming in private, and holding conversation with them. Those who are gathered with me in the spirit join me in greetings and love, and we will all be happy to make our presence tan-gible to those who are yet in the body. I am Conrad Meyer, of Philadelphia, of the firm of "Conrad Meyer & Son," formerly known as piano manufacturers of that city.

Daniel Carpenter.

I have a strange sensation in returning into contact with this outward life, yet I am anxious to come to my friends. They will probably not like for me to announce myself through such channels as the one I am now controlling, and they perhaps will disavow my presence, will de-clare that I have not returned from spiritual life, that it is impossible for spirits to come back from beyond the border. I know not how this will be; I rather anticipate, however, that I will not be received. This does not deter me I will not be received. This does not deter me from coming, as I feel it to be my duty to testify to the truth of spiritual communion, or rather of the communion between spirits and mortals, of the power of those who have thrown aside the fleshly garb to return and manifest intelli-gently and consciously through some organism of earth. I am here for that purpose. I am here to state that I have not realized all my expectations of the eternal world-my anticipa-tions were not fulfilled entirely. I found that I looked for something outside of the domain

I looked for something outside of the domain of natural law, I expected to find a life entirely unfitted to man's powers, capabilities, and ac-tions. I did not really believe that man would be entirely the same as he is in the body, but I have found it so: I have found, and been made to realize through a bitter experience of disap-pointment and unpleasantness, that man is es-cantially the same being outside of the mouth pointment and unpleasantness, that man is es-sentially the same being outside of the mortal that he is in the body. He may throw aside his old opinions and prejudices—he must do so if he would advance—he will find his opportunities enlarging for growth, for attaining knowledge; he will perceive fields of usefulness, of labor, opening before him, he will become happy by striving to make others happy, and by striving to increase his own knowledge. So I have been working during the time which has elapsed since my departure from the body. I was considered a man of means, one blessed with worldly endowments; and I distributed my means as I thought best. I do not return to say I regret my actions in that respect, although if I had known more of spiritual life, of true

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away from Marquette, Wisconsin. Mrs. S. F.

Col. W. B. Swan.

[To the Chairman:] You have here another spirit, sir, who, like the one preceding, feels it to be his duty to return and manifest a spirit-ual presence. It may be that I will not suc-ceed very well, or at all to my liking, and yet I ceed very well, or at all to my liking, and yet I am impelled to come to enter into new associa-tion with my former friends, to hold out a hand of greeting to them, with friendship and es-teem, trusting that it will be clasped, and that I will feel a response from their hearts. Wheth-er it is so or not, I assure my friends I come to do them good; I come in order to teach them a little I have learned concerning the life beyond the grave. That is the grand mission of most returning spirits. There may be minor details in their work, such as assisting their mortal friends in material affairs; but the great object in view is to point the steps of moitals toward friends in material affairs; but the great object in view is to point the steps of mortals toward the land beyond what you call the river of death, so it is that we return at intervals of time, seeking to become acquainted anew with our friends, seeking to come into association with them spiritually as well as materially, and I trust my friends will not reject my ad-vances. I was well known in the vicinity where I lived in the body, and I believe I may say now, without being accused of any un-worthy motive, that I made myself felt wher-ever I was known. I do not express myself as I desire, and yet I know that I have a new or-ganism for the moment which I must content myself with. nyself with. I would say to my friends, if they care to

I would say to my friends, if they care to know concerning my doings and my interests, that I am as ever interested in those works of reform which claimed my attention while in the body. I believed in living a strictly tem-perate life. I believed in advocating temper-ance to a certain extent, and I did not let my voice remain silent when I felt it should be raised in the defense of those reforms which I know to be for the best interests of markind. raised in the defense of those reforms which I knew to be for the best interests of mankind. I am the same that I was then—I am still in-terested in these things. I find that there are many reformatory measures which require the aid of all earnest spirits, and I am ready to work in cooperation with any soul who desires to be of use to mankind.

work in coöperation with any soul who desires to be of use to mankind. I am not here to sound my own trumpet : that was not a failure of mine, I believe, while in the body; but I must speak of these things for my friends who are in the form who are in doubt concerning the identity of returning spirits, who in fact dishelieve in the power of spirits to return from beyond the grave. I wish to an-nounce to them, in coming to-day, that it is a truth that spirits do return, and can, when proper conditions are afforded them, manifest themselves intelligently. I am not here to con-vince my friends of spirit-return, but only to call their attention to things spiritual. I request them, if they have any desire to hear from me privately, to give me an opportunity to return and hold council with them—to seek out some medium apart from public life, where I may be able to make myself heard. I will be thankful if they will do so. I will respond with gladness, and give to them an account of certain things which happened in my earthly life during my carcer which they probably know, nothing of, and which I am sure my friends will be glad to have me explain, thus convincing them of my and which I am sure my friends will be glad to have me explain, thus convincing them of my identity as their friend. I feel that I am limit-ed. I feel that there is a feobleness of expres-sion and lack of that individuality which I was wont to manifest, but my friends will pardon all this when I explain to them that I am using an avenue through which I never before returned, and which I do not fully understand. When I have attempted to return and control mediums have attempted to return and control mediums, and have gained the experience necessary for a perfect manifestation, I am sure I will be able to announce myself unmistakably to each one. I was known in the body as Col. W. B. Swan, of Newport, R. I.

Hannah Barnard.

Hannah Barnard. I have friends in New York City, in Newing-ton, L. I., and in other parts of Long Island, and I hope I will be able to reach them. I cannot tell whether it will be so or not, but so earnest is my desire to come to them, that I have tried to manifest here, time after time, for a number-of years. I was young when I passed out of the body, and I do not appear to be eld now, for ago does not come to the spirit as it does to the mor-tal frame. Age is only shown by the marks of experience and of wisdom which the spirit ac-quires, and as it marches on in search of knowl-edge and truth, and attains these things, and quires, and as it marches on in search of knowl-edge and truth, and attains these things, and dispenses them unto others, so far as it is pes-sible, then the spirit begins to show its age in the garments which it wears. But I do not wish to talk of these things, for my friends will not understand them at all; they are not inter-ested in spiritual things to any degree; they only feel that there may be a life, and probably is, after the death of the body, but they do not think we will all live together, associated in groups or families, in a household the same as

ly heard a voice speaking to him. It seems that ly heard a voice speaking to him. It seems that he had tried-many physicians and very many remedies, seeking relief, but without avail, when he distinctly and clearly heard a voice saying unto him: "Can you not have faith in God?" He responded: "I can and I will," and he immediately began to pray. We have no doubt that the voice which he heard was that of a mint friend and have heard was that of a spirit-friend, and that, having brought the sufferer into a receptive condition, through sufferer into a receptive condition, through prayer, necessary for the spirits to operate up-on him, they were enabled to restore that vital-force to his body required for his recovery, to stimulate his nervous system and bring it into complete subjection to the higher magnetism of the spiritual world. These occurrences are in entire harmony with natural law; they are within its domain; they are not miraculous in any sense of the term. any sense of the term. Q.—Is a reliance upon stimulants of any kind,

as tea or coffee, always a hindrance to spiritual development, and does it always affect the spirit's position and condition in spirit-life? A_{i} — A_{i} , sunlight, and water, which contain all the elements of which the human system is

all the elements of which the human system is composed, are mature's stimulants; and when these are freely imbibed health may be re-stored, medial powers unfolded, and a bless-ing brought to mankind. Artificial stimulants, such as tea, coffee, etc., are not natural to the physical system, but we are not prepared to say that the moderate use of these stimulants will retard to any extent medial development, for we know of certain spirits who declare that they can better utilize the powers of certain mediumistic organisms, and operate upon these sensitives to a much better advantage when their nervous systems are stimulated by tea. their nervous systems are stimulated by tea, coffee, or some similar agent. These stimu-lants, such as tea and coffee, will not affect the position of the spirit in the spiritual world, unless the individual while in the body imbibed them so freely as to shalter the nervous system and to bring its powers under their sub-jection. If that has been the case, time will be required to restore the mental tone of the spirit and give him a full degree of spiritual power, also to bring him happiness and free dom in the higher life.

Mary Armstrong.

[To the Chairman:] I come, sir, because I am told that I can. I want to send a message to my folks, who live a good ways from here. I have tried to come before, but I did not know how to proceed. I wish to say, although it is a good while since I died, still I have been back a good while since I died, still I have been back a good many times, trying to be seen or heard or felt by some one in the family, or by some of my old friends. I do not know how it is with other spirits, but I do know how it has been with myself. I would feel disappointed, dis-couraged and sad, when I tried time after time to enter the home and make myself known only to find the door shut and no one knowing that to enter the home and make myself known only to find the door shut and no one knowing that I was round striving to get in. It seems to me as though everything had been shut up, away from me; that I had been closed out. It makes me feel bad. I was told to come here, and per-haps I could thus reach my friends and let them know I am trying to come to them, and ask them to be willing to have me come, and to sit sometimes at home so that I can try and make them know I am there. I want Susie to sit with the rest of the family around a table one or two

Now that I am here I wish to bear a brief nessage for one who passed away from the city of Salem, who was well known in that place, and who is anxious to be known—to be leard from. He was known while in the body as Hon. JAMES KIMBALL. He desires to waft a greeting of love and sympathy to his friends in the body. He wishes them to know that his lot the body. He wishes them to know that his lot is a pleasant one; his march is onward and up-ward; there is much for him to attain of knowledge and truth; there are higher planes for him to reach, and he is steadily moving on-ward. He desires me to make his wishes known to his friends, in order that he may reach them privately, if possible, and to assure them that in the land where he now abides there are no honorable titles, no prefixes to a man's name, but that his badge of honor is be-held upon his countenance, and seen through held upon his countenance, and seen through the works which he performs.

I find also another one who comes from the same place, who has but just passed over the threshold of immortal existence. He is very anxious to send his love to his friends, and to have them know that he has arrived safe in the spiritual world. He is unable to control a me-dium; he has not experimented in this way, I should say; he cannot give verbal expression to his thoughts, to the emotions of his soul; his thoughts, to the emotions of hissoul: but he desires his love sent, and assurances of his wel-fare. He has found a pleasant home in the spirit-world, and feels he will be able to com-municate with his friends and tell them con-cerning the life which he has found. He is a man of more than fifty years of age, I should judge. His name is THOMAS II. FROTHINGHAM. And now, my friend, I like to do a good turn for another if I can. I am glad to give these messages; it gives me pleasure; but I will not longer intrude upon your time. I will only longer intrude upon your time. I will only thank you for permitting me to enter and an-nounce myself as one who was aged in the form, but who has passed out into the glory and pow-er of another existence, where youth and vigor seem to be renewed by all spirits who are way-worn and weary. I was known in the body as A. D. Waite.

Mrs. Jane Naylor.

[To the Chairman:] I feel somewhat old and tired when I come in this way, but I am not so in the spirit-world—oh, no! I am strong and free, and I feel that life is a gladness and a joy. It think it is about six years since I passed from the body. I have tried to come many times before this, but I have not been able to manifest. I know I will not succeed as well as I desire to, at this time, but I think if I make a beginning perhaps some other time I will be able to come stronger and better, and send a clearer message to my friends. I have dear friends who were, and I may say who are, of my family, for I do not recognize that the fammy family, for 1 do not recognize that the fam-ily is broken in any sense; for the spirits of all are united; they are still linked together in love. I feel that we will all meet in the spirit-world, in a home of our own, and so I wait for the time to come when each one of earth will be gathered to me in the world where spirits dwell; and I am glad to know that the time is coming, and not far distant, when one very near to me will join me in the higher life. I send my love to my friends and my dear ones.

concerning that which she thought to be for their best advantage. I have tried to instill into her mind ideas of the life beyond the mortal. thoughts which she could not explain to her thoughts which have led her mind upward from surrounding things in the mortal to those things which have led her mind upward from surrounding things in the mortal to those things which are beyond the material, which concern those who have passed to another life. I say to my dear friend: Sarah, if you will feel that Annie, whom you sometimes called your twin, is with you frequently, bringing her love and sympathy, trying to assist and bless you, I know you will be a happier woman, and I am sure I will be likewise. If my friend receives my message, as I trust she will, I carnestly ask her to take it to my friends whom she knows, and tell them I have returned from another life; that I come not with sad tidings, but with those of good cheer, to tell them of the welfare of the immortal soul, and that we have a bright home beyond the vale of death. We are happy together—those who have passed away from together—those who have passed away from earthly scenes—we are not shut out from the love of our mortal friends; we return to bless hope I will be able to come nearer my friends in their own homes and give them daily teach-ings of the life which awaits them in the future. Annie Lawrence.

Charles Ferguson.

Charles Ferguson. [To the Chairman:] Charles Ferguson is my name, sir, and I hall from the Great West, for I feel myself so closely identified with my life in the body that I cannot say to you I hail from the spirit-world which is outlying, but my home is now in the Western part of your coun-try, for my Interests, my associations and friends are centred there. I wish my friends to know that I have returned from the spirit-world, not from that bourne from whence no traveler returns, for I see many and many a one flocking back with the desire to manifest their tangible presence to mortals, and I feel that if mortals were not so afraid of entertain-ing spirits they would receive more tangible evidences of immortal life than they do. My friends are, many of them, in Grand Rapids, evidences of immortal life than they do. My friends are, many of them, in Grand Rapids, Mich. I wish to stretch out a line from here to that place, upon which I desire to travel close into the homes and haunts of my friends and my former associates, in order that I may reach them with something to quicken their inner sense of life, and startle them with a knowledge of what is taking place outside of their physical existence, for I find that certain ones whom I knew so closely are so enwrapped by material affairs and interests that they never give a thought to the immortal part of man, and are content to belleve that mortality man, and are content to believe that mortality is the end of all.

I am not here to preach to my friends. I was not, in any sense, a preach to my intends. I was not, in any sense, a preacher or an expounder of spiritual things. I was rather a plain and practical individual. I am the same to-day that I was in the past, and yet as I gaze around the passion of the intervence of spiritual in love. I feel that we will all meet in the as though everything had been shut up, away from me: that I had been closed out. It makes me feel bad. I was told to come here, and perceive the importance of spiritus me feel bad. I was told to come here, and partial for the time to come when each one of haps I could thus reach my friends and let them haps I could thus reach my friends and let them sometimes at home so that I can try and make them know I am trying to come to them, and ask them to be willing to have me come, and to sit the rest of the family around a table one or twice a week, and then I can, in a little will, come to the spirits can come to and make themselves known. I never came in this way before, and I then so that I can try and make themselves known. I never came in this way before, and I then so that I can try and make ther work. and take her attention one or twice a week, and then I can, in a little will, come to the spirits can come to and make themselves known. I never came in this way before, and I the solution the soluti

spirituality, if I had understood the knowledge spirituality, if I had understood the knowledge which man craves for, which he should have, but which is denied him by creed, and error, and superstition, I would have bestowed my means differently. I only ask of those who have taken them in charge that they will do all they can to disseminate the truth as far as they per-ceive it; that they will seek to stamp out error and superstition, and to sweep aside doubt, which fills the grave with terror and gloom, and to point man to an immortal home. I will as-sist them in all good works, in the disseminasist them in all good works, in the dissemina-tion of all that is beautiful and true; but I will not assist any one in spreading erroncoust each-ings, for I believe they will be a curse to hu-manity. My friends will say, "he was not wont to talk so when in the body." I will re-ply: Oh, no! I did not understand life, I did not understand man as he really is; I have been studying into these things since passing away from mortality. I feel that I must return and speak of things as I find them. You may an-nounce me as Daniel Carpenter, formerly of Forwhere' Mars Foxboro', Mass.

Mrs. S. F. Green.

Mrs. S. F. Green. [To the Chairman:] I have been a dweller, sir, in the spiritual spheres for a few years. My body was somewhat worn and aged when I was called away from it, and as I felt the newborn powers of the spirit stirring within, I felt to re-joice to part from the tenement of clay, and to be forever freed from material things, so far as existence here goes, yet I knew that I could re-turn to my friends, to my dear ones, and I did make my presence known to loved ones ere many hours had elapsed from the time of my departure from the body. Since that time I have made myself known; I have tried to bring messages of consolation and impressions that yould give strength to my dear ones, especially messages of consolation and impressions that would give strength to my dear ones, especially to my loved daughter. I sought in many ways to influence those near to me, in order that their paths might be brightened with knowl-edge and with influences from the spirit-world. I feel that it will do me good to come here and say a few words; very likely I will reach my dear ones from this place, for there are those among them who understand spiritual things, who believe in the power of spirits to return; who have passed away; who anxiously wait for some little word from some dear one; and to each one I send my love, and those blessed ones who are with me also send their love. We all work together, not only to perform our own mission in the spirit-world, but also to try and bless those who are in the form.

mission in the spirit-world, but also to try and bless those who are in the form. Immediately after passing from my body I sought to impress my son with the influence of my presence; and although I did not succeed as I desired, yet I knew that a blessing had fallen upon the household, and that death had not brought that terrible gloom which it does bring to many who know not concerning immortal things. Then I passed out to the home of my beloved daughter. I brought to her a knowl-edge of my arisen life, and my own spirit be-came gladdened and blessed in consequence. I was strengthened and allowed to pass outward:

think we will all live together, associated in groups or families, in a household, the same as here, so I know all these things will be very strange to them if they learn that I have re-turned. But I want to send my love to them and say that father sends his love, and mother hers, and we are together, very happy after the trials and storms of earthly life. We have en-tered a haven of rest, where all is calm and se-rene, where we can look back over our past life and perceive that all was for the best, and from whence we can return to try and assist those who are in the form. I wish them to realize that we are around them at times, not always, but at times we come, and I would have them know something of spiritual life and spiritual know something of spiritual life and spiritual work.

