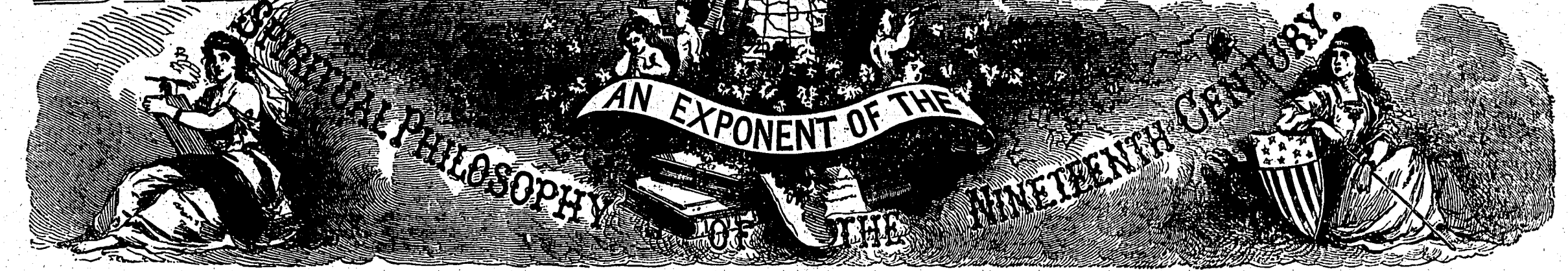


# BANNER OF LIGHT.



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## The Anniversary.

Grand Celebration of the Thirty-Fourth Anniversary of Modern Spiritualism in San Francisco, Cal., April 1st and 2d, 1882.

(Reported for the Banner of Light.)

A grand double celebration of the Advent of Modern Spiritualism was held under the auspices of the First Spiritual Union, in Ixora Hall, April 1st and 2d, and by Mrs. Ada Foye, in Laurel Hall, April 2d. Large and enthusiastic audiences assembled at all the meetings. The floral decorations at both halls were large and beautiful.

### IXORA HALL.

The exercises were inaugurated Saturday afternoon, April 1st, at 1 o'clock. In the absence from the city of the President, Mrs. L. Mathews, the Vice President, R. A. Robinson, Esq., presided during the two days' session, his occupancy of the chair being marked by dignity, sagacity and efficiency. After a few appropriate remarks by Mr. Robinson, Mrs. E. P. McKinley delivered the opening address, in which she spoke of the great trials mediums and Spiritualists generally are called upon to endure, and of the potent influence for good exercised upon believers through a realization of the presence of their departed friends.

C. M. Plumb next discussed the vexed Chinese question, which he said had, from the beginning, been acted upon solely in the light of selfish principles. He contended for its consideration in the light of the Christian and philanthropic principles of the Spiritual Philosophy.

Alfred Denton Cridge spoke earnestly of the beauty and utility of Spiritualism as a science, philosophy and religion, as contrasted with current theories. In reply to the previous speaker he took strong ground against allowing the Chinese to overrun the country, destroying our civilization and spreading insidious vices and diseases.

Mr. John Allen emphasized the great good done to woman by Spiritualism, in placing her side by side with man. In like manner as institutions of education in material science had been enriched by large sums of money through the liberality of James Lick, so should academies of psychology be endowed, and this he thought would be yet done on the Pacific Coast.

Mrs. E. Price, medium, about departing for the East, made a few impressive farewell remarks, expressing her determination still to labor for the Spiritualism which had been such a source of blessing to her.

Mr. Williams recited a striking original poem in honor of the day.

The opening address in the evening was made by Wm. Emmette Coleman on "THE PHILOSOPHY OF OBSESSION."

### MR. COLEMAN'S ADDRESS.

At previous Anniversary exercises in this city I have dwelt upon the grandeur, beauty and truth of the Spiritual Philosophy in general, and doubtless other speakers at this anniversary will, and very appropriately, too, allude upon that theme; but on this occasion I have deemed it fitting to submit a few reflections upon one of the special points in our philosophy, concerning which, in my judgment, much more light than is possessed is needed by the great spiritual public. At the Anniversary last year in this hall one speaker, Sunday afternoon, devoted all her time to warning people of the dangers of obsession, declared to be fearfully prevalent in this world, and within the last few months your gifted speaker, Mrs. E. L. Watson, has on several occasions discussed the truth or falsity of the popular theories of so-called obsession. I may be pardoned, therefore, if, at this time, probably the last occasion on which I shall address you in Ixora Hall previous to my departure East, I submit for your consideration what I deem some simple, common sense thoughts on this subject of obsession.

The brief time allotted me not permitting elaborate argument in proof of my positions, you will kindly excuse the somewhat dogmatic character of some of my remarks.

The text selected as the basis of my remarks are these words, given to earth from a highly gifted and wisdom-laden mind in spirit-life, through the mediumship of Mrs. Maria M. King, who, as a medium for the revelation of the

truths and principles governing action both in the material and spiritual worlds, has never been excelled, and they may be found on page 19 of her excellent pamphlet, "The Spiritual Philosophy versus Diabolism." "Evil spirits do not obsess, possess, infest, or otherwise interfere with earth's inhabitants; legislation, or the social order in the higher life, being directed to prevent it."

It is believed by many, and is taught by some mediums, that evil spirits are at liberty to come to earth and influence men and women to commit deeds of vice and crime—to commit murder, suicide, arson; to get drunk, use tobacco, indulge in licentious practices, etc.—and, most absurd of all, render people insane through mere malice. How often we hear it stated that most of our insanity is caused by evil spirits obsessing men and women. Is there any truth in the foregoing? As for myself I am convinced, beyond all doubt, that the whole is false, that nothing of the sort ever did occur here, and something like this I think Mrs. Watson has been telling you. That evil spirits do not thus obsess humanity has not only been taught by sister Watson, but also by such representative minds as A. J. Davis, Cora L. V. Richmond, W. J. Colville, Mrs. Maria M. King, and other inspired workers. So in all I say this evening I have the endorsement of the wisdom of the spirit-world. Every thought here presented can be found in the revelations to the upper circles of the spirit-land; and for that reason, among others, they merit a careful consideration from Spiritualists generally.

Evil spirits undoubtedly exist in large numbers in the lower circles of the spirit-land. Death makes no change in the individual. But in the higher life law and order reign much more effectively than on earth. The wisdom, beneficence, and power of the higher spirits are dominant over the lower. The vicious and the criminal in spirit-life are guarded and ruled from the moment of their entrance into that world. Every spirit, without exception, is under the direct supervision of other spirits higher in mental and moral development than himself or herself, and from the beginning efforts are made by those guardians to improve the status of their wards. The exercise of their evil passions is kept in check; they are not allowed to prey upon their neighbors in spirit-life, or upon those in the body; the negative influence of the higher circles and spheres in spirit-life are constantly exerted over the vicious denizens of the lower circles, to restrain them from gratifying their evil desires, and it is an impossibility for a single undeveloped spirit ever to escape the watchful guardianship of the more progressed spirits. So far as we can, here on earth, our imperfect civilization attempts to restrain and restrain the evil-disposed; and the protection of society demands that they be restrained; and shall not they be restrained in the higher life? Is not the philanthropy, the wisdom, the power of the spirit-world superior to that of earth? Will not, therefore, their system of government, their rules of social order, be far superior to those of earth? It must be so in the very nature of things. So much the more perfect, then, their system of government and restraint of the evil-disposed; and the more effective the modes of reformation and improvement. We must recollect that spirits from our earth have been living in the spirit-world thousands of years at least, and in that time what wondrous advances they must have made in wisdom and in power!

The higher a spirit is the greater its power over lower nature and over inferior minds. Again, the more advanced the spirits become, the more they harmonize and assimilate with other, the greater the unity between them. The higher spirit minds, working in unison, exercise their power for the improvement of all beneath them. Combining their powers, then, the wise and lofty inhabitants of the upper spheres exercise a complete control over the inhabitants of the lower, using all possible means to promote progress in wisdom and virtue in their lowly brethren and sisters. And the first step taken on the birth of the evil spirit into the spirit-country is to prevent its indulging its wronging its neighbors, or others, either on earth or in spirit-life. If spirits were allowed to indulge their baser appetites and passions in spirit-life, instead of progress there would be retrogression. Instead of growing better they would be getting worse and worse all the time.

Such a thing is never permitted by the wisdom, the legislation, the beneficent guardianship of the higher spirits. No evil influences are allowed to propagate themselves in spirit-land. They are kept in check by an even hand, guided by love and sustained by a power that cannot be swayed or broken. If people would only exercise a little reason and common sense on this matter they must see clearly that the state of affairs in the spirit-world must be as above outlined; they cannot possibly be otherwise; and that such is the case we have the positive assurance of our wisest spirit-teachers.

It is by indeed the truth, how then, it may be asked, do we account for the many supposed cases of obsession constantly occurring? I know that phenomena often occur which, on a superficial view, may be taken as indicative of the action of diabolical intelligence. Appearances are taken for realities; the seeming is erroneously supposed to be the real. Viewed rationally, there is not the least necessity for the evocation of malignant or passionate spirits for the production of the phenomena. All such phenomena range themselves, I think, in the following four classes:

First. A large majority of the cases of supposed obsession are simply instances of disordered mental action. The brain and nerve forces have been disturbed, thrown out of equilibrium; in other words, the patients are insane, either wholly or partially, or else they are laboring under a strong delusion or hallucination. The key to the mystery lies in three words—"disordered mental action." Their brains are diseased in greater or less degree; hence the ravings and vagaries they indulge in. Being often sensitive to surrounding influences, they take in from others the foolish notion that they are haunted or possessed by evil spirits and act accordingly, thereby lending weight to the delusion; or, as in some cases, they are self-psychologized by the idea that they are obsessed, and so act in their abnormal, diseased state as if they were. The evil spirits supposed to infest them exist only in their own minds; and when their mental equilibrium is restored the imaginary evil spirits depart. Healers often render assistance in supposed cases of obsession. They do, indeed, by their soothing magnetism, cast out "evil spirits"; but the "spirits" thus cast out are not living entities, but the morbid fancies, the delusions, the insane imaginings of the mentally diseased. All such cases no spirit-agency is at all manifest; the phenomena are of the earth, earthy.

Second. In some cases a spiritual influence is at work in connection with the disturbed mental action, in the production of the phenomena, but a benevolent influence instead of a malevolent one. The guardian spirits of those

mentally afflicted often use their influence to remove or mitigate the affliction. Obtaining possession of them for a time, these beneficent spirits endeavor to impress their thoughts upon the minds of the afflicted ones; yet the crazed brain cannot give it forth as received, but distorts it in such a manner as to indicate an evil influence rather than a good one. In this manner insane ravings are given to the world as emanating from the spirit-land, and extravagant, silly, immodest and criminal actions and language due solely to the insanity of the doer or speaker, are fathered on the innocent spirits. When the patient recovers his mental balance and the supposed evil spirit has given up his hold, the recovery is often due to the beneficent influence of the spirit-power controlling him, falsely supposed by short-sighted observers to be malignant and demoniacal in its nature.

Third. All spirits that attempt to develop and control mediums are not gifted with the highest wisdom, and in their experiments sometimes undertake more than they can do, and temporarily disturb the normal brain-action of the medium or sensitive. This disturbance causes the medium to act at times as if under the influence of evil intelligences, but such is not the case. Unwise or ignorant spirits do communicate with earth, being opened upon the brain and minds of their subjects in every conceivable way, according to the diversity of organizations, to develop them to greater susceptibility to spirit-power, and to educate them into principles of philosophy." (Spiritualism vs. Diabolism, King, p. 33.)

In my judgment all cases supposed to indicate the agency of evil spirits can be completely and rationally accounted for in the light of the foregoing principles. These four things cover, I think, the whole ground.

(1) Disordered mental action, independent of all spirit-influence.

(2) Disordered mental action in conjunction with a beneficent spirit-influence exerted for the restoration of mental equilibrium.

(3) Action of unwise, but well-disposed spirits in their experiments upon partially developed mediums.

(4) Psychological action of wise spirits for the thorough development of their mediums.

I have never seen or heard of a case of obsession in ancient or modern times that was not completely covered by these principles.

The reason why mediums under supposed spirit-control often proclaim obsession to be a truth, is that the influence of preconceived opinions in the minds of those surrounding them are more potent than the influence of the spirits. Mediums, instead of voicing the views of the spirits, give expression often to their own dogmatically held ideas, or the ideas prevalent among Spiritualists. We rarely, if ever, get unmixled truth from mediumistic revelations. The mind of the medium colors and distorts the ideas given, and in many cases precisely the opposite is given by the medium to that intended by the spirit. Such is the case as regards obsession. The teachings we hear favoring obsession do not emanate from the spirit-world; they are born from the brains of the mediums, and are impressed by earthly influences on the minds of sensitives and mediums, and by them given forth as if from spirit-life.

In conclusion I would urge you to carefully consider the truth contained in my text, and in all cases of obsession hereafter falling under your notice, apply it and the principles I have feebly set forth this evening to the solution of their producing causes.

The spirits do not obsess, possess, infest, or otherwise interfere with earth's inhabitants; legislation, or the social order in the higher life, being directed to prevent it."

At the conclusion of the address, in answer to the query, What power was used by the higher spirits to control the lower? Mr. Coleman replied that the psychological will-power of the upper circles effectually kept in check the evil-disposed in the lower circles in spirit-life.

Mr. E. A. Lewis contrasted the influence of ancient Spiritualism with that of modern, and expatiated on the various ways in which modern Spiritualism has brought blessings to different classes of minds.

Mrs. Addie L. Ballou inquired, Have we grown broader, taller, better through our Spiritualism? Unless we, as a body, are made better men and women, what advantage have we over the fanatics we denounce? We should criticize ourselves for our purification. Let us see if by next year we have grown grander in manhood and womanhood. Some Spiritualists are so advanced that they say they have the best religion in the world, and it don't cost them a cent. To me Spiritualism is the most expensive of all religions. In this religion every inch of the road has to be paid for as we go. Faith is the smallest part of it. Live higher, purer lives, live in love and sympathy, practice the golden rule, for unless we do we have failed to do what the angel-world desires.

Mrs. E. L. Watson, our regular lecturer, under spirit control, closed the evening exercises. "I endorse," said she, "every word of Bro. Coleman's remarks this evening. A beneficent guardian power," she said, "has supervision over earth, and evil influences from the spirit-land cannot reach God's children here. One of the previous speakers remarked, if we have good aspirations and shut out evil we need not fear inharmonious influences molesting us; but I say that even though your aspirations and desires be low and dark, the beneficent influence of good spirits will ever surround you, and never rest until you are redeemed from vice and immorality."

Sunday morning the Children's Progressive Lyceum exercises in honor of the day were varied and attractive, there being present one hundred and twenty pupils and one hundred and forty visitors. The recitations showed marked proficiency on the part of the children.