I have only come here to-day because I feel that I will be able to come through a medium in New York City, and write of these things which I desire to say, which will assure my friends that I am not far away from them. which I desire to say, which will assure my friends that I am not far away from them. What attracts me especially at this time is the fact that a very close and intimate friend of mine has been passing through some severe changes of experience during the last two years, and has become interested in Spiritual-ism. He is not one of my family, but he is a close friend, and I feel that through him I may be able to reach those who belong to the same household that I do, for there is a close inti-nfacy between him and them. I wish him to feel that those strange experiences of his dur-ing the last twenty-four months have been for his spiritual development; that he never would have become interested in these things, and so sought to know something of them, had it not been for those very changes which he deplores; and although they have brought him severe experiences, and made his heart sad, yet I know, and he will know in time, that they have been a blessed discipline for him; for they will teach him concerning the immortal life which is to be his forevermore. I send him my love, and the love of those who are with me; we are trying to help him. When he saw the lights gather around him, not long since, and wondered what it could mean, if they por-tended some misfortune, I wish him to know that they designated the presence of spirits; for we are going to develop him for a work in the future. He will see more clearly, and un-derstand these things more fully, as he reaches out for more knowledge and light; and they will be given to him, even as he can bear them. Hannah Barnard.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.
 March 21.-James Léwis; Sarah E. Green; Charles Durrell; Mrs. Rebecca Cullum; Mrs. Lydla Melloy; John Mooney; Lilley; Bolden D. Blingham.
 March 24.-Roy, E. E. Condo; Thomas Coleman; Mrs. Eilzabeth T. Sanlorn; Busan Marsh; George Lowe; John Yorter; Minnie Bird.
 March 28.-Calvin Hali; Henry L. Cannon; Sarah Dyer; Charlotte Adams; Maggie Rae; John Bullard; George A. Watson.
 April 4.-Rev, Fiske Barrett; Frederick Bean; Gen, John Baikhead Magruder; Zadoc Smith; Mary Ann Johnsou; Charle Horton.
 April 7.-Mohert J. Fitch; William Dittiman Susle J. Hożic; Harvey Wilder; Dudley P. Cotton; Albert Hussell; Charlotte Adams; Johnn L. Woodbury; Mrs. Annie C. Madsen; Samuel Adams; Johnnie Bartloy.
 April 1.-Mrs, J. W. Frost; Walter T. Bennett; Mrs. April 14.-Oliver Truedell; Esther A. Reed; Dr. John Perpont; John T. Loring; Walter French : Lillian Peckham; George Young; Jonnie P. Leach; Black Hawk.
 April 18.-Oliver Truedell; Esther A. Reed; Dr. John T. Blackney; Charle Bartle Honton, Harven Multic; James Nolan; Lester Day; Martha Lincoln; May Flower.
 April 18.-Oliver Truedell; Esther A. Reed; Dr. John T. Bakkney; Charle Beneti; Hansah White; James Nolan; Lester Day; Martha Lincoln; May Flower.
 April 18.-Oliver Truedell; Esther Samson, Baky New-Comh; Johnnie Corkhilt; Manilo Snow; Henry Vincent White; Jazie Corkhilt; Manilo Snow; Henry Vincent White; Jazie Leste: Black Harke.
 April 2.-Chidren's Day.-Edward M. Goodale; George Young; Sama Bay New-Comh; Johnnie Corkhilt; Manilo Snow; Henry Vincent White; Jazie Leste; Black Bernmar; Thomas Faine Lusk; Johnnie McArthur; Winnel Kane; Jacob Manz; Eva Ross; Frederick Lawrence; Jennie Ross.
 April 25.-Thomas West; Ella Patten; Sarah Reynolds James Cavanage; Samuel Brigham; Malvina Andrews; George Walker; Thalla.

LIGHT. BANNER OF

The Annibersary.

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. A full report of the proceedings appeared in the *Cleveland Leader* of the next day, to which I am indebted for the following:

Leader of the next day, to which I am indebted for 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 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.

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 Christlans have their Christmas, Good Friday, and other days of re-joicing and prayer, and we to-day in the same man-her commemorate the birth of the New Dispensation. Many followers of Jesus Christ say that they are thankful they are not Spiritualists; buthe was as great 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. Spiritualism affirms the possibility of a communication between spirits in the body and spirits in the other world. This belief has been accepted for over forly thousand years by the inhabitants of China, and both the Oid and New Testament record instances of spiritual and festations, and teachers and reformers from the time of Jesus Christ down through the ages to Fox and Luther, and even further to modern spirit-ualistic 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 search-ing and crying out constantly for more light. The church of to-day is a bar to progress, and science has, within the last fifty years, made more progress, be-cause it has been able to cut loose from the church, than for many times that number of years before. This advancing lide of learning and research has exploded the heretofore accepted belief of a hell of burning brimstone and a personal devil. These are awakening to the fact that indolence, apathy and negligence are they assing into oblivion, and people are awakening to the work and teachings of Spiritualism, its organi-zation, and the place of its inception, and closed with astrong plea for all to do everything in their power to help on the work, and assist their

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.

followed by Mr. Wallis, on THE OBJKCT 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 south hereafter must gain all the knowledge and spiritual 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 ma-ture which he called "The New Bible." These he said were: first, that the human race began at the lowest possible point, starting on the sensuous or ani-mal plane in ignorance, and from this the race ad-vanced to the stage where the affections were aroused, where love became a power. The second chapter he called "the affectionan in auro 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 carly development, even before reason and intelligence could explain it. The fourth chapter was the "intellectual possibilities of man," wherein the reason became unfolded through the con-fit of life, and experience enlightened the under-standing. In edended the necessity for labor, and declared it to be the greatest blessing to humanity, and that pain and sorrow were the angels of mercy warning us to cease from doing iil, teaching us wis-dom, and directing us how to work for our own develop-ment and the good of all. Pleasure and hapiness are not the objects of life; they are incidental to the soul's growth, are the flowers by the path of duty and use-tuness.

ment and the good of all. Pleasure and happiness are not the objects of life; they are incidental to the soul's growth, are the flowers by the path of duty and use-fulness. The last chapter he declared to be "The Spiritual Powers of Man," which he said all possessed and must cultivate. Man is true in nature, natural body, spiritual body and spirit. The latter controls the for-mer 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 as our instrument, and not abuse it; 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 spent in harmony with God's will as revealed in the book of nature and the bible of the human constitution. He claimed that just as the steam englue is the embodiment of the thought of man, so is man's mental, moral and spiritual ature and power the embodiment of the Divie idea, and all nature the expression of his wisdom and love; and in hearning the "use" and discovering the "beauty" in nature the expression of his wisdom and love; and in tearning the "use" and discovering the "beauty" in nature, in man, and in learning the lesson of experi-ence, is man doing the will of God, laying up treasure, and in unselfish service, cheerfully rendered to oth-ers, will man save his soul both here and hereafter, and read God's Bible aright.

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 inspir-ing 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 pre-sented with a bell and an elegant set of valua-ble books by different authors, by Mr. C. W. Palmer, who is a prominent worker in the Ly-ceum and greatly beloved by all. ANNIVERSARY ITEMS.

ANNIVERSARY ITEMS.

ANNIVERSARY ITEMS. Prominent among the visitors were Dr. A. Underhill of Akron, C. S. Curtis of Ravenna, J. W. Pope, Chagrin Falle, Mr. S. Steel, N. Am-herst, Mrs. Lillie Lyons, Dr. Farnham and wife Warron, Ohio; Wm. Watson, Misses Hattie Myers and Inez Huntington of Jamestown, N. Y.: and E. Randolph and many others. The beautiful mottoes (gems from the writ-ings of our various authors) which adorned the hall were a striking feature, and favorably com-mented upon.

mented upon. The benutiful spring weather was all that could be desired, and was in striking contrast

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, distin-guished 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?" Letters of regret from persons unable to at-tend were read from J. B. Hatch, of the Boston Lyceum, Mrs. Hattie Davis, of the Chi-cago Lyceum, and other friends. The press of the city reported and comment-ed favorably on the two days' festivities, and it

ed 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 participators. 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 cele-brate 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. Clay-J. H. Harter as Chairman, and Mrs. M. A. Clay-ton as Secretary. Mr. Harter opened the meet-ing with remarks, speaking most beautifully of our father and mother Goodwin, in whose hos-pitable home we were enjoying this, the Thirty-Fourth Anniversary-the name *Goodwin* in-dicative of their home and hearts. A motion for a vote of thanks to Mr. and Mis. 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 Andrews's mediumship, which con-vinced her of the truth and reality of Spiritual-ism. We then had a song by the Misses Jennie

vinced her of the truth and reality of Spiritual-ism. We then had a song by the Misses Jennie and Addie Sweet, after which Mr. France, the materializing medium of Oswego. N.Y., related bis 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, sug-gested forming a circle, that we all might see and hear something that we in turn can 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 Spirit-ualism is being reared. As wonderful phenom-ena as those of Christ's time are occurring every day in this, the nineteenth century, and we day in this, the nineteenth century, and we need no longer worship an unknown God.

A song. "Happy Greeting to All," then an-other, "When the Mists Have Cleared Away," all joining hands; presently Miss Hattle Allen, all joining hands; presently Miss Hattie Allen, under inspirational control, gave a most fer-vent, beautiful poem of the glad anniversary just passing, opening still into more glorious prospects for the year 1883. The control spoke most earnestly and fervently of life's surround-ings, 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 harvests of life, not waiting for our future perfections, but now, from nearer to the harvests of life, not waiting for our future perfections, but now, from day to day, aggregating to ourselves in build-ing 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 vail, poets, scientists, men of fame. While singing "Joyfully, Joy-fully," "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 real merry company, and that was one in which she liked to be. A beautiful spirit by the name of "Laura" was recognized by Mr. Maynard as his guardian. A beautiful was recognized by Mr. Mayhard as his guardian. A beautiful spirit-child came to Mrs. Good-win, she being surrounded by the influences of sweet children. "Silver Arrow" favored us with one of her beautiful original songs, the scance closing with that spirit joining with the company in singing "Speed Away," her sweet voice harmonizing with the other parts beau-tifully. Bidding us a fond good-bye, "Silver Arrow" sped away on her errands of light, and the company adjourned, feeling this 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. his guardian.

Banner Correspondence.

Wisconsin.

MILWAUKEE. - Fred. H. Pierce writes In an article written in the December numher of a religious monthly magazine published in St. Louis, under the editorship of the Rev. James II. Brooks, I noticed a paragraph headed 'Do Figures Lie?' It states that at the last meeting of the Ambrican 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 announce ment 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 con verted in a day.

If such hopes were proclaimed at a Spiritual ist Convention, our opponents, the Congrega-tionalist 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 dogmatisms, 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 voil 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 elected President, and Mrs. Mabel Alford, Sec-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 ances. hand in elevating and uplifting hu eart and manity; but when it comes to the future life, this immortality of the soul, we are unbelievers still.' She says to these friends, '1 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 commencedfor now I know this is the real life. I am with you still, voice and hand, still pleading, still toiling 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. Frauds 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

have improved from five to twenty acres, and have orange and other trees almost ready to hear 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 de so we must seek out the best methods. The recently published book of Dr. Babbitt, entitled 'Religion,' and the Banner of Light, 1 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 en able 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 wo 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 retary. 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 artistic medium, Jesse Shepard, has been giv-ing his incomparable sóances at different residences in this city, to the satisfaction and gratification of numerous auditors who have had the privilege and pleas ure 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 scance, 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 asthetic medlumship: We feel grateful to his band of controlling spirits and to himself for the opportunities and privileges we have enjoyed in attending his sé-

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

J. A. SHELHAMER, Chairman.

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

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES. No. 1: All Things Made New. Delivered Sunday morning, Sept. 18th, 1881.

Single copies 5 cents. No. 2: Why was our President Taken

Away?

Delivered by Spirit E. H. Chapin, Sept. 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, 1581. Single copies 5 cents.

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

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

No. 13: Natural and Revealed Religion. Delivered Sunday morning, Dec. 4th, 1881. Single copies 5 cents,

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

No. 15: What Kind of Religious Organization will best Supply the Needs of the Hour? Delivered Sunday morning, Dec. 18th, 1891. Single copies 5 cents,

No. 16 : The Origin, History and Meaning of the Christmas Festival. Delivered Sunday morning, Dec. 25th, 1891.

Single copies 5 cents.

THE LYCEUM EXHIBITION.

ers, win man save ms 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 pic-tured on each countenance. The programme was excellent, both in variety and quality, and its presentation was received with enthusiasm by the audience. The correcises 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, motoes by the leaders and scholars, and calistienics by all the members; under the direction of Tillie H. Lees, Assistant Guardian. These closed the first part. The second and third parts included *Recitations* by Meta Peters, Fannie Putnam, Nellio Powell, Meda Welch, Nellie Ingersoll, Ethel Fenn, Maynor Wilkinson, Herchie Wil-kinson, Mattie Whitworth, Charles Watson, Mrs. Hoare, and W. Z. Hatcher. Songs by Flora Rich and Clara Junghaus, Mamie Shep-ard, Victoria and Mary Hoarc-with zither accompaniment-Mrs. Williamson, Cora Dix-on, Jennie Brower, Nellie Ingersoll, and G. Williamson. Vocal Duet by the Putnam Twins. *Plano Duet* by Eddie and Albert Lemmers. *Dialogues* by George Ackerson and Maynor Wikinson. Humerous Readings by William Whitworth. A Sermon by Eddie Cook; Med-ley, organ flutonica, by Chas. W. Palmer; Dul-cimer Solo by John Whitworth; Violin Solo by Jacob Stephan, with piano obligato by Miss Junghaus. The exercises closed with an origi-nal 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 ther were perfect gems. THE CLOSING FESTIVITIES.

THE CLOSING FESTIVITIES.

THE OLOSING FESTIVITIES. At 10:30 on the morning of April 3d, the meet-ing was called to order by Mr. Thomas Lees, and after Mr. and Mrs. Williamson had executed some excellent music, the conference wasopened by Mr. John Madden with a fine address. Re-marks were made by Dr. Bigelow. Judge Jack-son gave his views as an investigator. Short speeches were made by Dr. A. Underhill of Akron, Mrs. Morse and S. C. Curtis of Ravenna, the latter submitting the report of the Camp-Meeting Committee, and an account of the or Meeting Committee, and an account of the or-ganization effected at Brady's Lake, Mr. S. Van Scotten, and Mr. E. W. Wallis. Mrs. Shepherd-Lillie 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. Malmene closed the session with a brilliant solo on the

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. Lillie 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 their faith, and strive in all things to show to the world the beauties of their belief. Mr. Wallis closed the exercises by answering different questions propounded by answering different questions propounded by persons in the audience. In the evening a letter was read from Mrs. Emma F. Jay Bullene (who was to have been

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 exer-

cises." When I entered the hall I was struck with the remarkable taste displayed in the decora-tions; wreaths of overgreen, tastefully orna-mented 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.

tistic skill. The exercises were arranged with equally good taste, and consisted of vocal and instru-mental 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 rep-resentative. Theoration by Mrs. Louisa Coombs, was confined to the history of the Fox family, the first spiritual nhenomena in their midat the first spiritual phenomena in their midst, and the subsequent progress of Spiritualism, and was listened to with marked attention by

and was listened to with marked attention by the audience. The solo, "Ever of Thee," by Mrs. Deneen, was encored 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 denee was conjuded by the young follow

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

The Banner of Light, the principal newspaper organ of the Spiritualists, has survived twenty-live years and is larger, stronger and more hopeful than ever before. It claims millions of bellevers in tangi-ble communion with the spirit-world, and thinks Spir-itualism is the happy mean between a decayed ortho-doxy and a hopeless materialism.—Winthrop (Me.) Weekly Budget.

The clergymen at Lampasas supply the prisoners in jall with manuscript sermons to read during their lei-sure hours. The way of the transgressor is hard, very hard 1-Texas Siftings.

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

Florida.

gift.

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. McDon-ALD 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; agood 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

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-glving us, besides, many vari ous 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 phys-ical 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. Shep ard'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 receive a warm welcome

A. G. W. Carter, Mrs. Miranda Carter, Robert Leslle, S. Coburn, M. G. Youmans, James W. Dennis, D. D. S., Mrs. C. E. Dennis, Caroline Azman, A. Zipperlen, M. D., E. S. Walker, M. D., H. S. Silles, Mrs. M. A. Stiles, 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 Bannor of Light, Mind and Matter, and The Voice of Angels. On motion adjourned.

J. W. DENNIS, Pres. 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 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 beautiful homes are being built up. I have been were served in abundance at 11 o'clock; re-here five years, and in that time many familles marks were offered by J. W. Fletcher; and Egg., No. Hancock street, Boston.

No. 17: The New Year, its Hopes, Promises, and Duties. Delivered Sunday morning, Jan. 1st, 1882. Single copies 5 cents. No. 18: Death in the Light of the Spiritual Philosophy. (In Memoriam Mrs. Frances Jackson Eddy.) Delivered Sunday morning, Jan. 8th, 1882.