Miss Clara Mayo and Mrs. E. Price, mediums long connected with the Lyceum, bade farewell to their many friends in view of their early departure East. (Miss Mayo made her debut as a public medium at Lake Pleasant a few years ago, and intends visiting the camp-meetings in

Massachusetts the coming season. She is highly esteemed as a medium here, and we bespeak for her the kind attentions of the friends in the places she may visit in Arizona, Colorado and Southern California en route for Massachusetts.—Reporter.)

In the afternoon Mr. Robinson yielded the chair to Mrs. McKinley, in practical recognition of woman's equality, a cardinal tenet with all progressed Spiritualists.

Dr. Dean Clarke was the first speaker. "We celebrate this day," he said, "the dawn of a movement whose comprehensive scope compasses the earth and heaven; whose specially focalizes in every human relation; whose purpose is revolution and reform; whose *modus operandi* is as diverse as the conditions of mind and matter; and whose sway is as resistless as the tides of ocean. To Spiritualism more than to any and all other agencies is justly attributable the liberal and radical tendencies of the age. To the silent but potent influence of the 'mighty dead'—so called—we must trace the quickening forces that have moved the pioneers and agitators in every department of revolution and reform."

It yet remains for us to classify the heterogeneous and unique facts and principles of our philosophy, to utilize through the reconstruction of society and government, and to establish in the hearts and minds of humanity a religion based upon the spiritual brotherhood of all souls, which shall foster virtue, banish vice, secure liberty and justice, and bring the harmony and happiness of heaven among the inhabitants of earth."

Father Pearson urged the realization of heaven on earth by deeds of love and virtue.

Geo. C. Irvin recited a beautiful original poem entitled, "I, I, Goddess of Flowers."

Mrs. M. J. Henson, in her usual vigorous manner, urged Spiritualists to be alive to every good work, to be up and doing while the day lasts.

D. B. Moore made a stirring speech, urging the paramount importance of good deeds, of character rather than professions of faith; the practical exemplification of the highest ethical system as the greatest desideratum; justice to woman, and a joining of hands with all workers for virtue and light—leading to an inauguration of the reign of universal brotherhood upon earth.

Mr. W. H. Mills followed in a few earnest remarks, testifying to the priceless value of Spiritualism to the world in general and himself in particular.

Mrs. E. L. Watson, under influence, speaking with strongly marked German accent, made the closing remarks. She spoke of the interblending of the material and spiritual worlds, of the anniversary in spirit-life and of the great joy felt there when communication was first opened in 1848.

At the opening of the evening services Geo. C. Irvin recited an original anniversary poem, after which Mrs. Watson delivered the anniversary address. Subject, "Spirit Communication and Its Relation to the Progress of Religious Ideas."

"Religion in the past," she said, "instead of being an inspiration, a star to lead us toward the light, has been a hideous nightmare lying like lead upon our souls. Priestcraft manipulated the religious sentiment for its selfish aggrandizement. As its own clergymen are admitting, Christianity has opposed all practical reform, has been slow in fostering scientific truth; therefore, the time came for a new revelation; time came, when if God were not dead, he would speak to the ears of humanity. Spiritual epochs are ushered in by processes as natural as those that develop these flowers, which once were mere germs. The first communication flashed along the spiritual telegraph proved to the world that the Church, with its threats, sacraments, penances, absolutions, was of no avail in connection with the state of the soul after death. The first flash destroyed the terrible dogma of Election. Was not that intelligence of value that proved your child was not damned? The damned, but that every child of God is destined to an immortal heritage of glory?"

The same relation alchemy bears to chemistry, astrology to astronomy, does ancient Spiritualism bear to the modern. Ancient Spiritualism was the bud; Modern Spiritualism is the beautiful flower all unfolded in richest fragrance. The character of the spirit-messages given church-members has affected deeply the religious ideas of the age. Our knowledge science has done so much in that regard to the spirit-messages. The Church's great hold has been the idea of a personal friendship and communion with the noble man Jesus. Instead of seeking consolation from one man who lived and died eighteen hundred years ago, we seek consolation from our friends and relatives whom we have personally known. Spiritualism, instead of erecting new churches and altars, has converted our homes into houses of God; and at our home circles our wives and children are priests and priestesses. Spiritualism has abolished hell and introduced universal reformatory, founded on principles of truth, justice and love."

Mrs. Watson concluded with a beautiful inspirational poem.

Dean Clarke then submitted a lengthy series of resolutions corrective of the erroneous views generally held by non-believers concerning the character of Spiritualism, and stating in outline, what Spiritualism really is. After discussion the resolutions were referred to the Executive Committee of the Society for revision and condensation prior to publication.

With a benediction by Mrs. Watson the anniversary exercises were brought to a close.

### The Celebration in Laurel Hall.

On Sunday, April 2d, 1882, Laurel Hall, on O'Farrell street, was profusely decorated with masses of exquisite flowers, and crowded both afternoon and evening with earnest seekers for truth. Mrs. Foye presided, and introduced the exercises of the day by announcing that the purpose of the meeting was to celebrate the Advent of Modern Spiritualism, saying that, years ago, but a comparative handful of faithful believers were united here and there in this celebration; now the day is observed with special exercises, by gatherings of large numbers in all parts of the world. She said: We have met as fellow-workers to compare progress and to tell what this new revelation has done for us the past year.

The speaker proceeded to tender a hearty greeting to the many mediums and their friends who were present, urged them to preserve unity of thought and action, realizing that each can do his and her own work, and that no one else can do it for them. "We beg of you," said the speaker, "during the coming year, to be more ready to assist and sustain one another, and to unite more with each other in aims to strengthen the weak and sustain the faltering, ever remembering that all are alike called to serve the cause of truth, though in different ways; that, whatever our calling, we are

strengthened by sympathy, and in a union of hearts, as in a union of hands, there is and ever will be increased strength to meet successfully life's trials and its cares.

Miss Clara Mayo then gave an opening invocation, following which William Emmette Coleman addressed the audience substantially as follows: For thirty-four years Spiritual Phenomena have been engaging the attention of dwellers on our planet, yet how little is generally known of them and their laws by this vaunted age of exact science. The purely scientific method, so called, is being exhaustively applied to all things; and no truly well-grounded scientist, who has once examined the subject of Spiritualism, has failed finally to fully endorse the spiritual belief. To those who desire to faithfully apply the scientific methods, there is evidence of the impact of spiritual intelligences upon physical matter. Writing between double slates in the handwriting of persons we have supposed to be dead, with their correct signatures attached, written by no mortal hand of flesh, is a miracle, as men have been accustomed to use that word.

Mental questions have been answered promptly, coupling with the above fact of *fac-simile* of handwriting, proof of a discerning and reproaching intelligence, directing the psychic force of any individual action of persons in the flesh. Spirits write in various foreign languages through the hand of Mrs. Ada Foye, all of which are unknown to her, but are clearly expressed messages to those for whom they are intended. Direct spirit action is predicated of such phenomena. John Quincy Adams wrote to Mr. Brigham through the hand of an uneducated mechanic named J. D. Stiles a unique volume, in his own handwriting, comprising over four hundred octavo pages. At the close of the work, George Washington wrote, and also Mrs. Abigail Adams, both in their own handwriting, after which five hundred and forty spirits attached their signatures, each in his own handwriting. No single one was an exact copy of the living signature, but each was so similar as to be unmistakable.

All must remember that ideas conveyed such as these of Mr. Adams were projected through the mind of a medium of moderate education, and were all more or less colored by the mentality of the medium. The book partakes of Mr. Adams's deeply devotional character, and has in it too much religion to please radical or materialistic minds. He had large conscientiousness, with great love for the good and true. He was a practical man, and had life-long reverence for the Bible, but his greatest veneration was for the life and mission of Jesus of Nazareth. John Adams, his father, was more philosophical while John Quincy Adams was deeply religious.

Another still more remarkable work, giving greater proof of supra-mundane intelligence, is "The Principles of Nature," given inspirationally through Mrs. Maria M. King, from a spirit-band in the light of a higher insight, under the tuition of higher teachers, more advanced and conversant with the mystic realms of nature. Every page teems with new ideas, all of which throw floods of light on subjects under investigation in the scientific world. Scientific scholars first discovered the moon's corona was a solar appendage during the eclipse of 1869, and it was new to them, although described in Mrs. King's book five years before. In 1871, the astronomical world accepted the theory. So zodiacal light was found to be only an extension of the corona in the form of a cone of light in the atmosphere in the neighborhood of the sun, after its disappearance to us below the horizon, and previous to its appearance above it. This was written by a spirit fifteen years before it was known to scientists.

Personally, Mrs. King is a lady of retiring disposition and domestic habits, wholly incapable by herself of discussing such knowledge. Her work is encyclopedic in its compass. Such knowledge comes of supernatural experiences, given only to teachers of mankind.

Whence comes the power by which these severally enumerated things have been received? Matter does not comprise the all of existence. There is now enough of accumulated evidence to furnish proof of the future existence of the human soul; but every one has a life-work, to learn the difference between good and evil, and it requires the greatest amount of clear understanding to sift out properly the good and true from the mass of error and evil.

Mr. C. M. Swarth then said that gifts of Modern Spiritualism, like those at the time of the coming of Christ, eighteen hundred years ago, commenced in an humble home. Like the fishers of old, we find ourselves in possession of a pearl of great price, of whose prospective value we are unable to judge. Few are permitted to behold in the flesh the value of those heavenly pearls that are so freely strewn along our paths by angel hands, and which so many are so blind as to fail to secure. She then recited an inspirational poem of great sweetness and beauty.

Rev. Mr. J. N. Parker, a Universalist clergyman, was the next speaker: "The anniversary we are now celebrating admits of a wide range of thought. Old ideas are exceedingly difficult to uproot. Truth will remain truth, whether any one individual believes it or not. The religious world is actually moving, as is shown to be the case when Dr. Stone's Congregational Church is remodeling the Orthodox creed, throwing aside the doctrines of original sin, vicarious atonement and endless misery. The religious world will not long be satisfied with what their fathers believed. The doctrine of the ultimate triumph of good over evil was the doctrine of all believers for four or five centuries after the coming of Christ in the person of Jesus of Nazareth. If all writers and clergymen were educated as they should be, they would know this fact in history. Pure Christianity and pure Spiritualism are one and the same. We live in a world of change, which is a necessary step in progress. Mothers now lay away the mortal remains of their children, knowing that their separation is more apparent than real. Angels visit earth to take the children away. Death has lost its sting, and the cold earth its victory. Ours is a philosophy that comes home to the heart, and tells us of a meeting in realms of bliss, while the stern and avenging philosophy of past ages does not offer."

Mrs. Johnson said: "Ours is the nation that sat in darkness and saw great light; and the light is flooding the whole world. When the Christian sects withdrew into theological darkness, leaving their priesthood to become blind leaders, many encountered stumbling blocks and fell into the ditch while trying to find and scale the heights of truth. Their first faint light came from the darkness of the grave."

Spiritualism is fulfilling the words of Esaias the prophet, for in our day nations which have sat in darkness and ignorance see a great light pouring upon earth from celestial spheres. Spiritualism is being adopted by persons in every grade of life. The old stereotyped charge that only ignorant people are Spiritualists has become obsolete. Queen Victoria is a recognized believer. The late Czar of Russia had full bound



files of the *Banner of Light*, and the largest library of spiritual works in the world.

Christ said the common people received him gladly; and with the influence of his teaching the flood-tide of truth has come, to bear us forward to new and broader streams of progress. History repeats itself. Those clergymen who try to demonstrate that the facts of Spiritualism are in opposition to truth, are fixed, remaining stationary, when all around them is in motion. Like Alexander, they think there are no more intellectual worlds to conquer. But the spirit whips to the listening mortals that the field of conquest is limitless.

Dr. Dean Clarke next addressed the audience. "No language," he said, "can depict the importance attaching to the movement whose inauguration we have assembled to celebrate. The Rochester Knockings were met by taunts and jeers. Simple and insignificant as they appeared to superficial observers, trivial as they seemed to learned magnates of the press and pulpits at that time, those simple sounds were fraught with an import more profound than any other event of the century.

We live in an age of remarkable events, the greatest of which has been the dawn of spirit communion. The great question has been, if a man die, shall he live again? and the so-called dearest of the world have given up the problem unsolved. But the answer came in an unexpected way when the rappings of the spirits were heard and recognized as the clicking of the celestial time-locks, that guard the gates of the upper and higher land, and the first audible manifestations of Spiritualism were found to be the tap-tap of an unseen telegraph, transmitting mighty tidings from heaven to earth.

Every demand throughout the boundless systems of universes has its proper supply; every prayer is answered. Sectarian churches in their desire to remain exclusive, enveloped their flocks in dogmatic selfishness, and fed them with the husks of antiquity. Naturally people became dissatisfied, and their religious belief unsettled, as the traffic of a gospel increased, which should have been given to men without money and without price. The result was, skepticism was abroad in the land, and soon gates became ajar, and ministers plenipotentiary from the throne of the Great Ruler of earth and heaven knocked on cottage doors and on palace walls, and brought tidings from the great beyond.

Those inclined to cavil ask: What good has Spiritualism done? None but a Rip Van Winkle would ask such a question. It has nerved the arm of the oppressed to break its chain; it has moved the world's thinking minds to search through Nature for Nature's God, and not in dry tomes, among dusty church records. They have announced that our loved ones are still living; revelations are given that awaken all nations and all people to a realization of divine facts and heaven-born truths. Modern Spiritualism not only extends over America, but is found in every quarter of the globe; and its track is marked by human progress on every side. Scientists generally have been slow to investigate it, and have refused to admit its manifestations as the presence and power of an unseen intelligence that fairness of investigation which they have accorded to the lowest worm.

The speaker then quoted scientific and learned men and scholars, who, having had the courage to investigate Modern Spiritualism most thoroughly, through the proper application of exact scientific methods, have accepted its phenomena as fact, and its philosophy as a rational religion.

Mrs. S. R. Stevens spoke on "Obsession," which she thought a most important although perhaps an unpopular subject of Spiritualism. She thought that many attribute to spirits what belong to themselves, in that way seeking justification of their own misdeeds by imputing their iniquities and wrongs to others. All souls alike emanate from God, and their only difference is in degree of development; and as man is when his body of flesh dies, so shall he be when he begins his career in spirit-form.

Mrs. Foye said: "As stars differ in degree and glory, so with spirits; and no two speakers will view a subject alike. Understanding, like wisdom, is a divine gift, given only to such as seek it in simplicity and in truth."

Mrs. Melissa Miller spoke substantially as follows: "Glory to God for this anniversary day, this era when the eyes of humanity are being opened, and we can clasp hands across the vale that has hitherto been one of separation. We rejoice that the dear departed can return to us with words of comfort and encouragement to bear with patience the burdens of life."