Single copies 5 cents. No. 19: The Coming Physicians and

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

No. 20: The Coming Race. Delivered Sunday morning, Feb. 11th, 1852. Single copies 5 cents.

No.21: The Religion of the Coming Race.

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

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

Delivered Sunday morning, Feb. 26th, 1892. Single copies 5 cents.

No. 23: The Coming Government. Delivered Sunday morning, Feb. 5th, 1882. Single copies 5 cents.

No. 24: Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God. Delivered Sunday morning, March 5th, 1882. Single copies 5 cents.

No. 25: The Sermon on the Mount, and its Ethical Teaching.

PART I.

Delivered Sunday morning, March 12th, 1882. Single copies 5 cents.

No. 26: The Sermon on the Mount, and its Ethical Teaching. PART II.-DO WE ALWAYS RECEIVE OUR JUST DESERTS?

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

LIGHT. BANNER OF

TO BOOK PURCHASERS.

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SPECIAL NOTICES. SPECIAL NOTICES. SPE In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or other why) of correspondents. Our columns are open for the expression of impersonal free flowight, but we cannot undertake to endorse the varied shades of opinion to which extrespendents give utterance. **30**° We do not read anony most letters and communica-tions. The name and address of the writer are in all cases indispensable avanguantits of good faith, We cannot inder-ticks to return or preserve manuscripts that are not used. When new spapers are towarded which contain malter for out inspection, the sender will confer a favor by diawing a line around the atticle be desire specially to recommind for period.

period. Notices of spiritual st Meetings, in order to insure prompt fiberties, must reach this office on Monday, as the BANNER of Light goes to press every Tae day.

Banner of Light.

BOSTON, SATURDAY, MAY 6, 1882.

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	B. RIGHT BUSINESS MANAGER.	
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JOHN.	W. DAVASSISTANTEDITOR.	1

25° Business Letters should be addressed to ISAAC B. REEL Burner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LETHER COLEY.

THE WORK OF SPIRITI VLISM IS as broad as the universe It extends from the highest spheres of angelie 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 Berlindespatch to the daily press announces that Prof. John Charles Frederick Zöllner has passed to spirit-life. He was born in Berlin Seminary, is enough to extract tears from eyes November sth, 1831, studied at the University | that are unused to the application of onions, or in that city and at Basle. He continued his smiles from the checks of the most obdurate studies in astronomy at Leipsic, where he was appointed to the chair of physical astronomy in 1863. Dr. Zöllner published works on photom- would not be "obviously unfaithful to the saetry, on electric force and on the nature of cred trust committed" to them if they reached comets. He was the inventor of a spectroscopic instrument for the observation of solar protubecauces and of the rays of the spectrum, which are quite as capable of realizing a "sacred has been adopted by the sarants. He was pos- trust" as anybody else. sessed 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, "TRAN-

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 dis- believe in the necessity of the administration course on "The Theology of To-day," they re-

mark that "a theological teacher who should a new church, from whose pulpit he could meet give his pupils an expansion of this view as the the people face to face, and speak to them withfull Christian doctrine of the Atonement, would out any restrictions; this was the Lyceum leave them, unless they passed beyond his teachings, with closed eyes, where for the correct the originator. 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 profoundness of thought and precision of expression"; and they have already stated that, in their judgment, Dr. delphia, a schoomate of Mr. Emerson at the 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 the congregation, and a benediction by Dr. Furevery 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 whetstones. 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 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

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 en-SCENDENTAL PHYSICS," with which volume our | tire concurrence in the views expressed and rereaders many of them are familiar, as it has had iterated by the Trustees and the Professors of the institution. We certainly think the action an extended circulation. Faithful to his convic- of the bigoted board of visitors will be found. tions in the life of the physical, he has now en- to be "a mistake and a misfortune." It is not a

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 hecause he could not of the Lord's Supper; but it was only to create platform, of which he may be said to have been

Upward of two thousand persons attended the funeral service at Concord, last Sunday, and the whole town hore the insignia of mourning. Private services were held in the library of the deceased ; Dr. W. H. Furness, of Phila-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 ness. 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, which Mr. Emerson assisted in the dedication of by 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 benediction, both he and the spectators repeating the Lord's Prayer together, the scone 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 DAN-FRS AND THEIR USES." is the name of a paper 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 Message Department, April 29th, is recognized by him, most unmistakably, as being from his deceased wife.

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 through 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 supernal projectors and supporters of the Ban-

ner—that very efficient disseminator of spirit-

ualistic 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 a short scripture service and pronounced the had no competitor in the portion of the spirit- an unbidden guest who stayed without a welcome, ualistic 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 dis-

closes 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 consciouslyprobably 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

read by Mr. J. J. Morse, at 38 Great Russell 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 Invocations, 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 inide 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 supernal realms, and they are the source of your chief support, both financially and editorially. Your own confidence in the prescience and wisdom of the supernal 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 fealty 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

MAY 6, 1882.

Mrs. Addie A. C. Perkins, the able and efficient President of the Ladies' Ald 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

Decease of Prominent Workers.

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 Balley 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 Ladles' 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. II. B. Storer read some excellent selections, and made a soulful and consolatory address; and Dr. John II. 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 unwonted 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 bent on an errand of resistless 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 vell, 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:

adopted: Whereas, It hath pleased the Infinite Spirit to permit our beloved President, Mrs. A. A. C. Perkins, and our well-tried, faithful friend and co-worker, Mrs. Mary D. Stearns, to close their mortal lives and enter upon the life immortal, be it Resolved, That we will cherish their memories and strive to initiate their virtues, reaching out after a still greater excellence than that by them attained, thus fulfill-biar their house concerning us.

In their there can be and that by them attained, thus turning their boles concerning us. *Resolved*, That we rejoice in the life and character of Aunt Anury Stearns; in her abounding faith which see called *knowledge*; in her strong, cheerful hopefulness, and, best of all, in her loving charity, to which so many of God's boor have testified, and thar we can best honor her in our lives by seeking out and relieving the wants of the lowity noor.

God's moor have testified, and that we can best nonor ner in our fives by seeking out and reheving the wants of the lowly poor. Resolved, That we will ever maintain a most revorent respect for our hamented President, for the gentleness with which she presided over us, for the rare sweetness with which she mot and hushed our differences, and for the hearty, unstituted zeal and energy with which she habored for the goed of this society. Resolved, That we will hope for a rich compensation in this affiction, great though it boy for all the sorrowful, struggling, shaft nee, strengthened by an over-increasing band of friends upon the other shore reaching out toward us, our failth an anchor sure, shall grasp the sternal rock be-meant the surge of flees troubled waters, so that though storms may toss and roar, and tides may swing us in their good work and purpose.

ebb and now, we show a store of our President, and Resolved. That to the companion of our President, and Resolved. That to the Stearns. we extend our fenderest

tered the sphere of wider research and grander | tr. ling matter thus to attempt to dam up the triumphs which Truth unveils at death to those powerful current of human thought. No two 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 Symth'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 negatived 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 musty 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 | will appear next week."

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 endowment 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.

EF 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 seances 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 scances 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.

85 Mr. and Mrs. James A. Bliss hold their materializing scances every Wednesday and. Sunday evening, at No. 30 Worcester Square, Boston. Mr. Bliss and Ralph J. Shear also hold a select scance 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.

15 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

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.

10 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."

235 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. NEWron, 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 ots 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.

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

105 The Illinois Woman Suffrage Convenion 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., hould be addressed.

ET A thoughtful essay from the pen of A. E. Newton, Esq., entitled "AN APPOMATTOX SUR-RENDER," 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.

10 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.

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.

fort at and over which your wise superiors have

sympathy, assume them of the profound gratitude with which we will cherish their memories: And that a copy of these resolutions be sont them-also to the Banner of Light hese resolution or publication

ABBIE 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 would be the case, but thought there would be dauger 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 vicinage. Dr. Fairfield has removed his office and residence from Worcester, lass., (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

BANNER LIGHT. OF

BRIEF PARAGRAPHS.

EMERSON.

The mighty intellect which soared aloft in sounding rhyme,

Is now in joy transplanted to a more congenial clime. Though dead, he liveth evermore, within all hearts enshrined.

The world's exemplar peerless of a broad, scholastic mind.

His thoughts, embalmed forever upon the classic page, Will live to bless humanity in each succeeding age. He rose in native dignity above the bigot's creed,

And scorned the wealth that comes alone through Mammon's selfish greed.

Poet-Philosopher, though now thou 'rt past the bounds of time Thou'lt labor still, for work is rest in God's immortal

clime. Inspired thou wert from Heaven above, beyond the

mortal ken. Till time had ripened fearless thought in breasts of

thinking men !

Work on the Channel Tunnel has been stopped by order of the British government.

Two thousand warriors were recently killed in a bat-tle between the natives of New Calabar (west coast of Africa) and the followers of Oko Jumbo, who brought on the conflict. A general war is threatened, and great alarm exists among the Europeans thereabout.

The mountain has labored, and brought forth a mouse.

A woman was before the police court in this city, May 1st, who has spent eighteen of the thirty-two years of her life in prison. Drunkenness and larceny are her principal crimes. Read Loring Moody's book on Heredity, and learn the cause.

Sensationalists in politics and religion soon play out.

The Boston *Traveller*, in reply to somebody who was anxious to learn how the poet Longfellow stood theologically, says: "Mr. Longfellow was not a church-goer. His family have sittings in the College Chapel at Cambridge, and have been attendants there. It is understood that in his religious belief he was in sym-pathy with his brother, Rev. Samuel Longfellow, a ilberal Unitarian.—*Ex.*

The sprightly Boston Herald fancies it hears a groun from the pious Traveller between each line of the above

A ministerial crisis is expected in England.

The reduction of the national debt last month amounted to \$14,415,823.

The news-rooms for the news-boys and boot-blacks was opened at No. 16 Howard street, Boston, on the 1st inst. Mayor Green made an appropriate speech to the youngsters.

Canon Farrar, in his sermon at Westminster Abbey, 1st inst., eulogized the late Mr. Darwin. A sign of progress.

On Dit .- That Elder A: A. Walte, of Lynn, and othor notoriety, is weary of the Desert of Alias and Pseudonym, and longs for a return to the Egyptian fleshpots of his whilom creedal " Evangelical " (?) work.

John Owen, a life-long friend of Longfellow, and the publisher of his first volume of poems, " Volces of the Night," in 1839, died in Cambridge on Saturday night. April 29th.

Wisconsin claims a baby with six arms. Tennyson had probably heard of this curlosity when he wrote his song, "Ifands all round."—Somerville Journal. wrote his

"Do meters measure?" is asked by a contemporary. Most householders are ready to declare that they dovery much.

Uncle Samuel is going to pay for the schooling of all his children. This will be the first step toward cleaning out bigotry of whatever stripe.

He that getteth wisdom loveth his own soul ; he that keepeth understanding shall find good.

"For always in thine eyes, oh Liberty! Shines that high light whereby the world is saved ; And though thou slay us, we will trust in thee." -[John Hay.

Most things have two handles; and a wise man takes hold of the best.

A young lady went into a store the other day and asked for vinalgrettes. "We have no vinalgrettes," said the urbane clerk, "but we have some very nice

Berkeley Hall Meetings. On Sunday last, April 30th, W. J. Colville de-livered his last discourses in Berkeley Hall for the present. The hall was crowded in the morning and well filled in the afternoon. The forenoon lecture was on the text oft quoted by theologians of the Orthodox school as an argu-ment arging the nutrability of the scoul's conment against the mutability of the soul's con-ditions after the state of the body, "As the tree falls, there it shall lie." Mr. Colville's spirit-

ditions after the state of the body, "As the tree falls, there it shall lie." Mr. Colville's spirit-band directed the attention of their hearers to the fact that no fallen tree ever remained in a fixed condition; a series of transformations instantly commences, resulting in the develop-ment of an entirely new combination of the atoms once forming the tree; hence there is no argument here in support of the doctrine of an unchanging state; but it is essentially and de-monstrably true that where a soul passes out of matter in the moral and intellectual condi-tion in which it leaves the form it shall com-mence its pilgrimage to a higher life. The speaker dwelt at length upon the necessi-ty of embracing present opportunities, and de-scribed the state of those who had wasted their earthly lives, when entering the realm of spirit, as being one of ignorance, isolation and destitu-tion; but in no sphere is the spirit's condition hopeless. The lecture, which was a grand one, included a happy and eloquent tribute to the life and work of R. W. Emerson. In the afternoon the subject of lecture was

In the afternoon the subject of lecture was "The Influence of Climate on Character and Religion." Many instances were cited, show-ing that frequently in places where outward nature appeared at its best man was found in the lowest savage condition, and that in others, where man was most civilized, climatic influences were less favorable. The guides assigned the cause to the continued effort of human minds, age by age, until those localities which had witnessed the greatest human strivings had become so far humanized that human nature was there more readily expressed. The imwas there more readily expressed. The im-portance of a high intellectual and pure moral atmosphere was dwelt upon fully, apparently to the entire satisfaction of the audience. The discourse ended with a tribute to the value of whatsoever was a natural adjunct to a nation's happiness and advancement, a clear line being drawn between religion, which is a unit, and its ceremonials, which are indigenous to various climates.

At 8 P. M. a memorial and literary entertain-ment was given. The leading artists, Mrs. Eucher, Miss Alice Booth, and W. J. Colville, vere encored, and the concert pronounced a

On Sunday next, May 7th, George A. Fuller will speak at 10:30 A. M. and 3 P. M., also May 14th. Capt. H. H. Brown, Sundays, May 21st 14th

will speak at 10:00 A. M. and o F. M., and May 14th. Capt. H. H. Brown, Sundays, May 21st and 28th. Mr. Colville lectured with great success on "Spiritualism, its Religious, Philosophical and Scientific Value," in Milford, Mass., April 27th and 28th. He will lecture before the First Association of Spiritualists, Philadelphia, in their hall, corner 8th and Spring Garden streets, Sundays, May 7th, 14th, 21st and 28th, at 10:30 A. M. and 7:30 P. M. The subjects of discourse Sunday, May 7th, will be, Morning, "Religion, its Changing Forms and Eternal Spirit." Ecen-ing, "Spiritualism; Its Immediate Future." All letters for Mr. Colville should be addressed to 1601 North 15th street, Philadelphia. He will lecture in Williamsburg and Brooklyn, N. Y., Monday, May 15th, 16th, 17th and 18th, and is open to engagements for other week-evenings anywhere in vicinity of New York or Philadelphia.

Philadelphia.

Worcester (Mass.) Meetings.

Worcester (Mass.) Meetings. The platform at Grand Army Hall was occu-pied Sunday, April 30th, by Mr. Geo. A. Fuller and Mr. Edgar W. Emerson. In the evening the audience was larger than any we have had for many years. All seemed highly pleased both with the lecture and the tests which followed. In the afternoon Mr. Fuller spoke upon "The Old Faith and the New." The speaker contrast-ed the theology of the past with that of the present, demonstrating the fact that theology as well as science is subject to the laws of change and growth, and concluding by saying that all theologies are drifting in the direction of Spiritualism, and before long will be lost of Spiritualism, and before long will be lost amid that light and glory which cometh from above.

above. In the evening the speaker chose for his theme, "Ancient and Modern Spiritual Phe-nomena Compared," and discoursed at great length in an able and eloquent manner upon the spiritual phenomena described by Biblical writers, carefully comparing them with those of modern times. of modern times.

asid the urbane clerk, "but we have some very nice pepper-boxes." • A man's mother is the representative of Delty. Mis-fortune and even crime set no barriers between her and her son. While his mother lives a man will have one friend on earth who will not desert him when he is ready to despair. Her affection flows from a pure fountain, and ceases only at the ocean of eternity. Gloucester in three months of this year has lost nine vessels and 102 fishermen. A denositor, who had suffered by the sudden colent in the hall, and then gave her name in full. This spirit was recognized by an Italian who was present in the audience as his mother. Mr. Emerson's success has been almost unri-valled in this city. His private sittings have been fully equal to his public séances. Last Wednesday evening the public séance at the residence of Dr. S. H. Prentiss, 23 Salem street, was very fine indeed. There were sixty-five persons present, and many were obliged to go away, unable to get even standing-room in the parlors. Messrs. Fuller and Emerson leave with the Messrs. Fuller and Emerson leave with the best wishes of the Society for their success in other fields of labor; and all join in expressing the wish that both of them may return another fall and continue their labors with us. Next Sunday, May 7th, Mr. J. Wm. Fletcher, of Bos-ton, will occupy our platform, and we bespeak for him large and attentive audiences. The next two Sundays May 7th and 14th May The next two Sundays, May 7th and 14th, Mr. Emerson will be in Lawrence, Mass. Mr. Fuller will occupy the platform at Berke-ley Hall, Boston, Sunday, May 7th, at 10:30 A. M. and 3 P. M., and lecture in Temple of Honor Hall (Bassa Mass at 730 P.) Honor Hall, Chelsea, Mass., at 7:30 P. M.

can do the same? Mrs. Morse has also held a number of circles at private houses, and given private sittings during the day. She is a very pleasing speaker, and holds the closest atten-tion of her audience. From here she goes to Brooklyn, N. Y., to fill a month's engagement, and should be kept busy in promulgating the truths of our grand philosophy. Thursday evening, April 20th, we held the last of our monthly suppers for the season. It was well attended, and at its close Mrs. Morse's controls entertained the people for an hour or more. Our suppers this season have been a success, and we trust there will be interest enough to resume them next fall. The first two Sundays in May we shall have with us Mr. Joseph D. Stilles, of Weymouth, Mass., his first appearance in Portland. We are looking forward to it with much interest.

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

The meetings heretofore held in Lynn under The meetings heretofore field in Lynn under the auspices of Dr. George Dillingham will be closed on Sunday next, May 7th, on which oc-casion Mrs. J. Francina Dillingham will occupy the platform. [Mrs. Dillingham spoke last Sun-day in Peabody; she has of late accomplished much and good service for the cause in Ayer Junction, Mass.]

Junction, Mass.] On 'Inesday, May 9th, Dr. and Mrs. Dilling-ham hold the services of their fourth annual May Day Festival at Concert Hall. In the afternoon-3 o'clock-there will be a mediums! are root - o clock-there will be a mediums' meeting; in the evening, a concert and dance. Mrs. M. A. Brown, of Boston, will attend, and a general invitation to be present is extended to all mediums who may feel impressed to make the pilgrimage to Lynn.

Movements of Lecturers and Mediums.

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

Dr. H. P. Fairfield, of Worcester, lectured to large audiences morning and evening in Epping, N. II., April 23d. 'A correspondent writes that he gave great satisfaction and that he is looked upon in that locality as one of the ablest lecturers on the Spiritualist plat form.

I. P. Greenleaf will speak in Stafford, Conn., May 7th; North Scituate, Mass., May 14th; South Hanson, Mass., May 21st; West Duxbury, Mass., June 11th. Is ready to make further engagements. Address Onset Bay, East Wareham, Mass.

Lizzle S. Green, the well-known trance-clairvoyant and slate-writing medium, of Cincinnati, has removed her residence from 309 Longworth street, to the Northeast corner of Eighth and John streets in that city.

Edgar W. Emerson of Manchester, N. H., will be with the Spiritualists of Lawrence, Mass., Sundays, May 7th and 14th.

Mr. and Mrs. R. Shepard-Lillie terminated a most successful two months' engagement in Willoughby; O., on the 23d ult., and left that place for Alliance, O. where they are to remain during May, and then come East.

Jennie B. Hagan will speak at Quincy, Mass., May 7th, after which she will be at her home, South Royalton, Vt., for several weeks.

Hon. Warren Chase spoke in Cleveland, O., on the evening of Sunday, April 23d. The Leader gave a general synopsis of his lecture the next morning, alluding to him as "a most able exponent of the doctrines of Spiritualism." The hall was filled to its utmost capacity, and the remarks of the speaker were listened to from first to last with the greatest degree of attention. Mr. Chase is to lecture in Clyde, O., May 7th. Correspondents will address him at that place until May 12th.

Dr. John H. Currier will speak for the friends in Taunton, Mass., on Sunday, May 7th. He will make engagements to lecture (entranced) within reasonable distances of Boston. Address him 71 Leverett street, this city.

Miss Jennie Rhind lectured in Taunton, Mass., April 30th; will speak in Wakefield, Mass., May 7th, afternoon and evening, and in Grange Hall, South Barre, Orleans Co., N. Y., May 21st and 28th. She will be at Lille Dale Camp-Meeting, Cassadaga, N. Y., the first week in June. Miss Rhind will leave for the West on the 17th of May, to be absent from Boston about four months. Permanent address, 19 Essex street, Boston, Mass.

Mrs. Clara A. Field addressed the Spiritualists of Lynn last Sunday afternoon and evening, giving excellent satisfaction to all who attended. She will make engagements to lecture-illustrating her remarks by psychometric readings-wherever her services are de-Address her 19 Essex street. Be

SECULAR PRESS BUREAU, RE-ORGANIZED UNDER THE DIRECTION OF THE

AMERICAN SPIRITUALIST ALLIANCE. No. 61 Irving Place, NEW YORK CITY.

No. 61 Irving Fince, NEW YORK CITY. S. B. BRITTAN, Chairman Burgau Com., HENRY J. NEWTON, Treasurer; NELSON CROSS, Secretary; HENRY KIDDLE, Cor. Secretary. Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals-adverse to the interests of Splrit-ualism—which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise add in the work by their connsel and advice. The friends of this enterprise everywhere—all who wish well of the SECULAR PRESS BUREAU — who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Funce and may be commensurate with the import-ance of its objects. Until further notice all literary communications, ex-cerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 19 Broadway, New York Cliv. Funds for the support of the Bureau should be for-warded to MESSIES, COLBY & RICH, 9 Montgomery Place, Boston, Mass.

Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882. Yarmouth Dr. E. S. Walker, Cinelmatl, Obio..... James Phillips, Rouse's Point, N. Y.....

Funds, Received in Aid of Charles II. Foster.

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

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks. 15 cts.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and filteen cents for every insertion on the eleventh page. Nacchil Notices forty cents per line, Minion, with insertion

Buch insertion. Bushers Cards thirty cents per line, Agnie, ench insertion. Notices in the editorial columns, large type, leaded matter, figt cents per line.

Payments in all cases in advance.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis.

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

Mrs. Sarah A. Danskin, Physician of the New School," asks attention to her advertisement in another column. My.6.

J. V. Mansfield, TEST MEDIUM, Answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.1.

CAMP-MEETING

AT NESHAMINY FALLS, BUCKS CO., PA.,

Will open July 17th and continue (ii) Aug. 27th.

ADVERTISEMENTS.

CEPHALINE.

7

No Discovery of the Age equals it.

Physicians indorse it.

The Public extols it.

T refleves Sick and Nervous Headaches at once, and pre-vents their recurrence. Is invaluable for Liver Troubles, Chronic Indigestion, Nervous Dyspepsia, and Constipation. It feeds the Brain and Nerves, cures Epilepsy and Convulsions, prevents Insanity and Paralysis; allays désire for opium and stimulants; removes obstructions of the brain; insures sleep to the wakeful, strength to the feeble, and health to all Nervous Sufferers. Send stamp at once for pamphlets containing positive proofs, Buy of your draggist, if possible; if not, we will mail

it, postpaid, on receipt of price, focts, per box; 6boxes \$2,50, Address, H. F. THAYER & CO..

Mention this paper. 13 Temple Place, Boston, Mass. 12 teowis-Jan, 11,



TESTIMONIAL.

GRAPTON, W. Va., Oct. 9th, 1881. Dr. S. B. Collins:

Sin:--We feel it a duty we owe as well as a pleasure to inform you of the fact that, your Autilote has effected a cure for which we offer our heartfelt thanks. We are all truly grateful to you for having been the means of this.

May 6:

I am, very respectfully. MRS, EMILY MACKIN,

THE VITAL REGENERATOR.

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DR. R. PECK FELLOWS cures diseases of men markable success, especially those made sick through their own folly. Send two3-ct, stamps for his Trivate Counselor, giving full information. Address Vinetand, N. J. Feb. 18, -12wis*

JOHN L. HILL, Planoforte tuner. Address, May 6.

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UAL ECHOES," with the addition of Thirty

IELODIES OF

A depositor, who had suffered by the sudden collapse of a bank, was asked if the failure did not upset him. "Well," he replied, "I must admit that I lost my balance."

The whole river front at New Orleans is now lighted by electricity, and the spectacle at night is described as picturesque and brilliant.

There is a transcendent power in example. We re-form others unconsciously when we walk uprightly.-Mms. Swetchine.

"PERILS OF A POLICEMAN'S LIFE,"-Under this heading the New York Sun sarcastically records that a policeman in Brooklyn, while yawning recently, stretched his arms over his head to such an extent as to dislocate his left shoulder.

The people of the lower Mississippi may be classed just now as "floating " population,-Chicago Herald.

Harper & Brothers, New York, will bring out short ly a cheap, popular edition of "Thomas Carlyle," by James Anthony Froude, with Portraits and Illustrations. An edition of the same work has also been published by them in the Franklin Square Library Nos. 245 and 246.

The doctors did little for Garfield but they ask much of Congress.—Newburyport (Mass.) Valley Visitor.

The remains of Charles Darwin were interred in Westminister Abbey on Wednesday, April 26th.

When by night the frogs are croaking, kindle but a torch's fire; Hal how soon they all are slient! Thus Truth sl-lences the liar.—[Long/ellow.

DODGING .- The Evangelical Alliance, of St. Louis. Mo., voted not to discuss the question, "What doc trines of Evangelical Christianity, if any, have been modified by science in the nineteenth century?

A virtuous mind in a fair body is like a fine picture in good light.

The grocer who wishes to excel must the best of eggs-sell.

The Christian Advocate warns its readers against the *Popular Science Monthly*, one of the broadest and best periodicals published in the interests of sci-ence. The Advocate evidently holds with one of the Fathers of the Church, Tertuilian, who says. "Desire of knowledge is no longer necessary since Jesus Christ, nor is investigation necessary since the gospel."—The Index.

Mrs. M. C. Gale gives a reception at No. 198 West Springfield street, Boston, on Thursday evening, May 4th, at which several other inspirational speakers will be present. The Springfield Home" will be dedicated to spiritual and social progress. Parlors open at 8 o'clock. Admission twenty-five cents.

Prof. B. J. and Dr. Sarah B. Butts have removed from Hopedale, Mass., and are now at the above number, this city.

15 The Deutsche Zeitung, published in the German language at Charleston, S.C., by F. Melchers & Son, is now giving its readers a series of original articles on Spiritualism.

15 Thanks to Mrs. J. B. Severance for flowers for our Free Circle table.

Springfield (Mass.) Meetings.

The announcement that Mr. Fletcher would The announcement that Mr. Fletcher would deliver the closing lectures of the present season was sufficient to attract large audiences, who were anxious to hear this eloquent speaker who for five months has held the attention of the Spiritualists and liberals of this place. The afternoon subject, "The Problem of Life," dealt with the theories advocated by Charles Darwin and others

Darwin and others. In the evening the speaker considered the po-sition taken by the Andover "Visitors," and showed the fallacy of their reasoning, closing with a touching tribute to R. W. Emerson. The lecture was a very brilliant one, and was warm-ly applauded. At the close of the lecture new officers were chosen, and Mr. Budington, on behalf of the Society, offered a resolution, in which high appreciation of the "fine readings, eloquent lectures, and truthful tests was ex-pressed." which resolution was unanimously adopted. A vote of thanks was then offered to adopted. A vote of thanks was then offered to Mr. and Mrs. Frank Coburn, for their untiring labors in carrying on the meetings, and this mo-tion was unanimously adopted, as was also a vote of thanks to the choir. The Committee then waited upon Mr. Fletcher, and reëngaged him for three months, beginning in October. This announcement was received with ap-played During the hearenege with ap-

This announcement was received with ap-plause. During the long engagement just closed Mr. Fletcher has been absent but three Sab-baths, his place being most acceptably filled, on those occasions, by Mrs. Clara A. Field and Dr. F. L. H. Willis. Mr. Fletcher was announced to speak May 2d in Providence; during the Sun-days of May he will be in Worcester, Mass. Mr Fletcher's address is 2 Hamilton Place, Boston.

Meetings in Portland, Me. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Mrs. H. B. Morse has just closed an engage-ment of three Sundays with our Society. The guides of Mrs. Morse have given us some most excellent lectures. They allowed the audience to give the subjects for the evening discourses, and the various themes presented were treat-ed in an able and satisfactory manner, showing clearly that no previous prenaration was needclearly that no previous preparation was need-ed. How many of our friends of the Church | street, Worcester, Mass.

Mrs. M. C. Gale, late of North Lansing, Mich., has removed to 198 West Springfield street, Boston. She would like to make engagements to lecture. She is an able and effective speaker.

Hon. A. H. Dalley will lecture for the Brooklyn Fraternity Friday evening, May 12th; subject, "What Should we Do to be Saved ?"

Mrs. Hannah B. Morse will lecture for Brooklyn Fraternity in Brooklyn Institute, Sunday, May 7th, at and 7:45 P. M.

May 7th and 14th Mrs. S. Dick, speaker and testnedium, will occupy the platform for the Spiritualists of East Braintree, Mass.

Miss Lessie N. Goudell lectured in Troy, N. Y., Sun day evening. April 16th, to a large and enthusiastic audience, giving tests and character-readings which were recognized as correct. She lectured in Glen's Falls, April 23d and 30th ; will speak in Troy, May 7th; in Utica 14th and 21st : in Norwich 28th and June 4th: in Waverly the 11th and 18th, returning home to Masachusetts the first of July, stopping in New York City, and Norwich and Willimantic, Conn.

Miss Jennie B. Hagan.

To the Editor of the Banner of Light: I spent a very pleasant evening on Friday at the home of Col. Crockett, the President of the "Onset Bay Camp Meeting Association." A small circle of friends gathered to meet Miss Jennie B. Hagan, the medlum for improvisation, who was his guest. During the evening she gave several impromptu poems, and at some length, subjects given by the friends present. For aptness and finish, and without any straining for rhyme, rhythm or metre, she surpasses all others that I have heard. When I remember that to me it is the labor of hours to produce a few pages of only tolerable poetry, while it only takes her the time occupied in delivering it, it seems to assure me that my role is not a poetic one, and also to endorse what one of the ladies present said after one of Miss Hagan's efforts, "that no one could help believing in a spirit-world around this, and that the spirits aided her."

Miss Hagan is not confined to improvising poetry, but has other phases of mediumship; among them a child apparently controls her in an unconscious state, but the child has the wisdom of maturity, and is very instructive as well as entertaining. She also is popular as a lecturer.

There was present, also, on this occasion, Dr. Crockett, who lives at No. 1389 Washington street, who is a psychometrist, a healer and a medium generally ; he gave experiments as a psychometrist; they were very correct. I can speak especially of myself ; he read me at some length, and was quite correct in detail; he certainly had a royal road to my inner life, for its correctness could not have been the result of guessing correctly by accident. Col. Crockett, who, by the way, is no relation to the Doctor, as the same name might imply, says the latter is a medium who has given him great satisfaction, and the Colonel is a good judge : and the experience I had with him on this occasion, as a psychometrist, leads me to think the Colonel is rlght. J. W.

Boston, Mass.

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

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

Will open July 17th and continue (III Aug. 27th. Thile FiltST ASSOCIATION OF SPIRITUALISTS, to of Philadelphia, desire thus early to announce that they have nearly completed all the arrangements to make this year's Camp. Meeting far more attractive and interesting than on may former year. We have secured the best talent to be had as speakers, male and female. There will be one Lecture each week-day afternoon, except Mondhys, and two on each Sunday. Every morning a Conference or Ex-perionce Meeting in the New Hall; evenlug, same place, Seances, Conference and other entertainments. Capt. II. II. Brown has been engaged to take charge of this and all other meetings during the Camp-Meeting. Wo believe these morning services will add much to the pleas ure as well as profit of all who attend. **Baneing** in the large **Payilion** every evening, same as has year, Professor Delah having been reingaged again this year, which the same number of assistants raist year, whose instrumental music gave such general satisfaction. Capt. J. F. Keffer has been appointed General Superin-tendeut, and will so a that the vants or comforts of none are neglected. Friends East, West, North and Bouth, come to our Camp-Meeting-It not to *stop* the whole time, stay as long as you can. Meshaminy is only 18 milles from Philadelphia, on the durect route to New York—Philadel-phia, Reading and Bound Brook Railroad. Camp Meeting tickets from Philadelphia, good to return, 55 cents. A few more tends to be, Personsdesting further information, can write to CAPT. J. F. KEFFER, 613 Spring Gardien street. Philadelphia, or to JAMES BHUM WAY, Secretary, 142 Bouvier street. **MAREN DEADINCYIAN** Betha



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member of an Orthodox church-oi of yours separate practitioner. Of a number of Dentists who have adopted the "Ad-rance" system, Discovered and Perfected by DR. DEN-NIS, all are most entimismatic in pronouncing it, in a Den-tal sense, the WONDER OF THE AGE. For particulars, ad-fress DR. J. W. DENNIS, 319 W. 4th street, Cincinnati, Ohio. AG- Send 3c, stamp for DR, DENNIS'S new paper, the Western Dentist.



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Ray 6.-1W Rev. DR. MONCK, Healer (assisted by com-petent Physician, Electrician, Ac). NEW YORK OF-FIOES: 615 Lexington Avenue. Hours 12 to 5 p. M., Tues-days, Thursdays and Baturdays. BHOOKLYN: 176 Washing-ton street. Hours 12 to 6 p. M., Wednesdays and Fridays, Patients boarded. Treaments by mail. May 6.



Pages of New Music. BY S. W. TUCKER.