How different is this century from the last. Women were commanded to learn of their husbands. What were those wives to do whose husbands were ignorant? The human race never would have known anything, nor advanced one single step in civilization, had not eaten the apple, and found it good, and given it to Adam to eat also. Thank God, she had the moral courage to eat that apple, and to teach her husband what would make him industrious.

When a child, I attended an old-fashioned close-communion Sunday school, and was always very mediumistic. I was controlled by spirits, so that I could pray for the minister. They wondered, and called me possessed; they quoted scripture to me, and I quoted passages to them, better and quicker than they could. I was then young, only 12 or 13 years of age, and an undeveloped medium.

The disciples of Jesus were undeveloped when told to tarry at Jerusalem until they were endued with power from on high. As yet they were not fully developed mediums; but when in the third hour of the day of Pentecost they were all filled with the Holy Spirit, and spoke as the spirit gave them utterance, they were heard and understood in seventeen different languages, every man hearing their words in his own tongue wherein he was born.

To-day the 'Holy Spirit' is at work in our midst, and these signs follow our mediums. Thus I know that my mother lives, and it is useless to mourn in sackcloth and ashes for a living soul, that cannot die. The flesh only dies, not the individual. Who would not be a Spiritualist? For we know through our senses there is a land that is purer than this—where the soul is accepted as it is, in proportion to its good deeds; and every just act is remembered and honored, even to the giving of a cup of cold water in the name of a friend.

Thank God for the truth! Our souls are marching on forever, and their progress will never stop. All who have loved on earth shall meet again in sweet communion, pressing outward to those celestial mansions prepared for the pure in heart, where eventually they shall dwell with patriarchs of old, and mingle with the sons of God.

Mrs. Ellis being under influence, the controlling spirit said: "Mrs. Ellis wishes to be excused, but I do not. Spiritualism has given light to the world. Peter the apostle was locked in a cell for proclaiming his faith; so was John the Baptist, and so was I, for believing and teaching the liberal doctrines given me by the spirit-world. It is the angel-world that will open your church doors and sweep out error. Then fools shall no longer have knowledge, and millions of earth shall worship God as taught them, from day to day in purity and sincerity by angel guides who are ever ready and delight to do his will."

The gates shall soon be open, where now they are only ajar, and pure and holy spirits will be free to labor for humanity according to the will of a great, good, and loving Father, who careth for all his children, whose ways are just and true. Farewell, said Abner Kneeland."

Mrs. A. Babbitt said she was very happy to-day, for her dear ones had rapped on her breakfast-table, and communicated to her their welcome. They were her own children, whom she knew had only gone before to await her coming. Before she became a Spiritualist, she asked her minister to prove to her that she should meet her little children again; but all he could say was: "You must leave that to God; I cannot offer you any assurance upon that subject." How much more blessed is the knowledge of Spiritualism.

Mrs. C. M. Swasey, an inspirational poetess, recited "THE CLOSING OF THE WINDOW." At the house of a neighbor over the way, the little faces, fresh and clean, were daily seen at the window. The windows were closed, when

two little tiny dainty feet had climbed the golden stairs. The angel reaper came again, and two little forms were borne thence never to return. Finally the father was left with but one of those little blessings, that had grown into his heart, and one alone looked from the reopened window opposite; but five little angels were looking from the window in the sky.

The evening exercises commenced by a voluntary on the organ. Mrs. E. A. Lewis made an invocation, at the close of which she said: "Like his teachings of old, Modern Spiritualism comes to give better understanding of what is required by man to enable him to attract help and strength from higher powers. It comes to no condition of human society, but addresses itself to all who desire help. It has gone down into your graves and restored to you your dear ones. There are no dead. We are hearing the songs of angels; and these first tones of angel voices have become experienced to humanity. With raps of the spirit comes a power that science cannot explain, saying: 'There is a power in the life beyond so strong that it can descend to the necessities of your life, and send over its subtle telegraphic wire messages showing that the hearts above feel the touch of your sorrow and your pleasures.'

Receive that daily which touches your soul as truth; for that is one step up the great ladder, upon which each climbs to his high home. Finally we shall attain the golden truth, radiant with the glory of its own presence, and the glory of all will fade before the grand radiance of Infinite Perfection. Messages to earth will grow purer, and love-tones clearer and come nearer home; and spirit will hear its proper fruitage. Its communion is most that of spring-time, 'freely communicated, and barely laid in promise. 'By-and-by' will indeed be 'sweet,' when it shall have blossomed and borne fruitage; then gladder anniversaries shall break through the bonds of matter and bring to you all a perfect bliss of spirit communion."

Mr. Charles M. Plumb said: After thirty-three years, the power of Spiritualism is becoming established, and the veil is being separated by an impenetrable veil are now united. Such an experience as the recognition of the angel-world is an era. Spirit is achieving a manifest victory over matter.

Only a wall of flesh divides man from angelhood. There is an era approaching of love, peace and good will. Men have so falsely pictured God that His nature is largely misconceived by many. The very name Fatherhood, applied to the Supreme Being, tells us that we should have different views of His power and attributes, and since the Godhead has been known to include Motherhood, it is better understood.

We all admire calmness under danger. A wise Chinese philosopher, of old said, "I always give the same case to a small matter as a large one, and if death comes to me, while in the performance of duty, all is well. My only fear is, to die in doing an unworthy action." The lower cannot overcome the higher. Selfishness is suicidal; unselfish acts are enduring. How often do we fear our own weakness, rather than the strength of our adversary.

Conflict gives us new strength. We are tried by the stern conditions of life. There is a divine benevolence that makes us struggle through wrongs, that we may glory in surmounting them."

Mrs. Ada Foye was the next speaker. She alluded briefly to the first raps at Rochester, the constantly increasing variety of the forms of spirit manifestation, the rapidly multiplying number of mediums, and continued by saying, "These gifts are being given to the world in family circles of rich and poor alike. Many a pure and cherished child, just budding into womanhood, has astonished her parents and household by uttering words of wisdom beyond her age. In some homes rays have been produced almost incessantly until recognized. In such a case one of our leading clergymen was called on to pray with the child and her mother, in order that what he regarded as the child's evil might depart. As the three knelt in prayer the raps came in perfect showers, approving the utterances with vigor, and emphatically denying their evil purpose or influence. The clergyman was so impressed with what he learned that those familiar with the facts date his new departure, and greater spiritual impulse, to the awakening voice of the raps."

My brother and sister mediums, you have a mission to perform. Accept it cheerfully; and if inclined to falter by the wayside, because of earthly opposition, remember that Spiritualism is the Religion of the Future, and that each barrier successfully surmounted renders your progress more easy and gives you greater strength. With the mantle of spirit over you the arm of flesh is powerless to harm. A large and of loving and truthful spirit world, I know, and I know but a few of their names; but I know their influence, which is pure and exalting, and the teachings they give through the power developed in me for mediumistic purposes are such as to make all who seek the truth in honesty of purpose and purity of thought, not only wiser, but better in all their current acts of life."

And now, sisters and brothers, I appeal to you to lose no time, but work diligently as the spirit may direct.

Each soul must experience its own Gethsemane, and pass from some Calvary to receive its great reward of 'Well done, good and faithful servant.' Having been faithful in a few things on earth, then shall become ruler over many bright mansions in the hereafter.