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Angel Care. A little while longer. Angel Visitants. Angol Friends. Aimost Home Ready to go. Shall we know each other there? Sweet hour of prayer. Sweet meeting there. Sweet reflections. Sow in the morn thy seed. Star of truth. Stient bein. imost Home. Ind He will make it plain. Fragment Sow in the morn thy seed. Star of truth, Silent help. Summer days are coming. Summer days are coming. They ill welcome us home. They ill welcome us home. They is a land of faddeess beauty. They is calling us over the set. Tenting nearer home. Trust in God. The Sabbath morn. Sabbath morn. The Sabbath morn. The Sabbath morn. The Sabbath morn. Sabbath m day's march nearer home. Ascended, Beautiful angels are walting. neadthlli aligois are wa Bethany. Beautiful City. Beautiful Land. Bilss. Reyond the mortal. By love we arke. Come up thither. Come, gentle spirits. Consolation. Consolation. Come, gentle spirits. Consolation. Consola Fraternity, Flowers in heaven, Gathered Home, Gone before, Gentle words. Gratitude. Golden shore. Gathered home beyond the The shining shore. The harvest, The bappy spirit-hand. The by and-by. The Bden above. The Aden above. The angel ferry. Volces from the better land. We shall meet on the bright. Bea. Home of rest. He's gone. Home of rest, He 's gone, He ro and there, I shall know his angel name. I 'm called to the better land, Looking over, Looking over, Looking to yeard, Looking for home, Let men love one another. Live for an object. My athor of love, My home beyond the river. Moving Homeward, My guardian Augel. We shall meet on the bright, etc. Welcome angels. Walting 'mid the shadows, When shall we meet agalo? We wilcome them here. We 'll neet them hy-and-by. Whero shadows fall not, etc. We 'll anchor in the harbor. We 'll anchor in the harbor. We 'll anchor in the portal. We 'll all know each other there. My home is not here. My guardian Augel. We shall know each other there. We'll dwell beyond them all. Walting to go. Walting on this shore. We're journeying on. What must it be to be there. What must it be to be there. What must it be to be there. fot yet. Jo weeping there. Vo death. Vot yet for me. Never lost. Never lost, Only waiting, Over there, One woo is past, Outside, Over the river 1 'm going, Oh, bear me away, Ohe by one, Passing away, Passing away, more. Whisper us of spirit-life. Waiting at the river. CHANTS. Come to me. Passing away, Parting hymn, Passing the vell, Repose, How long. I have reared a castle often. Invocation chant.

Repose. In this book are combined "Golden Melodies "and ''Spir-itual Echoes, " with the addition of about THIRTT PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but title above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be caabled to sing them without difficulty.

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SOME MISTAKES OF MOSES.

BY ROBERT G. INGERSOLL.

The book contains the following chapters: 1. Some Mis-takes of Moses: 2. Free Schools; 3. The Politicians; 4. Man and Woman; 5. The Pentateuch; 6. Monday; 7. Tuesday; 8. Wednesday: 9. Thursday; 10. He Made the Stars Also; 11. Friday; 12. Saturday; 13. Let US Make Man; 14. Sunday; 15. The Necessity for a Good Memory; 16. The Garden; 17. The Fail; 18. Dampness; 10. Bucchus and Babel; 20. Failth in Filth; 21. The Hebrews; 22. The Flagues; 23. The Flight; 24. Confess and Avoid; 25. "Inspired" War; 28. "Inspired" Heilgious Liberty; 25. Conclusion. This work also contains "A. THIBUTE TO EBON C. INGERSOLL," UP ROPT G. Ingersoll. Cioth, 278 pp. Price, \$1.25. postage free. For sale by COLBY & HICH.

8

(From the London World.) HENRY WADSWORTH LONGFELLOW.

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

He was half ours. From velus of Yorkshire yeomen Sprang the brave blood that made his song so brave, Albett so tender, plereing freedom's formen; And striking for the slave.

"Mid 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 belities in his cars were rung; And modern namets medicaval found him, As were the neu he sung.

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

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

Even as the Rhine, whose grape in youth he tasted, Richer in tame becomes from rulns 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 placking thence its fruits sublime, Walked he full-handed juith 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 manifestations 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. II, is of somewhat recent date, and my personal knowledge of the phenomena in her presence is limited to what took place at a single séance. I formed her acquaintance, in a social way, some time before I was privileged to attend a séance, 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 of the higher cl: ss, she was extremely sensitive-in fact, morbidly so, as regarded any mention of her name in public. She never advertised her mediumship, and preferred to suffer in silence under any indignity or injustice that was done her, rather than have her name presented in print for the purpose of defence. Hence she was repeatedly the object of the most heartless misrepresentations and cruel slanders in the newspapers, which went uncorrected simply because she entreated her friends to keen silence, lest fresh assaults should be provoked. In this I think she was unwise, since many were led to believe that no defence could be made, and hence settled into the conviction that she was a confessed impostor. I fear she will not be pleased with this friendly effort in her behalf, but it is undertaken in the higher interests of Truth, and I believe it will work for her good in the end. So far as I could discover, she manifested a hatred of falsehood the curtains. She states that on looking in the and of shams, and a love of truthfulness and face of this figure, when close at hand, she if any, will be stiff; immobile, wanting in liferight, which I cannot reconcile with the suppo- recognized unmistakably the features of her likeness and resemblance. As, in such cases, that she was herself in the istant practice of the most arrant and heartless imposi- in whisper, saying, "I am your mother," and the medium, it naturally assumes a resemblance tions. I moreover observed that she was sur- proceeded to address her in words of affection to her, and the intellectually critical observer, rounded by people of more than ordinary intel- and consolation, appropriate to her circumligence, refinement and culture. Those who stances, speaking her first names, as the mother knew her most intimately seemed to have the was accustomed to do in life, which names fullest confidence in her integrity and worth, were probably unknown to any mortal except It was only strangers who were suspicious and myself in the room. Mrs. N. was permitted to 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 practicer of fraud-in fact, must be particeps criminis, if the manifestations are fraudulently produced by Mrs. II .- 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 attend- marking with much emotion, "I have seen and ing Mrs. Hull's séances (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 communings with, departed friends in numerous instances, and the angelic beauty and loveli- fixed upon myself, (in response to a question ness of the forms appearing-that many gladly paid the fee required for regular attend-, ing the face, I approached within a few inches, ance at these scances, 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 figure seemed to struggle to speak, but without 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 brocade silk. 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 sitter and placed one end of the mantle in his 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 spiritchemist 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 séance, 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 clubbed 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 racing was made?

But 1 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 mother, many years deceased. The figure spoke 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

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 séance.

OF

BANNER

LIGHT.

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 scances, 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 re-

plied. 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 squaw 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 séances, 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 séance 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 the growth or materialization of vegetable forms. It requires the warmth of the summer sun to promote rapid vegetation. The process gous, 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,

the material used must be drawn mainly from

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 séance in New York on the 19th of March last. I do not. however, question the fact, which seems sufilher body was seized while personating a spiritwhich 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 preconcerted 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 spiritcontrol—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 of hostile powers, ("spirit-devils," in the lanprevious 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 participancy 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 scance 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. II. did this at much inconvenience and some pecuniary loss to herself, inasmuch as she was obliged to give up a regurays of the sun in winter are not favorable to | lar scance 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 of the materialization of spirit-forms is analo- for the purpose of practicing a cruck imposition upon a friend just on the brink of the grave, seems of itself 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:

MAY 6, 1882.

terfered in this case, obtaining control of the medium, rendering her unconscious, and seeking to compromise her? 1 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, orciently testified to by credible witnesses, that ganized and alert, who were hostile to the spread of spiritual truth among mankind, and form, nor that a mask and clothing were found | 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 scance 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. The spirit-devils got in, and I followed on !" 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 guage 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 mis 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 readi-ness 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 directiona 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 scances. He does this avowedly on the assurance of his "spirit-friends" that such is the case. Yet this gentleman's same spirit-"Before I became unconscious," [that is, af-ter taking her place on the lounge in the room provided as a cabinet] "I heard a hissing noise 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.

deeply impressed with the interview, and respoken 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 sitter whom he wished to interview. At length he ant with life and love. from me,) and beckoned me up. Not recognizand 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 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

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 scance, and probably those of many other scances 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 séance) 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 radi-

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 makes it plain why incredulity, predominant confirmed, rather than overcome, by what is witnessed at materializing scances, 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 séance, 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 surmisings, is probably a great mistake.

THE "EXPOSUBE."

Such being the results of my own observa-

about me, but was too stupid to think much about me, but was too stupid to think much about it. The next thing I knew, I heard a woman say, 'You poor woman l' and some-thing 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 fine parlor, and 1 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, de-fending me.''... "There was nothing about me but my ordinary clothing when I went there. but my ordinary clothing when I went there; there was nothing about me when I came back. there was nothing about me when 1 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."..." 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 any-thing about finding a wig. I can only say, 'God forgive them, for they know not what they do." 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 marks a step forward in our researches. It entitled to no consideration in this case. Is it not worth our while to inquire if it may not be skepticism and strong suspicion are so often | 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 malter.

DID HOSTILE SPIRITS INTERFERE?

Now are there any reasons for believing that mischievous or malicious spirits may have inArlington, Mass.

Passed to Spirit-Life:

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

22d, Mrs. Emily A. Dunbar, wife of Abram M. Dunbar, The decrased was the second daughter of Eliza Sullivan and the late Capt, John J. Sullivan (one of the veterans of the Boston Pilot corps during lislife on earth); and was a sister of the weil-known vecalist, Charles W. Sullivan. Sho was privileged during the closing period of her illness to see spirit-forms—her father, her brother and others—sround her bed, or at her side when resting in a reclining chair. Expecially was her sister, Mrs. Elizabeth Wedger-who passed to spirit-life tween months since, and whom she bas so soon followed to the Better Land-present with her in spirit. This sister so frequently and plainly appeared to the invalid that she would involuntarily extend her arms to en-fold her.

Invalid that she would involuntarily extend her arms to en-fold her. The funeral obsequies 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, Chelsen, the grave being almost literally covered with flowers-memory-offer-ings 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. Lull, eldest son of Nathaniel A. and Caroline C. Lull, of Washington, N. H., aged 30 years 7 months and 7 days.

N. H., aged 30 years 7 months and 7 days. For fifteen years ho suffered the pangs of disease, under-going at times several severe sicknesses, from which he was not expected to recover; but his last lilness was limited to a few daysonly, when the freed spirit, released from the weak, worn and pain-scarred hody, entered the higher existence rit h in the rowards of a life which, though shorr and pain-ful, was beautifully adorned with all those many principles that win the lowe of human hearts and the approbation of angels. Honest and kind, faithrui and true, the commenda-tions of all rest upon him. The bereaved family turn to spiriti-life for consolation, and their strong faith in the com-fortor caims their troubled hearts, for they realize that death is only to the body, and that he whom they so dearly lowe is with them still, and in the ''sweet by-and-by'' parents and children, brothers and siters, lowers and friends, will meet for aye, where sickness and death are known no more. A. M. S.

From his residence, in Sterling, Ill., April 17th, 1882, Dr.

From his residence, in Sterling, Ill., April 17th, 1882, Dr. J. B. Rogers, aged 59 years. Dr. Rogers was born at Park Mills, near Oswestry, Eng-land, emigrating to this country in 1842. He was a loving husband, a kind friend, and a faithful worker in his chosen profession. He won the love and respect of all who knew him personally. His last hours were full of peace, and his passage from earth-life to the life beyond the river was like the close of a caim sweet day. He knew the change was near, and when the summons came, he went with willing feet and thankful heart to join the loved ones gone before. E. J. B.

From Andover, Vt., April 5th, Mrs. Sophia Stannard, vife 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 boliever in the ministry of angels, with her noble husband and family, for twenty-five years. Her new birth and funeral occurred on the farm where ahe was ush-ered into this life. Her, perfect faith in the future is now verified, and we may well rejoice that abe is free from pain in the bright land of eternal youth. A. E. STATMONS.

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

MAY 6, 1882.

E star D F g a

BANNER OF LIGHT.

Pearls.

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

LONGFELLOW'S WELCOME. They welcome him as one who, all without Their teaching, while on earth to men had given Sweet music, having learned the songs of heaven. -[De W., in Transcript.

What we learn with pleasure we never forget .- Alfred Mercier.

DISCRETION.

Such moderation with thy bounty join That thou mayst nothing give that is not thine; That liberality is but cast away Which makes us borrow what we cannot pay. -[Sir J. Denham.

A feeble government produces more factions than an oppressive one.-Fisher Amcs.

FATE. "If fate be not, then what can we foresee? And how can we avoid it if it be? If by free will within our paths we move, How are we bounded by decrees above? Whether we drive, or whether we are driven, If Ill, 't is ours; if good, the act of Heaven."

Death expecteth thee everywhere; be wise, therefore, and expect death everywhere.-Quarles.

> WHITHER GONE? Dead he lay among his books. The peace of God was in his looks. As the statues in the gloom Watch o'er Maximilian's tomb So these volumes from their shelves Watch him silent as themselves. Ah 1 his hand will never more Turn their storied pages o'er !. Nevermore his lips repeat Songs of theirs, however sweet t Let the lifeless body rest, He is gone who was its quest ; Gone as travelers haste to leave An inn, nor tarry until eve. Traveler, in what realms afar, In what planet, in what star, In what vast aerial space Shines the light upon thy face? In what gardens of delight Rest thy weary feet to-night?

-[Lonafellow.

free Thought.

INFORMATION WANTED. To the Editor of the Banner of Light:

In your issue of April 22d, Judge Nelson Cross, Secretary of the "Secular Press Bureau, organized under the direction of the American Spiritualist Alliance" of New York, does me the honor of mentioning my name as being one of those who, to "the no little surprise of the active members," manifest "at this late day" "ignorance or misapprehension" as to "the methods and aims" of said Bureau. With the view of enlightening me on the subject, as well as some other readers of the Banner of Light. will Judge Cross do me the favor of answering succinctly the following questions ? He says that "the single purpose of the Bureau, and the one to which all its efforts have hitherto been directed, is to counteract, with pertinent facts and authoritative arguments, the persistent efforts of the secular and religious press [italics all mine] and the pulpit to misrepresent and deride the religion and philosophy of Spiritualism, and cast odium upon those who have em-braced them as a system of belief." Here let me ask the Judge to inform us to what "authority" does he refer? Please name and define it distinctly and accurately! Again, he speaks of the "religious press." Does he mean to include in that denomination the spiritual press? Yea or nay! If so, does or does not Judge Cross and his co-workers believe in the fact

that all that is distinctive in the doctrines of Modern Spiritualism rests upon what is known

Pavilion is being enlarged and improved. Lots are selling rapidly, and many cottages will be erected the present season. Mrs. Jennie Ricker has bought the Smith lot on South Boulevard, and has the thanks of the cottagers for the improvements she has made to it. Benj. H. Bourne, the efficient agent at the Grove, has been appointed by the selectmen of Warcham, Harbor Master for Onset Bay. Sidney Howe is erecting a large building to be used as a store for general merchandise. Capt. Alfred Nash and Mrs. Haynes have been making extensive repairs on their cottages. The Association has bought the Brown cottage on West Central Avenue. It is to be opened as a Restaurant for the accommodation of lodgers in that part of the Greve. Major Thos. B. Griffith, of South Carver, will erect a building for holding seances, where free sittings will be given. The Major not only believes in getting good, but in doing good. He also built the Mediums' Home, for the free occupancy of worthy mediums. The indications are, that the coming season will be the most successful one the Association has experienced. Its interests are thoroughly looked after by the Board of Directors, and the efficient President, Col. W. D. Crockett, gives his time and services with a will which represents the interest he feels both in Onset and in Spiritualism. It is expected that the new telephone

season. The best speakers on the spiritual platform are being engaged for the coming Camp-Meeting, favorable answers having already been received from the Western orator, A. B. French, Esq., of Michigan, new to the Eastern public, whose reputation as a brilliant and effective speaker has long preceded him; Mrs. E. L. Saxon, of New Orleans, "one of our most gifted southern writers, both in prose and poetry, and of whom the Lafayette, Ind., Journal says "Her powers of eloquence are simply grand and she is an orator in everything that the word implies;" J. Frank Baxter, Cophas B. Lynn, Ed. S. Wheeler, Giles B. Stebbins, W. J. Colville, Jennie B. Hagan; and others whose names will be announced in due season. S.

line, from the Cape to Boston, which passes through Onset, will be in operation the ensuing

New Publications.

THE CASE OF GUITEAU - A PSYCHOLOGICAI. STUDY. By George M. Beard, M. D. Reprint-ed from the "Journal of Nervous and Mental Diseases." Vol. IX., No. 1. January, 1882. 8vo, pamphlet, pp. 36.

The author quotes at the, opening of this essay the very suggestive inquiry of Pascal, "Whence comes it that we have so much patience with those who are nalmed in body, and so little with those who are defective in mind?" Dr. Beard has devoted much at-tention to the case under consideration ; studied care fully the histories of the most criminal lunatics of Europe and America, and has found that "Guiteau went into court with a more abundant and varied ree ord of insaulty than any criminal monomaniac that has ever been brought to trial in any country." He believes that the conclusion is inevitable, and that it will be sustained by the experts of the future, that he was taken insane at the age of eighteen years, while attending school at Ann Arbor, Mich., and has been insane ever since. In support of the two propositions involved in these statements, he brings the force of an able argument and an overwhelming amount of direct evidence. The presentation of the subject of insanity in general, and of the mental condition of Guiteau in particular, here given is worthy of an attentive reading and a close study.

ANNUAL REPORT OF THE OPERATIONS OF THE UNITED STATES LIFE-SAVING SERVICE, for the Fiscal Year ending June 30th, 1881, 8vo, cloth, pp. 428. Washington: Government Printing Office.

It is scarcely possible for one to over-estimate the great value of the Department of our National Government, of the transactions of which this is a report. From it we learn that at the close of the last fiscal year there were 183 life-saving stations on our lake and sea-coast. During the year the service had rendered ald to 250 vessels, on board of which were 1878 persons, of whom all but 24 were saved. The property imperilled by these disasters amounted to \$4,054,752, of which amount \$2,828,680 was saved. Though the inclement seasons were more than commonly tempestuous, the loss of life, owing mainly to the efficiency of the service, was smaller than in any previous year since it was extended to include the Great Lakes. The report here presented is very minute in all its details, and must be invaluable to all directly or indirectly interested in maritime pursuits.