All mediums should be united with one holy purpose, in one brother and sisterhood, whose perfect union will develop strength. As by our works we shall be known, let us bury all animosities and labor cheerfully, faithfully and lovingly for the establishment of the truth as it is given to us from on high. Spiritualism should improve our daily lives. The happier we are here, in the performance of our calling, the happier will be our condition hereafter, when called to renew our labors for humanity on higher planes of progress. We may expect abuse from the pulpits for awhile, but the agitation of thought is the beginning of wisdom. The press already treat us with more consideration, recognizing the fact that scientific men are investigating the subject of Spiritualism and pronouncing its claims to be founded on truth. The mediums who fulfill their mission, by doing good to their fellow-creatures, will receive a crown of rejoicing which earthly wisdom cannot bestow, and the opening gates of light shall pour in upon their receptive souls divine rays from spheres where angels dwell. Those who move in part will receive great light, enabling them to give proper aid to those in darkness and in doubt. Their wisdom will be understood, and the voice of spirit-teachers command respect."

The exercises passed off with entire satisfaction, and closed with a séance given by Mrs. Foye.

(From The Mountaineer (Gorham, N. H.) of April 21st.)

#### SPIRITUALISM.

To the Editor of The Mountaineer:

Do spirits return to earth and manifest their presence in material form, is a question admitting of some consideration, especially as by the writer, who, with others, had recently the privilege of attending a public séance (sitting) at No. 132 Chandler street, Boston, given through the mediumship of Mrs. J. R. Pickering.

It is needless for me to state that I am a skeptic in what is called Spiritual Phenomena; but influenced by friends, who are believers in it, I concluded to "take in" what there was to be seen and heard at one of these séances, more from the promptings of idle curiosity than it was to satisfy the expressed wishes of my friends whom I accompanied. What was seen and heard at this séance, all of which purported to come from departed spirits, I will endeavor to state plainly, frankly and honestly, leaving your readers to draw their own conclusions as to whether the phenomena were produced by mechanical engineering, or whether they came from an invisible power.

I had never before seen Mrs. Pickering or her husband, who, by the way, was formerly a resident of Rochester, this State, and a prominent Odd Fellow of that place. Nor did I know any of the spectators present, some twenty in number, except the lady and two gentlemen. I went with: so that it cannot be said there was any collusion between us.

Mrs. Pickering is a middle-aged lady, medium

height, and weighing about one hundred and twenty-five pounds. She is unassuming in manner, intelligent, and to all appearances, too honest to practice deception and cunning. The parlor in which the séance was held is spacious, and afforded no possible ingress except by the way of a pair of folding-doors and a single door. Both of these were remote from the cabinet, and under the immediate detection of all the spectators, if any attempt were made to palm a bogus spirit upon them through either door. The cabinet, occupied by the medium, consisted of plain black cloth curtains, about six feet in width, and placed across one corner of the parlor. An examination of the cabinet and its premises, both behind, below and above it, presented no feature of deception. Even the carpet, over which the cabinet hung, was removed to convince us that there was no trap-door.

At the appointed time (8 o'clock in the evening) the spectators took seats directly opposite, and about five feet from the cabinet. The medium took a seat outside the cabinet and remained for several minutes in full view, thus affording an opportunity to study her face, form and movements, all that was necessary to compare with what was to follow. Mrs. Pickering then took her position inside the cabinet, closing the dark curtains. The light was then lowered, when, after a suspense of ten minutes, during which time the spectators joined in singing familiar melodies, a materialized form drew aside the curtains, advanced about three feet from the cabinet, and pointing to a gentleman spectator, beckoned him to approach, which he did. At once, he recognized (as I also did) the materialized form as resembling that of a near relative, who, as he afterwards stated, departed this life some time ago. After the recognition, lasting only a few moments, the form returned to the cabinet, as they always do. It was a female form, clothed in spotless white, and much taller than the medium.

Another spirit, that of a child, apparently not more than three or four years of age, entered the room, stood in the doorway, and, in a child-like manner to the audience, then disappeared.

Next an Indian spirit in the form of a young squaw, came from the cabinet, and walked nearly across the room, fronting the spectators. After crossing one of them (an elderly lady, whom I learned afterwards was a medium), the spirit then took her position inside the cabinet, in a most wonderful life-like manner. The spirit next bade the lady to kneel down, which she did. She was then blessed, and covered with a small, beautifully checkered quilt, taken from the shoulders of the Indian girl.

Other spirit forms appeared, and in nearly every instance were recognized by those present as departed relatives or friends. In almost every materialization the spirit was clothed in white. The male attire, as in the female, almost always differed in color and style, which fact caused the writer to query: "Is it possible for the medium to have concealed on her person all this bulk of wearing apparel?"

I was wondering all the while these ghostly forms appeared, that I could not find one came to me when, to my surprise, there came from the dark cabinet a female form robed in white, who pointed to a relative seated close by me, and beckoned with its long white arm for the person to come forward, at the same time calling the individual's name unmistakably distinct to all.

The person approached the spirit and said, "Is this you, the spirit was so overjoyed in the recognition that it stepped aside the curtains and exposed its view the medium sitting entranced, as evidence that the spirit and the medium were visible at the same time. The spirit then beckoned the writer forward, calling my name as I hesitated. My hair stood on end for a while, and for the moment I was almost disposed to play the role of an immoveable cripple. But what was there to fear? I sat down, disengaged myself from a group of mentally returning to earth, capable of communicating with the living, are we not justified in the belief that they are the spirits of our loved ones, watching tenderly over and ever guiding us aright? So I took courage and advanced toward the materialized form. The face looked a little strange and a little natural to me. I said to my relative, who remained all the while at my side, "Is this the spirit of our departed?" Whereupon the spirit clasped its hands in token of recognition and joy, and immediately called the name of an absent relative, as evidence, I suppose, of the genuineness of the test. After showing to the medium, who still sat within the cabinet entranced, the spirit reentered also. As this was a very satisfactory test, I returned to my seat, and, among the spectators, feeling very convinced in the phenomena. I had not remained in this position longer than for two or three other spirits to appear and to be recognized by friends present, when to my astonishment, the same spirit form reappeared, and again called me up. This time, having gained a little more courage, I approached much nearer than before, but as the light was dim, I remarked that I could not satisfactorily determine who it was. The spirit quickly motioned for more light. Just then it advanced closely, so that I could recognize distinctly the face and form of what I have no hesitation in saying resembled *fac simile* the face, features, size and form of my nearest female relative, who departed this earth years ago. We conversed together for a few moments, and I answered promptly, intelligently and understandingly the questions propounded by me. She then placed her hand upon my head, patting it gently, then lowering it over my right cheek, exclaimed in a tone audible to all, "bless you, bless you!" She then pointed her white hand heavenward, and said, "happy and contented are the spirits who have been so completely individualized was the face of this spirit that I believe I could pick out her photograph if placed with a thousand others. I am sure it was not the medium."

During the séance more than a score of materialized forms appeared, some of them manifesting their joy in the most touching and convincing manner upon being recognized by their relatives and friends, such as kissing and embracing them, patting them on the head and shoulders, evincing in every instance the strongest attachment and fondest affection toward them.

Before the séance closed Mrs. Pickering came outside the cabinet entranced, and took a seat between it and the spectators, where all could see her. While in this position, with her hands placed in her lap, strange and unaccountable things distinctly seen coming and going through the curtains of the empty cabinet, far above the medium's head. I placed into one of these strange hands a handkerchief. It was taken inside quickly, a peculiar knot tied in it, then passed out again. All this time my eyes were immovably fixed upon the movements of the medium, who sat in the front of the cabinet. I know it was not the medium's hand which did this work, and it was the strange hand moved by a living intelligence? Bells were rung inside the cabinet, a music box wound up and played, communications written on a slate and passed out, a chair thrown out violently, and other phenomena equally startling.