THE SCIENTIFIC BASIS OF SPIRITUAL 18M." BY EPES SARGENT-HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE-IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

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

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

New Books.

TRACTS. BY THOMAS R. HAZARD, Esq.

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The idea of immortality, that like a sea has bled and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and jate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of Death.

This work treats upon various subjects, viz: THE LIBERTY OF MAN, WOMAN AND CHILD.

Liberty sustains the same relation to Mind that Space does to Matter.

THE DECLARATION OF INDEPEND-ENCE.

One Hundred Years Ago our Fathers Retired the Gods from Politics.

ABOUT FARMING IN ILLINOIS. To Plow is to Pray_To Plant is to Prophesy, and the Harrest Answers and Fulfills.

THE GRANT BANQUET.

Twelfth Toast .- Response by Robert G. Ingersoll Nor., 1879.

REV. ALEXANDER CLARK.

THE PAST RISES BEFORE ME LIKE A DREAM.

Extract from a Speech delivered at the Soldiers Re-union at Indianapolis, Sept. 91, 1876.

This work is elegantly bound and printed in clear, hold type, on heavy, tinted paper. The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his intellectual freedom.

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BY DR. MARY J. STUDLEY,

Resident Physician and Teacher of Physiology, Hygiene, Physical Culture, and the Natural Sciences, in the State Normal School, Framingham, Mass.

as its phenomena, beginning with the tiny rap and progressing on to its now highest phase. "form-materialization," and further, that all that has been done by the secular and outside religious press and the pulpit combined, to cast odium upon the mediums and advocates of form-materialization," weigh but as dust in the balance with the persecution and abuses that have emanated from the columns of the so-called "spiritual press" !!! Please answer definitely.

Judge Cross again says, the "active members of the Bureau are only six." Will he please to give the readers of the Banner of Light the full names of the six who are supposed to speak by "authority," and how they each one and all stand as regards the "phenomena" question, and especially on that of "form-materialization," and how far they can each and all be depended upon to defend the instruments who are used by the higher powers for its development and exposition? There are tens of thousands of intelligent Spiritualists who know beyond peradventure (so far as the five senses of man enable him to know anything) that this phase of the phenomena is as much an established fact as any other, and they can justly claim the right to an equal representation under the Bureau's claimed "authority," whether it be secular, apostolic "alliance," spiritual or divine.!

Lastly, let me ask the Judge whether he himself has never been guilty of resisting the "authority" of the Secular Bureau, or its older testament progenitor, the "Editor-at-Large" Bureau, by refusing to subscribe toward its expenses for the reason that it was conducted on grounds inimical to the progressive truths of Modern Spiritualism, especially in the phase of "form-materialization ?" I trust that Judge Cross will enlighten the readers of the Banner of Light fully and unequivocally on all the points 1 have referred to, and oblige

THOMAS R. HAZARD. Your friend, Philadelphia, April 22d, 1882.

Onset Bay Notes.

To the Editor of the Banner of Light :

A HALL HALL AND

The opening day of the season at this charming place will be observed on Thursday, June 15th, by a Basket Picnic, to which everybody is invited. Price of ticket and particulars will be announced in due time. Great improvements are in progress, the new approach to the grounds through Union Avenue, which is now a broad roadway from the bridge, with a plank walk the entire length to the auditorium, being a feature that will be highly appreciated. The new Restaurant building situated upon the high ground of the South Boulevard, overlooking the bay, is seventy feet in length and thirty-two wide, the dining hall capable of seating two hundred persons; and the second floor is divided into fifteen sleeping rooms with plastered walls and partitions. The seats of the auditorium have been painted, and their bright colors will contrast pleasantly with the tree trunks and foliage of the grove. The tions, Impure Blood, Hop Bitters cure.

ONE OF CLEOPATRA'S NIGHTS, and Other Fantastic Romances. By Theophile Gautier. Translated by Lafcadio Hearn. 8vo, cloth, pp. 321. New York: R. Worthington, 770 Broadway.

The writings of Gautier, once occupying the public mind as the leading representatives of the French school of literature, have been, in the sense of the popular definition of that style, overshadowed by the productions of Belot and Zola; but they can never be excelled as examples of that peculiar beauty of fancy and power of painting with words, which made their author the most brilliant literary artist of his time. Aside from these merits, they are remarkable for a wealth of erudition that imparts to them an actual archaeologic value, like the paintings of some scholarly artist, some Alma Tadema, who with fair magic of color-blending evokes for us eldolons of ages vaulshed and civilizations passed away. When, in 1830, Gautier entered upon his career, he was undecided whether to give the creations of his artistic mind to the world with a pen or a brush; but concluding upon employing the former, he abandoned himself to the Dream of the Beautiful, and transferred it from the tablet of his imagination to the printed page in all its native lovellness. The contents of the volume before us comprise. One of Cleopatra's Nights," "Clarimonde," "Arria Marcella; A Souvenir of Pompeli," "The Mummy's Foot," "Omphall: A Rococo Story," and "King Candaules." The present is the first English version of these graceful fantasies, and so faithfully made that the reader will easily obtain a just idea of the author's artistic skill, rich imaginative power and ornate luxu riance of style. Its interest is increased by a medalllon portrait of Gautier.

THE CHEMISTRY OF COOKING AND CLEANING. A Manual for Housekeepers. By Ellen H. Bichards, Instructor in Chemistry, Woman's Laboratory, Massachusetts Institute of Tech-nology, Boston. 16mo, cloth, pp. 90. Boston: Estes & Lauriat.

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Patmos' Life-Boat" is the name of a new paper published "as the spirit moves by Dr. Pillsbury," whose address is Newburyport, Mass. Its motto is "Science, Reason, Truth," and though not very large there is room enough in the world for it to grow, and we hope it may and do much good.

27 The Banner of Light, published in Bos-ton, the oldest spiritual paper in America, has an advertisement in another column. Spiritan advertisement in another column. Spirit-ualists here need no commendation from us of the Banner, it is so largely read by them in this vicinity. Besides its large amount of spiritual reading, its literary departments are well up to the standard of the best. It has a long list of contributors among the most talented writ-ers in the country. It has sixty long columns, and the subscription is only \$3.00 per annum.--Journal of Industry, Orange, Mass. Facts to Theology, Morals and Religion.

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BANNER LIGHT. \mathbf{OF}

Banner of Light.

10

BOSTON, SATURDAY, MAY'6, 1882.

An Item for the "Pharmacy Bill" Advocates.

The Bangor Whig states that a lady residing in that city was killed on the 16th inst. in this wise: She had been suffering from a slight attack of theumatism, 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 Whig 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 noontime, 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 daws 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 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 Herabl, of Boston, states has himself always been an advocate of legislation for the safety of people who, think themselves obliged to buy medicinc. 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 panie 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 pcople 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 Steinhoff, of Duchtown, 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 see ond, 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.:

Written for the Banner of Light. DATES IN SPRING. Poetle Fantasics Death and the Conscience Malden.

FEBRUARY. On the thirteenth I heard a blackbird sing First notes of Spring ; Loudly he cried, " Behold our Ladye bright

Comes to her Mother's breast with love's delight. Hall 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, At ! 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 adown the vale. Bright with spring flowers ;

Not one but many smiles made glad the dale, Like rainbow showers.

Four days I how short a tline, 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 burled 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 files in the night Light up Sorrento's bowers.

A dewdrop, robed in vaporous blue.

Was soaring sunward 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 17th-18th.

This night my heart was sad, and dreams and tears For that lost Spring Disturbed me with unwonted fears;

Faith had ta'en 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 anew ; 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, Spanned it with his seven-rayed bow, The pledge of peace to all in woe-Indra's bow, [11] from which of old He sped the arrows tipped with gold, And plerced 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 sunglow. While my heart was all adream; And the Spring, with Orient eyes Gleaming with a glad surprise,

It lit upon the mosses green, Amid the golden lichens, And flitted like the colored sheen When summer morning brighten 4, 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 awearled with the way From sunworlds in the west: A winged Hope, scarce resting on this 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 morrow;

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 chrysalls tomb, On the bark of the plne, I awake out of gloom

To a beauty divine; I pass forth like a smile on the face thou lov'st 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 Dorlan deep, Till, sparkling with beauty, it smiles back sea-klisses To the joy-glving God who surrounds li-with lisses.

It ceased, and then a richor throat Took up the note. And from the chestnut leaves A minstrel's songs resound, Until her tawny bosom heaves With ecstacy 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 1 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. Oht rejoice! rejoice! rejoice!

And ever list that Sphilt'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 slience stilled the grove. And the New Psyche [IV.] soared to brighter flowers A. J. CRANSTOUN. above. Lucorno, 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 ancie lition of 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 plerced 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 accom plished 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.

with new powers (wings) to mount upwards. The wonderful and mysterious change from the state of chrysalls, a worm asleep in an earth 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, Mifilin & 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 se-rial by Thomas Hardy are given in this issue, bearing the name, "Two in a Tower." John Fiske supple ments his popular scientific treatise in the April num-ber " 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 Robins; a continuation of "Doctor Zay," Elizabeth Stuart Phelps's serial, several poems of merit, a review of Renan's "Aurellus," and much else that ably sustains the good reputation long held by this favorite monthly.

THE CENTURY. Published by a company of the ame 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 Contury, 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. Burnet. 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. Burnet 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 strongfeatured portrait of James Russell Lowell, accompanled 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 ddventure will get their fill in reading " Lost in Pompeli," by Chaplain Clark of the United States Training Ship Portsmouth; "Ways 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, Petter, Galpin & Co., London, Paris and New York. The May number of this attractive monthly abounds with finely-executed illustrations, the frontispiece being "The Angelus," drawn by J. F. Millet. "Old Crome," by Elsie Paget, gives us an interesting account of the life and works of John Crome, 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.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an adlumns, maki

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" D. J. Reese, of Audenried, 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 velo 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 dving."

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's Office of the Theosophical Society, Breach Candy, Bombay, India, March 24th, 1882.

No religions 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, but 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 coun try 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 n't if they had not been paupers.

Section States

A 1 18.

Clasped me in that Iris-shimmer And with her, the large eyed maiden, Came her sister, Hope, 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 blvouacs in eternal day.

Who was shellII 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 Cinvat, to the dead I am led,

Then I let that maiden go Back within the Rainbow's glow : Lot 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, met 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 1 wept, I cannot tell :

The sun awoke me with a voice ; Within my heart it said. " Reloice !" I knew the sound, I knew that volce, So well ! so well !

It was a voice long stilled, asleep, At peace, beside the rolling wave, For which 't is 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 vore. "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.

III .- In the Zend-Avesta, the Sacred Scriptures of the ancient Persians, the revelation attributed to Zo roaster, 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 con ception is detailed in an extraordinary conversation between Ormuzd (the Zoroastrian Good Deity) and Zo roaster. 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 Cinvat. 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 ful filling a similar office to that of the kindly Egyptian Anubls. 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 any of 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 myste rious process of elective magnetic affinity and attrac tion, the deceased becomes 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.

The basis and corner-stone 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-Tsze," (600 B. C.). "He who knows the masculine (nature) and at the same time keeps 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 Tau 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 mon-uments, as the symbol of the soul immediately after death just escaped from the body, and as endowed

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 lo so

Special Notice.

ST 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 lecturer, CEPHAS B. LYNN will act as our rep-resentative, soliciting advertisements and sub-scriptions for the *Banner of Light*, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

A Call for an Arbitration Convention.

The National Arbitration League of the United States of America being profoundly impressed with the vital impor-America being profoundly impressed with the vital impor-tance of, and absolute necessity for, an International Court of Arbitration, and believing that the Congress of the Amer-lean nation, as proposed by our late President, James A. Garfield, and the invitations propared by ex-Secretary of State, James G. Blaine, and sont to the governments by President Arthur, as well as the larger proposition to in-clude all the nations of the world, as said to be contemplated by the latter, are movements in that direction, and deserve the approbation and support of the American people; there-fore,

the approbation and support of the American people; there-fore, The National Arbitration League hereby proposes a con-vention to be held in Washington, D. C., on the 30th and 31st of May, 1832, for the purpose of discussing the general subject of arbitration, and to emphasize the views of the people of this country who believe in its principles and de-fire them to take form and character in an International Court of Arbitration is extended to all peace societies and religious organizations to send delegates; and all percons not so connected who favor the settlement of difficulties, disputes, and claims between nations by the pacific means of arbitration, are also invited. Eminent and able speakers will address the Convention. FRED. P. STANTON, President. ISAAC T. GIBSON, Secretary protem.

Quarterly Meeting.

Quarterly Meeting. The next Quarterly Meeting of the Spiritualists and Lib-cralists of Van Bureen and adjoining Counties will be held at Longwell's Opera House, Faw Faw, Mich., commencing on Saturday, May Gth. 1882, at 3 F. M., and continuing over Sunday, May 7th. Cephas B. Lynn, of Boston, Mass., and Mrs. E. C. Wood-ruff, of Bouth 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 romembered. L. S. BURDICK, President, Kalumasoo, Mich.

E. L. WARNER, Secretary pro tem., Paw Paw, Mich.

Mass Convention

There will be a Spiritualisis' Mass Convention held at Glen House, East Middlebury, Vt., on Saturday and Sun-day, May 20th and 21st. Thire sessions each day, com-mencing Saturday, at 10 o'clock. By order of the Committee. April 24th, 1882. MIS. WILLALLEN, Secretary.

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Dr. Charles T. Buffum. TRANCE, Medical and Business Medium, 422 Tremont street, Boston, Hotel Addison. Hours 9 to 5. March 18.-13w*

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time and condition, together with other matters of impor-tance. The most sensitive may be assured that no statement will be made touching the probabile length of life, unless by re-quest. I will point out to such the places in the pathway of the future where flowers may chance to spring. For my own profit and the public good, I solicit a test of the science. Student in Astronogy. Address Box 1664, Boston, Mass. Feb. 25.

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 April 20.

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LIGHT. BANNER OF

Banner of Light.

BOSTON, SATURDAY, MAY 6, 1882.

The Thirty-Fourth Anniversary: Closing Services at Boston Music Hall; Remarks by Mrs. Nellie J. Temple Brigham ; Final Incidents.

[Concluded from last week.]

At the close of the reading by Miss Jeanette Howell, Chairman Hatch introduced to the audience Mrs. Nellie J. Temple Brigham, the regularly settled speaker of the Eirst Society of Spiritualists of New York City, who proceeded to deliver the closing address of the evening:

Mus. BRIGHAM's control chose for a theme the Mus. Bruch Ast's control chose for a theme the scriptural blending of a command and a prom-ise in the injunction, "Knock, and it shall be opened unto you," and founded thereon a se-ries of remarks, which received the closest at-tention of her audience. Men had found by experience, and hence each generation was taught that whatever was most valuable, or really worth the having, must be the fruit of pa-tient labor, of carnest search; that they were not to sit waiting with folded arms for the hoped for coming to them of that which their souls most desired, but by faithful effort in the right direction bring to themselves by their right direction bring to themselves by their own efforts—as far as such could go in this di-rection—whatever was so preëminently wished for by them. Spiritualism came giving to these words a new signification, and an added pertinency in human affairs

words a new signification, and an added perti-nency in human affairs. "Knock, and it shall be opened unto you," In t view of this message spoken by the New Dispen-sation, it was appropriate that on the Thirty-Fourth Anniversary of its modern advent among men we should pause and inquire. What has Spiritualism done for us already, and what does it propose to do in coming time? In this con-nection she desired to express her difference of opinion with those who when treating on spir-itualistic topics habitually decried the Bible-forgetting that its component parts were really written by different minds, and under different circumstanges, and that its teachings applied to different condition; she was sure that a care-ful pernsal of that Bible would convince the thoughtful that it owed its vitality to the Spir-itualism it contained—that if it contained an answer to the scarcher for proof of eternal life, that the living froit of Spiritualism which it embodied was the direct reply—and hence as a embodied was the direct reply—and honce as a record of spiritual phenomena and message-re-vealments, it could not iose its interest or value to the spiritual student. Modern Spiritualism was but the fruit of the grand tree of progress-ive development, which appearing as the tiny sapling in ancient days, had spread its broadening arms adown the centuries, bringing in prop-er order leaf, and bud, and fruitage at the last ! What though the volces of the angels in by-past eras had failed of being heard, or if heard had

eras had failed of being heard, or if heard had missed the comprehension, and consequent ap-preciation of humanity, the work had gone for-ward, and step by step the gradually unfolding race had reached the glorious light and truth which heamed up in the world to-day. She wondered, when the conclusive evidence contained in the Bible in favor of Spiritualism was considered, how Christians, themselves, who profess to hold its every word in sacred es-timation, could fail of becoming bellevers in its modern advent among ment; but she also wondered at those within the spiritual fold, who, now that they possessed the truit, could not recognize the necessity of trunk and limb, leaf and bud to make up the great whole of the the of progress ; who, having the truth of Spirleaf and bud to make up the great whole of the tree of progress; who, having the truth of Spir-itualism demonstrated to them beyond ques-tion, failed to recognize the great henceft of the spiritual record which the Bible had brought down the centuries-a record which, matched with harmonious conditions for its reception, was, to the speaker's mind, the great source from whence the New Dispensation sprung. The lesson of the present anniversary was that thirty-four years ago the first intelligent communication, and one whose method of at-tainment was capable of being reproduced at, will between mortals and the heings inhabiting the spiritual realms, was achieved in regular replies to direct questionings—thus demonstrat-

the spiritual realms, was achieved in regular replies to direct questionings—thus demonstrat-ing the continuity of individual life, after the decadence of the body; and by this glorious event the dark cloud of fear and sorrow and pain which overbrooded the soul of man, be-cause of death and the loss to his sight of his loved and cherished ones, was cleft in twain by a radiance from beyond the tomb, whose light

At the conclusion of her address Mrs. Brigham improvised a poem of rare excellence on "The Lilies," and the lessons of which they were the 'symbols-gaining her subject from a bouquet on the desk before her.