In conclusion, let me say, are all these most wonderful manifestations the works of a self-devised and undetected hidden to man? Or are they, as Spiritualists claim, the works of disembodied spirits? Be this as it may, the reader can avail himself or herself of an opportunity of learning more concerning the phenomena by calling at the residence of Mr. and Mrs. J. R. Pickering, No. 132 Chandler street, Boston, Mass., who are persons of highly accredited respectability. SKETCH.

Gorham, N. H., April 17, 1882.

"THE BANNER OF LIGHT," the leading organ of the Spiritualists of New England, comes to us in eight large newspaper pages, with a four-page supplement; all on excellent paper, and in superior typographical execution. Its circulation must be very large if the *Banner* is a very fair estimate of its popularity. It has completed its fifteenth volume, having been accepted with great unanimity by the Spiritualists generally. Prof. Brittan's best productions appear in its columns. Published by Colby & Rich, 9 Montgomery place, Boston, Mass., at three dollars a year.—Waterville (Me.) Mail.

Truth is mighty and has prevailed. See its triumph in Raps Bitters.

## Banner Correspondence.

### New York.

EAST OAKFIELD.—Philip Cope writes: "Out of an overflowing heart I am constrained to write and thank you for the blessing you have conferred on me (as I believe you have on thousands of others); for the gems of thought given through the columns of the richly-laden *Banner of Light*. Not quite two years have passed since I began to study the philosophy of Spiritualism. Believing in the Second Advent doctrine, I considered my position impregnable; but Spiritualism with its broad philosophy, teaching grander truths than I had ever learned, opened my eyes to behold the new heavens and the new earth, and to hear the voice of the angels of the New Dispensation, teaching more sublime truths than I had ever learned from a doubtful record. It is sad to think of the great efforts such men as J. C. Couch, Miles Grant, and many more good and able ones are making, to instill into the minds of men so materialistic a doctrine as the one they advocate. Could they be persuaded to let go their doctrine of error and come en rapport with the divine influx of angel power, beautiful their feet would be upon the mountains."

Spiritualism alone can answer the question, "If a man die, shall he live again?" What a change from a belief in annihilation to one of immortal glory! To have impressed on one's mind just at the time when the idol of our affection was broken and cast down, and the heart crying out for God, for the true and living God, the following, to me, beautiful thought: "You are to God what the dew-drop is to the ocean. Out of universal spirit, out of the bosom of the Father your individuality has come."

Disowned by my brothers of the Church, proscribed by bigots wherever found, I would not change one bright ray of light from the other shore for a complete restoration of all that was mine in the palmist days of Orthodoxy. May the angel-world bless you for the grand work you are doing through the dear *Banner*."

[PASCOAG, L. I.—William C. Buckingham writes: "Over forty years ago the progressive ones in this vicinity built a neat Universalist church. Mr. Ingalls taught the academy, preached in the new church, and was very much respected. R. P. Ambler was a student at the time. He lectured in the church in years gone by. Soon Spiritualism outgrew Universalism. The Universalists drew the line, saying what we should believe. In 1855-56, the Spiritualists raised a fund for the purpose of engaging such lecturers as Dr. Brittan, Dr. Haddock, and, in fact, the best speakers that could be found—not to draw a line, but to build a progressive platform; and on that platform we have stood ever since, growing stronger every day. We had choice seed sown in 1855, and it produced a good harvest. We have no organized society. Probably we are the most independent set of believers that can be found on the globe. None but first-class speakers or mediums are really made welcome. I cannot give the exact number of Spiritualists in this vicinity, although it is quite large. Some of the wealthy class of Spiritualists help support the Universalist church, thinking it better than Orthodoxy. There has been a great change as regards religious views within a few years. We have good mediums, and hold circles quite often; have many convincing tests; all of which prove and strengthen the great work going on among us."

### Kansas.

FLORENCE.—J. A. Woodroff writes: "I find, in traveling through Kansas, that our cause is much neglected, no public lectures being given in any town in the State that I know of, although the field is 'white with the harvest and ready for the reapers.' People in Kansas are very liberal-minded, much more so than in any other section I ever traveled in, and they are ready and would gladly give audience to any lecturer of our cause who might chance this way; and I think if a little more interest were aroused that we would soon have good speakers in all of the larger cities of the State. As to mediums, we have but few, and only one in public I know of, and that is Mr. George D. Search, the slate-writing medium, of Wichita, Kan., who, I must say, is the best I ever saw, and I have had sittings with Dr. Slade and others. I have had several sittings with Mr. Search, and every time I have received long written communications from the spirit-world, often covering both sides of the slate. In the full light of day he will take a slate perfectly clean, and, putting a small grain of pencil on it, will then place it either on your arm or head or on the table, and you will immediately hear the sound of writing; at the same time rapping will be heard in different parts of the room, and you will feel distinct touches upon different parts of your person, and then a materialized hand will appear at the other side of the table, visible sometimes for thirty seconds; all this in full light of day. Mr. Search also has circles for materializing of spirit-forms in a good light. One peculiarity of his mediumship is, when sitting for materialization he is not entranced at all, but sits outside of the curtain and keeps up conversation with the circle. There is not the least chance for deception to be practiced in his case."

I have read the *Banner of Light* many years, and it is a source of comfort to me; and let me congratulate you upon your success, especially since the enlargement. Go on with your good work, for God and the good angels watch over you and will spare you for many years to come."

### Wisconsin.

MILWAUKEE.—John Spencer sends us the article below, remarking in reference to it: "A friend of mine, a prominent business man, a strong free-thinker and an able writer, who has been investigating Spiritualism many years, thinks that it looks more rational to him now than ever before. In order to show some little change from Materialism he has voluntarily written the following for the *Banner of Light*:"

IS SPIRITUALISM A DELUSION?—Go ask the dying soldier, as around him gather the bright forms of his spirit-friends; ask the dying mother, as with a smile upon her lips she hastens to meet the little forms that have gathered just to the other side, and with fairy hands beckon her to spirit-life; ask the babe, as it shuts its eyes on all things earthly, and at the same moment opens them on the bright, the beautiful beyond; ask the tottering old man, whose years of age have been years of pain and trouble; ask of him if it is all a delusion; ask of him whose eyes have faded on all things earthly, whose eyes have brightened on all things spiritual, whose eyes have beheld the coming of the glory of the new birth. To such it is no delusion.

Oh! if it is a delusion, let me with my latest breath hug this sweetest, this brightest, this most delicious of all delusions to my heart; and as my fading eyes close upon earth, oh! let them, believing in this delusion, open upon the most beautiful of the bright glories in the realms of Summer-Land, and there let my soul

bathe in the light of the love of the loved ones that have gone before. Oh! delusion, sweetest and best of all delusions, let thy eternity be one sweet delusion, and let that delusion be the truths, the beauties, the glories and the duties of spirit-life.—J. W."

MILWAUKEE.—A correspondent writes: "On Wednesday evening, March 29th, while a private circle was being held at Mrs. Spencer's rooms, 470 East Water street, some very remarkable physical manifestations were made by spirits through Mrs. Spencer, while in an unconscious condition. The spirits tied her hands with a handkerchief, and while they were tied one pansy and four daisies were brought in in full bloom, with moisture still upon them, and the roots with earth upon them, as though they had just been taken from the ground. On Mr. Spencer's asking 'Storm Cloud' where he obtained the flowers he replied: 'Me took 'em,' but would not state where they came from. On a light being brought into the room the medium's hands were found tied so tightly that the Indian control asked us to put out the light. We did so, and in less than half a minute the medium's hands were freed."