Mr. J. B. Hatch then thanked the people for their attendance; referred to the pleasant and kindly feeling which had permeated all the exercises of the Anniversary service about to close. He had endeavored to do his duty to the fullest extent to the Spiritualist cause in New England, and was cheered by the assurances he received from the friends that his labors were not without fruit. If he lived he intended to hold another celebration in Music Hall when next year brought round the Anniversary of the advent of Modern Spiritualism. [Applause.]

Mr. Hatch then introduced Miss Jennie B. Hagan-who he said had come all the way from Ohio to take part in the exercises-to speak the closing word, which she did effectively in an improvised poem treating of what had occurred in the hall during the celebration, and the happy recollections of it which would remain with all who had attended.

At the close of her poem the audience dispersed, those who wished to dance accompanying Mr. Hatch in a body to Fraternity Hall, Parker Memorial Building, where a brilliant assemblage concluded, by its participation in the Terpsichorean exercises-under the skillful management of J. Browne Hatch and James A. Shelhamer-the highly enjoyable and mentally profitable celebration for 1882.

Spiritualist Meetings in Boston.

New Era Mail. – The Shawmut Spiritual Lycoum meets n this half. 175 Tremont street, every Sunday at 10% A. M. J. B. Hatch, Conductor. The SIAW MIT SEWING CHICLE, conducted by the la-tics of this Lyceum, meets at 24 Daver street, Wednesday (thermoon of each alternate week, at 30 clock, Gentlemen riends are dwitted to the evening exercises. Mrs. C. L. Hatch, Secretary.

Parine Memorini Hall,—Children's Progressive Ly-reum No. 1 holds its sessions every Sunday morning at this nall, Appleton street, commencing at 10% o'clock. Thepab-le cordially invited, F. L. Union, Conductor,

Berkeley Hail, 4 Berkeley Street (Odd Fellows' Building).--Free Spiritual Meetings every Sunday at 10:30 A. M. and 3 P. M. - Sacred Concert first Sunday in the month-at 7:30 P. M. President and Lecturer, W. J. Colville (resi-dence 30 Worcester Sonare); Treasurer and Secretary, Tim-othy Bigelow, 3 Hancock street. The public cordially invited to all the services. all the service

o all the services. **Engle Hinlt**,—Spiritual Meetings are held at this halt, 40 Washington street, corner of Easex, every Sunday, at 0% A.M. and 2% and 7% P. M. Ehen Cobb, Speaker and "onductor." Meetings also held Wednesday afternoons at

'halrman.

Chairman. Spiritum Bethevela, 36 Hanson Street, - Meetings: Tuesday, 3 P. M. - Lectures on \mathcal{P} fleath and Healing \mathcal{P} : Tuesday, 8 P. M. - Sociable for Conversation, with no for-mal evertises. We denoiday, 8 P. M. - Conference for the discussion of all subjects relating to the weifare of man. Friday, 8 P. M. - A meeting of mediums for matural ali consultation. Saturday, 8 P. M. - Conference for the discussion of all subjects relating to the weifare of man. Friday, 8 P. M. - A meeting of mediums for matural ali consultation. Saturday, 8 P. M. - Developing and Test Cir-cle. Five cents annihssion to each of the concetings with be charged, to ald in detraying the expenses of the Herbesda, On Sunday evenings the halt can be obtained on easy terms for any worthy and philanthrough object. Object of Spiri-nal Bethesda, to cure disease by *Spiritual Pouze*, \mathcal{P} with-out money and without price \mathcal{P} to hose unable to pay. Con-tributions respectivily requested. Path-instant apply be-tween the homs of 10 and 12 A. M. and 2 and 4 P. M. Ladlies' Aid Parlors, 718 Washington Street.

Tween the nonrisol to and 12 A, M, and 2 and 4P, M, Endies' Aid Parlors, 718 Washington Street. The spiritualist Ladles' Aid Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4P. M. Secretary, Mus. A. M. H. Tyter, MEETINGS heldevery Sunday, A12½ o'clock, Test Circles by prominent mediums, Evening, at 7%, o'clock, Confer-ence meetings, AH mediums and speakers are most cor-dially invited. Miss Amanen Balley, organist.

Mystic Hall, Charlestown District.-Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'elock.

Chelsen.—The Spiritual Association holds meetings at 3 and 7% P. M. in Temple of Honor Hall, Odd Fellows'

Spiritualists themselves, concerning their ideas and comprehension of the movement. She would have all humanity recognize the pres-ence of this gate which was ready to open for cach if each would but knock; the angels would come if they were invited, but an invitation, and a receptive condition when they came, were requisite for successful investigation. At the angluion of the soldware Mark Park

cause of Spiritualism. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1.

At a special meeting of the Lyceum Associa-ion, held this day, it was

tion, held this day, it was Resolved. That in the passing away of our carnest co-workers, Mary D. Stearns, an honorary member of the Ly-workers, Mary D. Stearns, an honorary member of the Ly-erunn, and Addle A. C. Perkins, we, as a Lycenn, have parted with two faithful friends; that we extend our heart-felt sympathy to the members of the Latles' Ald Society, who are working in the same field as ourselves; and while we mourn the less of the payslead presence of the departed, we mourn the less of the payslead presence of the departed, we mourn the less of the payslead presence of the departed, we mourn the less of the payslead presence of the departed, we mourn the less of the payslead presence of the departed, we mourn the less of the payslead presence of the departed, we mourn the less of the payslead presence of the departed again; and may how seen to be a loss will prove to he a gain; and may lose nearcer by thes of blood than we re-ceive that consolation which confidence in the highest spir-timal power can give, and reider that their emancipated spirits have now ascended to their proper level, where they can enjoy as they nearer could in earth-life that which awalts the faithful. Resolved. That a copy of the above be sent to the friends of Mary D. Stearns, also the family of Mirs, A. A. C. Per-kins, and to the Barner of Light for publication.

J. T. SOUTHER, ALONZO DANFORTH, Committee. April 30th, 1882.

EAGLE HALL, 616 WASHINGTON STREET.-Our meetings on Sunday, April 30th, were Our meetings on Sunday, April 30th, were marked by perfect concord of feeling. Our hearts were made glad by eloquent and deenly interesting discourses by Dr. H. B. Storer, Dr. J. H. Currier, John Wetherbee, Dr. Richard-son, Rev. Charles Lothrop, Mrs. M. C. Gale, and Mrs. Hattie Wilson: words from such as these build strong for the truth. The remarks of Mr. Street, Dr. Moore, Mr. Edson and Dr. Charles Court were listened to with deep inter-est. Mrs. Maggie Folsom, as usual, received a warm welcome. Mrs. A. E. Cunningham, of Lynn, Mass., was with us, and her spirit-com-munications gave great satisfaction. The reci-tations and songs of Mr. Le Grand Cushman elicited warm applause. The music rendered by Mr. Longley and Mile. DeMont, both by in-strument and voice, was marked by true inspira-tion. Mrs. A. L. Pennell and Mrs. L. P. Ware gave fine discourses under spirit-control, fol-lowed by excellent tests. Fine, tests and read-ings were also given by Mrs. L. W. Litch, Mrs. Leslie, Mrs. L. F. Walker and Arthur McKen-ma. marked by perfect concord of feeling. Our

HARMONY HALL, 34 ESSEX STREET .- The meetings in this place on Sunday, April 30th, were well attended, harmonious and interestwere well attended, harmonious and interest-ing. The morning hour was profitably spent in listening to remarks by Mrs. Loring of East Braintree, and Miss M. F. Wheeler, tests by Mrs. Loring and Arthur McKenna, and some excellent psychometrical readings by Mrs. Coffin and Mrs. Leslie. In the afternoon Mrs. L. W. Litch and Dr. B. F. Richardson gave some very convincing tests, nearly all of which were recognized. were recognized.

Appropriate remarks were made by Dr. Street, Miss D. B. Simpson, Mr. Edson and Dr. Richardson, the latter giving psychometric readings which were pronounced very correct. Mr. Le Grand Cushman being present favored the audience with some of his best songs. The overlap was eccentical wave

The evening was occupied with sound, prac-tical remarks by Mrs. Maggie Folsom, Miss Simpson, Mrs. Hattie Wilson, Mr. Brown, the Chairman and others, and psychometric read-ings by Dr. N. P. Smith, who prefaced the same with well chosen and appropriate remarks.

The meetings will be continued every Sunday morning, afternoon and evening, and Thursday afternoon at 3 o'clock. P. R.

CHARLESTOWN-" MYSTIC HALL,"-Sunday, April 30th, a very interesting meeting was held in the afternoon. A large and intelligent audienco was present, as it had been announced that the meeting was for the especial benefit of Mr. C. B. Marsh, who has taken the whole responsi-bility and management of the meetings in this binty and management of the meetings in this place. Mr. David Brown, the popular speaker and test medium, kindly volunteered his ser-vices on the occasion, also Mr. C. M. Twitchell. The choir furnished most excellent music, and Interesting remarks by Mr. Twitchell gave great satisfaction to all. Speaker and mediums for next Sunday, May 7th, will be announced in the Saturday papers of this week. C. B. M.

Boston Spiritual Conference.

Meeting of Mediums for Mutual Protection.

To the Editor of the Banner of Light: Another mediums' meeting for discussing the subject of the formation of a. "Mediums' Mu-tual Benefit Association," was held on Friday evening, at the "Bethesda," and the following persons chosen a committee to report a plan of organization at the next meeting, May 5th: Dr. Davenport, Dr. McLellan, Mrs. Gale, of Mich., Mrs. Davis, Miss LeGrand, S. Pearson and C. Stearns. Following the appointment of the committee Mrs. Gale, of Michigan, ad-dressed the meeting. She said that in her State the healing mediums had formed an organiza-tion for mutual protection, and she was glad to see that our plan was to extend this to all me-diums. To the Editor of the Bauner of Light: diums.

Mr. Pearson said that fourteen years ago ho had broached this idea, and he was happy to see that it was about to assume a definite form. Dr. Kimball related his experience in refer-

median light to the second sec

their own protection, and states of theorem of re-sults of such unions in Great Britain. The Chairman, Dr. Davenport, spoke of the great necessity existing for such a union among mediums, and described the earnest efforts he had for many years been putting forth in this direction. Mr. Hunter in his usual clear and convincing

manner pointed out the necessity for an organ-ization, and presented a brief sketch of the plan

In that ought to be adopted. Mr. George wished to have every one come to the next meeting prepared to present a sketch of a plan in addition to the suggestions of the committee committee. The writer argued in favor of such a union,

from the fact that all the operations of nature were performed through a union of individual atoms, but not by a merging of those atoms into each other. Our individuality could be main-tained in an organization the same as it can be in the marriage relation, where both parties re-tain a perfect individuality and yet are united People of entirely diverse sentiments can unite for good purposes. If angularity exists among mediums, it is a reason for and not one against a mutual union. If the mediums unite they will soon become an irresistible force. Spiritualism is based entirely on mediumship. Anni-hilate that, and there will be little left of Spir-itualism; and yet Spiritualists neglect their mediums and make no provision for their enneurons and make no provision for their en-feebled and declining years. The Church does ten times as much as Spiritualists to perpetu-ate their faith. One single womans' Associa-tion had in the past year raised eight hundred thousand dollars for educational purposes among the heathen. We should not be con-tent with having established the "Bethesda." but press on to other practical work. There is a plenty of such work to be done by Spiritual-ists, and it is only by doing it that we can ef-fectually recommend our noble faith to an unbelieving world.

C. STEARNS, Supt. B. S. B.

Spiritualist Meetings in Brooklyn.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society – Mrs. F. O. Hyzer, permanent speaker–bolds sorvices at Everet Hau, 395 Fulton street, between Smith street and Galatin Place, overy Sunday, at 104 A. M. and 7½ F. M. Scatt free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings–J. David Chairman–overy Saturday evening, at 8 o'clock, H. W. Benedlet, President. **Brooklyn Spiritual Fraternity**.–Sunday services In Large Italio Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 75 F. M. Speakers engaged: May, Mrs. Hannath H. Morse; June, Mrs. Abby N. Buonham. Conference meetings held every Friday evening in Lower Hallof Brooklyn Institute, May 5 b., "Medlumship," Mrs, H. M. Rathbun, New York City: May 12th, "What Should We Do to be Saved P'' Hon, A. H. Dalley; May 19th, "Some Facts and Expori-ments in Psychometry," Mrs, Mary A. Grithley; May 26th, W. C. Howen, All the spiritual papers for sale at all our meetings, S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Joffin. Secretary.

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

Hon. Wm. Coit, who was announced to give Hon. Wm. Coif, who was announced to give the lecture Friday evening, April 28th, was un-able to speak owing to a severe trouble in the bronchials, which would have made it difficult for him to be heard. The Chairman announced that the subject of the lecture would be con-sidered, that of "Spirit Obsession," and related a fact in his own experience of the casting out of a devil or evil spirit from a little girl, through the medial powers of his wife. Mr. Wm. R. Tice said that a reporter on the Dally Eagle a few days are load valued to him

were controlled by good influences they were considered to be inspired, and were treated as prophets. I do not know but what Spiritualists have this power of casting out, as in the instance related by the Chairman, not only from the same, but of the insame, who fill our insame asy-lums. When I was in the Church my pastor said, 'You do not believe in the devil?' I re-plied, 'Yes I do, in millions of them.' We do not know the reason why we do certain things; we know we are influenced by our surround-ings, by climate, and we cannot always tell what these influences are, and what their ef-fect will be upon us.

what these influences arc, and what their ef-fect will be upon us. Criminals sometimes tell us when they have committed great crimes that it was the devil that prompted them. At a circle held in this city Dr. Baker was speaking, and Mrs. Cate (a medium) said she saw my spirit influencing him. Dr. B. seemed to consider this explanation as satisfactory, as he said he had heard me express the same sentiment that was being given through him. This was without any con-scious volition on my part. as I was several as satisfactory, as he said he had heard me express the same sentiment that was being given through him. This was without any con-scious volition on my part, as I was several miles away, and did not know that I was in this way controlling the thoughts of another. Our e il thoughts may go out and influence others; we should therefore cultivate the higher and better attributes of our natures. When I see forms or faces, I must be passive: when I con-ortrate my will-power and my thoughts, I see them no more. I have the good fortune to live in a house that is haunted by the spirit of a wo-man who was murdered there. My daughter sees the spirit, and when I give up to the feel-ing of fear, I have also seen it. If I increase the rower of my will, I do not see it—they tell us we must be pure and passive. I do not believe that purity has much to do with this power of possession or obsession. It is like the system of allopathy and homeopathy, both producing like results in opposite ways. It was not uncommon in the early days for people to be found dead in their homes with expressions of fear upon their faces. One who lives pure, who is striving earnestly to find the truth, need have no fears of obsession by undeveloped spirits. Let them come as servants, not as masters; I would have these influences subject to you, I would have you be the masters, be you Spiritualists, Chris-tians, Philosophers or Metaphysicians." J. A. Wilson said : "I know but little of thi obsession. A few days ago I was stopping in Paterson, N. J., with a nephew who is a local Mothodist preacher and a good Christian man. Our conversation drifted to Spiritualism. He said that twenty years ago his little boy, 'John-nie,' died; that at the time he suffered great anguish of mind from the thought that his boy was 'roasting in hell,' and prayed earnestly that he might know the condition of his child in the spirit-world. One morning, the spirit of his little boy lay in his lap, and he said : "Papa, I have come to tell you that I am happy; do not grieve

his pulpit." Dr. S. S. Guy said, "I have been an investigator of these phenomena for thirty-two years, and have never felt these adverse influences, never

have nover felt these adverse influences, never been troubled by evil spirits. I think we must have our lives pure, and our aspirations should always be to know and receive the truth, to live up to our highest conceptions of what this life should be. We shall then have no cause to worry about obsession by evil influences." D. II. Hamilton, of Lewiston, Me., said, "I have had no particular experience in obsession. I know that when I exercise my best thoughts and am en rapport with the noblest lives and thoughts of the ages, my own best thoughts flow from the end of my pen. I am a Phrenolo-gist, and have given much study to the various faculties of the brain. Reason, intuition, self-esteem, destructiveness and ideality, all when faculties of the brain. Reason, intuition, self-esteem, destructiveness and ideality, all when exercised show their effects upon the individ-ual life. I would have the moral, the intellec-tual and spiritual faculties unfolded to their highest capacities. I take the truth as it comes to my soul. I do not believe that there is any need of any of us being controlled by bad spirits."

need of any of us being content. spirits." Mr. Hamilton read a poem on "Self-Control," which was listened to with interest and fre-quently applauded. It was full of sharp hits and pungent words. Mrs. II. M. Rathbun, of New York City, will lecture Friday evening, May 5th; subject, "Mediumship." S. B. NICHOLS.

357 Flatbush Avenue, Brooklyn, April 29th, 1882.

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

MAY 6, 1882.

would never grow dim. The mists of doubt were swept by the breezes of heaven from be-fore each individual future, and the pathway to better conditions was unveiled to every human soul.

Long had the angels waited for this auspicious event : long had they waited for the hour when conditions would be ripe for the unfolding and the explaining by them to humanity of the revealments which had so irradiated in a spiritual sense the present age. Jesus is recorded as hav-ing said of old to his followers : "I have many hings to tell you, but ye cannot bear them now"; but he did not say that human nature now "I but he did not say that human nature would accer be able to reach a point where it would be able to bear them. He simply with-held from his disciples and the world the truths which they and it could not yet receive or com-prehend. The time came when the world need-ed the added revelation—human hearts longed for a demonstration of immortal life—angels humad to reveal it and when the recover condlonged to reveal it, and when the proper condi-tions were formulated there eventuated a glorious moment when mortals cried out and spirits this power of converse between the worlds of the seen and the unseen had been broadening in its scope and multiplying as to its opportunities from that day to the present—what we had already attained to in this regard being but as a prophecy of what would be achieved in time to

She referred, in passing, to the survivals of spiritual belief to be met with in the church ex-ercises where no *admitted* recognition of Spiritin the followship and communion of saints" in the Apostle's Creed so called, which really meant a communion with spirit; she spoke of the grand revelation made to the world through Emmanuel Swedenborg ; and noted the gradual advance of the race to the time when life on earth was made bright by the light of a demonearth was made bright by the light of a demon-strated immortality—and then stated as her conception of the work that Spiritualism was accomplishing that it was a real conservator of-whatever was true—it recognized whatever of truth was to be found in all preceding systems, but it uncompromisingly antagonized their er-rors. If it ever took occasion to destroy exist-ing conditions it was that both one on which he ing conditions, it was that better ones might be arranged for humanity—since a system that was only destructive performed but half its work. Spiritualism almed to be the broad church of humanity from which no member would ever be excommunicated : its animus was universal and diffusive rather than concentrative and static; its working agencies would never be known by the names of its seers and mediums, as the churches of preceding systems had been called after their prophets and founders—it had come from the angel-world to fulfill the mission

come from the angel-world to fulfill the mission of the risen ones, and could never take on the name or acknowledge the mastery of man! Spiritualism came for the benefit of all hu-manity; its divine labors were put forth for all races, all, men and women, that they might stand side by side, never a master, and never a slave; and for the children Spiritualism also made demands-demands for the granting to the young of an unreserved possession of the yight made demands—demands for the granting to the young of an unreserved possession of the right to learn life's opening lesson well, the right to parental love, the right to proper and unbiased education, the right to the warming influence of appreciative affection which would draw their hearts to the true, the beautiful, the good She closed her remarks by an earnest appeal that the glorious revealments proffered to the race at the present hour might be inquired into and thoroughly investigated. Persons who had gained this truth for themselves could—and it was their duty so to do-accomplish much in putting their fellows in the right path toward the goal they sought, but a direct knowledge in the premises was a matter of *individual* experi-ence, which each must have for bimself; development was constantly going on, even among

S. Sizn Male Martin

fleringin, conference. In the evening George A, Fuller still occups the platform, THE LADIES HARMONTAL AD SOCIETY meets every Friday afternoon and evening in the same hall. Mrs. S, A, Thayer, President; Mrs. A, E. Dodge, Secretary, evening George A. Fulle

NEW ERA HALL-Our Lyceum opened on Sunday morning, April 30th, with a large and Summay morning, April 2006, with a large and harmonious gathering. The exercises com-menced as usual with singing and reading of the Silver Chain recitations by the school. A few choice selections were then performed by Miss Dawkins's orchestra, after which the usual time was devoted to instructing the children in the truther of gaint to instructing the children Miss Dawkins's orchestra, after which the usual time was devoted to instructing the children in the truths of spirit-resistence and spirit-re-turn. Then followed the Grand March. Mr. Hateh remarked on the passing away from earth-life of Aunt Mary Stearns and Mrs. Addle A. C. Perkins. He was followed by Mrs. Maggie Folsom and Hattie Wilson, who made some very impressive remarks upon the loss sus-tained by us in the departure of these two sis-ters, and alluded to the noble work they had done on earth as small in comparison with what they will do now that. they have passed to the higher life; that though we miss them here in-the mortal form, they will soon make known their presence in our midst. Mr. Rand then offered a few remarks, after which we had reci-tations by Emily Debank, Lillie Armstrong, Emma Ware, Dessie Brown and Charley Pray; song, by Louisa Keef; piano solo, by Willie Far-num; song, by Annie and Lizzie Keef; piano solos by Miss Almond and Gertie Searcy; songs and ducts by Miss Almond's pupils, Gertie and Carl, assisted by that lady. They were re-ceived with hearty applause by the audience. These youthful performers are with us every pleasant Sunday. Physical exercises and Tar-get March closed the session. J. A. SHELHAMER.

get March closed the session. J. A. SHELHAMER, J. A. SHELMAN, Secretary Shawmut Spiritual Lyceum, Office 84 Montgomery Place.

PAINE HALL.-The session of the Lyceum of April 30th was called to order by Conductor Union. A full house greeted us on this occa-Union. A full house greeted us on this occa-sion. Singing, reading and a march of ninety-five children, with their Leaders, were first in order. Memory, the word given last Sunday to be woven into verse, was answered by eighteen children. Services to day were more of a me-morial to our lately arisen co-workers. Dr. Currier was called upon to speak of the transi-tion, and said that he never had and he hoped here should refuse to speak in the interest. he never should refuse to speak in the interest of the Lyceum or Ladies' Aid Society, and it seemed as though the word "memory" was given on the previous Sabbath by inspiration. given on the previous Sabbath by inspiration, as the meniory of those who had lately passed on should be held sacred. The services then continued by the delivery of an original com-position by Frank Woodbury; a reading by Fred Cooley, "There is no Death;" a recita-tion by Amy Peters, "Rest Thon in Peace." Mrs. Lincoln interested the audience with the relation of incidents occurring before and afrelation of incidents occurring before and af-ter burial. The Corresponding Secretary re-marked, Those we truly love never die; while we mingle our thoughts and tears with those of others, we have the consolation of knowing our dearly departed are not dead, but continuing their life above that ended so suddenly here below. Following were recitations by Freddie Stevens, Alonzo Bond, Jr., Edna Clark, Allie Danforth and Mamie Havener. Song by Eva Morrison and Bertha Davis. Violin solo by Fannie Conant annie Conant.

Tuesday evening, May 9th, 1882, a dramatic On Tuesday evening, May 9th, 1882, a dramatic aud literary entertainment, by members of the Lycetum will be given in this hall. Among the pleasures of the evening will be enacted D. N. Ford's new comedy in five acts, entitled "Sum-mer Frolics." It is hoped a full house will repay all concerned in this entertainment. Mr. F. L. Union announced from the plat-

To the Editor of the Banner of Light:

To the Editor of the Branner of Light: Our Conference last Wednesday evening, April 26th, was well attended. The subject for discussion was. "Should mediums depend upon their mediumship alone for a support ?" The opening address was delivered by the guides of Mr. Colville. They described and dissected mediumship, declaring it to be as natural as any occurrence in Nature, and no ignoring its existence will avail anything. We may deny its possibility, but it exists and has always ex-isted. just the same. But while mediumship is isted, just the same. But while mediumship is a well established fact, it is novertheless true a well established fact, it is novertheless true that it often exists in an embryotic state. Me-diums are born such, the same as a great singer is such by nature, but like the singer, they need cultivation. The difficulty with many medi-ums is, that they take to the platform prema-turely, before their powers are fully developed. Multitudes of persons can do good as private mediums who are utterly unfit to appear in nublic. Their error consists in mistaking the incipient stages of mediumship for its full de-velopment. Great caution should be exercised in this respect, for partially developed medi-ums, however honest, bring reproach upon the uns, however honest, bring reproach upon the cause by their immature performances, and they are peculiarly susceptible to the physioeasily control them as Dr. Carponter can control a good mesmeric subject. All such medi-ums should tarry at home until more mightily uns should tarry at home until more mightily endued, and not depend upon mediumship for a living. Mediums perfectly controlled by an organized band of spirits are protected from such influences, and can brave any obstacles, but until such development has taken place the quietness of the home circle is better adapted to promote the true interests of the cause than more public demonstrations. It is wrong to use the time of a medium without remuneration, since food and raiment required by the medium must be paid for. If the visitor does not pay the medium, some other person must. Spirit-ualists, instead of giving their money to the churches, should endow an institution for the development of mediums, or private persons should throw around them their fostering care. Dr. Edson admired the statements of Mr. C., but differed with him in his distinction be-tween receiving pay for one's time and for his tift.

but differed with him in his distinction be-tween receiving pay for one's time and for his gift. A good medium's time might be worth \$50, while that of a poor one was of no value. H. W. Beecher was cheaper at \$20,000 a year than some preachers at \$1,000. Mr. C. replied that Mr. B. could interest 3,000 people, all of whom could unite in paying him, so that the cost per man would be no more than that of a preacher who could draw only 300 people and received only \$2000.

than that of a preacher who could draw only 300 people and received only \$2000. To be a good musician or chemist cost a great outlay of money; but to be a good medium does not cost very much outlay, and therefore it is not right to charge for the gifts, but only for the time expended in the sittings, which time could be used in earning money in other ways. Poor people should not be charged anything. Mr. Spetigue asked what should be done with mediums who would not work when they had an opportunity to do so, and earn a living inde-

an opportunity to do so, and earn a living inde-pendent of the exercise of their spiritual gifts? He cited a case bearing on the question and re-marked thereor narked thereon.

marked thereon. Mr. Pearson commended the remarks of Mr. Spetigue. Mr. Hunter thought there were two sides to this, as to all other questions. He knew of a girl who was an expert medium, and received a message in the Egyptian language, which was sent to the Pasha of Egypt, and de-clared by him to be correct, who could not fill an ordinary position, although she tried very hard so to do, but was obliged to leave every lucrative place she entered into. He thought we should exercise charity toward all medi-ums. The meeting adjourned at 10 o'clock, to discuss the same subject again. C. STEARNS.

C. STEARNS.

Mr. Wm. R. Tice said that a reporter on the Daily Eagle, a few days ago, had related to him a singular fact in his own experience, showing the power of an embodied spirit to make its presence known and felt at a distance. The reporter said that he was spending his summer vaction in the country, and had remained there longer than he had at first intended. One night as he lay awake, he saw the presence of his mother, who when he left Brooklyn was allye and well. She stood by his bedside, spoke to him, and urged and requested him to return home at once. He said that he was wide awake, and he heard the voice distinctly, and saw his mother clearly. It made such an impression upon him that he started for home the next day. On arrival, his mother, on meeting him, expressed much joy at his return, and said the night before she dreamed she went to the local-ity where he was, and described the house, night before she dreamed she went to the local-ity where he was, and described the house, grounds, the room where he slept, accurately, places that she had never seen, and said she asked him to come home immediately; all of which was in accordance with his own experi-ences. "Now," said Mr. Tice, "has the spirit embodied, consciously or unconsciously, the power to travel, and visit, and communicate with persons it may be closely en rapport with ?" Mr. Fred Haslam related some interesting ex-periences of his own. Several years ago a

Mr. Fred Hasiam related some interesting ex-periences of his own. Several years ago a friend of his, Mis. Delany, was very sick at Bricksburg, N. J. One morning two neighbors called to see her and asked where the tail man with black whiskers was, whom they had seen come out of the house the evening before-a bright moonlight evening. The sick lady said no such person had been there. The descrip-tion was that of Mr. H., who said that he was at his home in Brooklyn, and had no conscious his home in Brooklyn, and had had no conscious knowledge of his spirit being away, and asked if his anxiety in regard to the sickness of his If his anxiety in regard to the sickness of his friend brought them *en rapport*, so that he could be seen visibly clothed in the raiments of this life. He said some years ago he went down on Long Island to visit some friends. They were full of company, and were unable to lodge him, and he was accommodated at a near neighbor's. On lying down he saw the spirit of a woman floating over his bed; he reached out and felt it tangibly; it felt like solid substance. He also saw the spirit of a man who appeared to be drunk; and he said he felt inclined to swear, and this influence was very disagreeable. He pinched himself to see if he was wide awake, and found that he was. He said, "Goaway, you devils," and they left him. On going below in the morning the folks asked him how he had slept, and he related this experience. The lady went into another room and brought to him for-ty-two photographs. He selected at once the pic-ture of the female spirit he saw in his room, and ture of the female spirit he saw in his room, and the lady said that he had accurately described the hay said that he had accurately described her daughter, who had died two years previously in the house. The drunken man, he was told, was a rough sea captain who had died recently, and whom they had known. These people were not Spiritualists, and knew nothing about the matter

Ilev. Mr. Gage, formerly a Universalist minis-ter in Maine, was stopping one winter some years ago at Key West, Fla. One day he was writing home, and he found his hand was con-trolled by a Carrierd and he writing home, and he found his hand was con-trolled by a Spaniard, and he wrote in the Spanish language. This spirit soon had com-plete possession of him, and said that he would never leave him until he got drunk. The an-novance was so great that this refined, cultured and strictly temperate man, who had never used liquors in his life and who abhorred them, shut himself up in a room and became intoxicated, and when he returned to his reason and right mind this evil influence left him forever. D. M. Cole said: "This idea of evil spirits possessing men has been believed in all ages, and we find that the healing by Jesus and the apostles consisted largely of the so-called cast-ing out of devils. In those earlier days the in-fluence of evil was the devil; when persons

fluence of evil was the devil; when persons

Circib STATIST

S. Farth Pare Long

On Monday evening, April 24th, after the usual opening exercises, the President, Mr. C. R. Miller, announced Mr. Hamilton, of Maine, who gave one of his pungent and pithy ad-dresses in rhyme, "Out of Darkness into Light," a radical and satirical exemplification of the Orthodox graeds. He was listered to with dark a radical and satirical exemplification of the Orthodox creeds. He was listened to with deep interest and appreciation for an hour, after which Mrs. Annie T. Anderson said that while the first speaker asked the hearers to consider him a Christian, speaking to a Christian audi-ence, she would state that she was no Chris-tian, and flattered herself that she did not speak to a Christian audience. She then gave a synopsis of Pagan mythology and the creeds of the ages; spoke of the attitude of creedal re-ligion toward all who disbelieved in its tenets, deplored the position of some Spiritualists in hostility to mediums and phenomena, and re-murked that the mission of spirits to earth would be as senseless as the mission of Ortho-doxy to heathen lands, were it not that it brings light and liberty to all humanity. "Uni-versal intelligence finds many ways of gather-ing up light and knowledge without a tyran-nous persecution of those who differ in their nous persecution of those who differ in their

views." Dr. Baker then took the platform and during his remarks Dr. Coffin treated patients gratu-itously in the parlor, all of whom were relieved of pain. Dr. B. made some comments upon words of Peary Chand Mittra, to the effect that if men would study themselves and live in the interior contemplation of truth, they would have no time to find fault with their neighbors. have no time to find fault with their neighbors. Interior unfoldment is what Spiritualism is, and what education means; to draw out the divinity within, and not to crowd external things in upon the soul, smothering it. Mr. Haslam followed with some thoughts suggested by the remarks of the previous speak-ers, giving some items of his own experience, illustrating the force of circumstances. The exercises closed with a poetical benedic-tion from Mrs. Brett.

tion from Mrs. Brett. DR. WM. H. COFFIN, Sec. 204 South 8th street, Brooklyn, E. D., N. Y.

P. S.-W. J. Colville has accepted an invita-tion to lecture before the Eastern District Spiritual Conference at the Composite Rooms, corner of 2d and 4th streets, Brooklyn, E. D., on the evening of Monday, May 15th. I am re-quested to state for the benefit of our Western District friends, that Mr. Colville will also lec-ture for them (in the same week) at a time and place to be hereafter designated. W. H. C.

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

"BUCHUPAIBA." Quick, complete cure, lannoying Kidney Diseases. \$1. At Druggists.

Spiritualist Meetings in New York.

Spiritualist meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 103(A. M. and 7M F. M. Henry J. Newton, President; Hen-ry Van Gilder, Secretary. Children's Progressive Lyceum meets at 2M F. M. William Huut, Assistant Conductor; Mrs. M. A. Nowton, Guardian. **Rev. Dr. Monck** lectures on "Apostolic Henling," and addresses are delivered by other speakers, at "Scienco Hall," 141 East 8th street, every Wednesday, at 74 F. M. After each lecture, Dr. Monck publicity and freely heals the sick poor from the platform. **The Second Society of Spiritualisis** holds free meetings every Sunday morning and evening, at Froblisher Hall, 22 East 14th street. Mrs. Milton Rathbun, Secretary.

Georgetown Meeting. There will be a Two Days' Meeting and Picnicin Brown's Hall, (deorgetown, Madison Co., N. Y., May Zith and 28th, 1882. The speakers (inspirational) engaged are: Warren Woolson, of North Bay, Unsida Co., and Miss Carrie E. Downer, of Baldwinsville, N.Y. There will also be speak-ing from the audience. It is unnecessary to say to those who have attended the Georgetown meetings that we ex-pect a grand spiritual feast. Per order Com.