### Michigan.

JACKSON.—A correspondent, "F." writes, April 7th: "There is an awakening here, at the present time, beyond anything experienced for several years, owing to a number of conjoined influences, but first and principally to the residence in this community of some earnest and growing souls who have not been afraid to 'let their light shine through evil as through good report.' Merging opinionative differences in broad toleration, they are making successful cooperation possible. Mrs. Pond's spacious parlors have been freely and frequently tendered for speaking and social meetings, as many as forty persons being sometimes present; and Mr. Merryman's cozy hall, at his finely located residence—which is particularly well adapted to a healing institute—is always free to all. These conditions, as we have observed, constitute an excellent basis for work, at least on a moderate scale."

Some weeks ago J. W. Kenyon, an inspirational speaker from Grand Rapids, this State, first visited Jackson, and at once greatly interested the liberal friends here through his ample gifts and ability, as well as agreeable personal bearing. During the past week he has re-visited this part of the spiritual vineyard, and still further manifested the desirable qualities named. H. H. Freeman has also rendered acceptable service.

The Unitarians have a fine church here, a growing congregation and Sabbath school, and kindly allowed the use of their pulpit last Sunday afternoon. After a few minutes spent in appropriate introductory remarks by Mr. Freeman, Mr. Kenyon followed with an able and convincing discourse on 'The Science and Philosophy of Spiritualism,' which was eagerly and almost joyfully received, not only by the Spiritualists present, but by many of the Unitarians who had come out to hear the lecture. Among the number was Rev. Mr. Stove, the pastor, who afterwards expressed himself as pleased with portions of the lecture, adding, 'If we are going to be liberal, we may as well be liberal.'"

### Ohio.

TOLEDO.—Mrs. M. A. Noteman writes, under date of April 16th: "Mention was made in the *Banner of Light* of the westward movement of W. Harry Powell; and as he has been among the Toledoans from a sort of Rip Van Winkle sleep, I thought you might be interested in hearing something of his manifestations while with us. He has been with us nearly a week, and has held nightly select circles in the houses of some of our best citizens. To say that the manifestations occurring in his presence are wonderful, would scarcely express it. His independent slate-writing, with pencil materialized on the finger-end, in the broadest light, is a phenomenon that is well worth witnessing; and the words of comfort expressed and signed by some dear friend, make it a demonstration of interest. In addition to this phase of mediumship he is developing wonderful powers as a physical medium. His dark séances, under test conditions, have proved very satisfactory with us, and I am positive that some of the best intellects in Toledo would not hesitate to say that from personal observation they believe him to be an honest medium. He, like nearly all public mediums, needs the sustaining elements of kindness, and a charitable forgiveness for the frailties of the mortal. He is genial and kindly disposed, and is an instrument through whom angels can speak to men. I bespeak for him an enjoyable future, and hope in his journeying over the rough pathways of life he may receive the encouragements of friends who have the good of our spiritual cause at heart. We have heard of the 'times that try men's souls.' I think these are the times that try the souls of mediums; but the law of justice and of retribution both exist, and the fires of time will purify and bring out the burnished gold. I think all true souls can afford to wait and trust."

### New Hampshire.

KEENE.—B. M. Florence writes, April 5th: "The angelic philosophy is moving grandly among the boulders in this State. I have just attended a series of meetings held by the Spiritualists of this section, and every session seems more interesting. It has been my good fortune to listen to Austen E. Simmons of Woodstock, Vt., many times of late, and it is due the cause and him to say that I consider him the most ingenious and effective lecturer I have ever listened to. It is a rare treat to hear him speak upon the great themes underlying our system. I would go fifty miles to hear him lecture. He is singularly unlike any other speaker I ever listened to, yet they inform me that he is a Vermont farmer, delving on his ancestral estate half of the time. I know not what his education may have been, and care not; I only know that his lectures are singularly classical and eloquent, his thoughts beautifully poetical, and his arguments as bold and palpable as his native hills. His hold upon the 'sword of the spirit' is that of a practiced swordsman; he attacks in the most aggressive manner, and wards and defends most gracefully. We may thank God and take courage so long as we have such able defenders surrounded by their heavenly guards. I hope, before my feet press the bright shores of the Summer-Land, to see society moved to its very centre by these inspired agents. Ours is truly a period worth living in."

### Connecticut.

NORWICH.—Lucy J. Woodworth writes: "Mr. Rothermel, of Brooklyn, N. Y., came to Norwich, Ct., last summer, and I had the pleasure of attending a séance which was given by him in a parlor of one of the best families in the city; and what I then and there saw im-



parted to my mind a knowledge of a science which had hitherto been but a belief, but is now a glorious reality.

He sat for us two hours or more, with his hands fastened securely to his limbs, and directly in front of us. The manifestations consisted of materialized hands and arms to the elbow; these hands wrote messages, telegraphed, and played on a dulcimer, etc., during the entire sitting, and to the satisfaction of all."

#### Indiana.

**LAFAYETTE.**—C. W. Stewart, who has recently closed an engagement of seven months in Kirksville, Mo., to which he alludes as one that afforded him a great deal of satisfaction, further says, under date of April 16th: "The Liberals and Spiritualists of Kirksville are wide-awake and whole-souled, and, per consequence, the cause is moving grandly forward. They have two or three good mediums; Miss Lucy Hawkins and Miss Irene Alred are both excellent for physical manifestations, and Mrs. Elizabeth Hart is quite a successful healer. My stay there will ever be remembered with pleasure. I gave a course of lectures week before last at Memphis, Mo., and had the pleasure of attending two sances with Mr. J. Harvey Mott, at whose house I stopped during my lectures. The manifestations were fully corroborative of all I had heard of his wonderful mediumship. I saw and recognized a number of spirit friends, among them my father, who has been dead twenty-two years. Mr. Mott has conquered all opposition, and deserves the success he has won."

I also had the pleasure of a sitting with Dr. Henry Slade this week, and the wonderful things described by Prof. Zollner were duplicated for me, as far as the time would allow. I was lifted, chair and all, from the floor; a chair was carried across the room and back; the spirits wrote a beautiful message for me while I held the slate full three feet from Dr. Slade's hands, both of which I held at the time on top of the table, in my right hand. I take pleasure in reporting these things, because of the noble manly character of both Mott and Slade, who hold their mediumship as something sacred, and are always ready to defend it. I am permanently located at this place, and will answer calls to lecture in any part of the country. Address me, 110 Perry street, Lafayette, Ind."

**INDIANAPOLIS.**—H. R. Henning sends thanks to G. L. Ditson for German exchanges, and writes: "A German painter of no small renown, Gabriel Max, has created a work of art of such high merit that it will make a sensation wherever exhibited: Jesus on the Cross, in such naturalness of coloring, drawing, etc., that renders it nearly unsurpassed by anything ever painted in that line. Max is known among his friends to own spiritualistic tendencies, and now he gives his creed to the world, or at least to those who are able to draw conclusions; at the foot of the cross he painted hands, spirit-hands, such as we see in materialization sances. Max did not heed the warnings of critics; the picture is on public exhibition now."

#### California.

**SNAKE LAKE VALLEY.**—D. W. Hamby writes: "Spiritualism will be the corner-stone of Liberalism. The little rock hewn out of the mountain will roll over the thousand and one idols, and become a mountain towering to the heavens in strength and grandeur, and on its summit will be unfurled the Banner, with its soothing advice to the sick of all nations. I like its administrative tone; not so much fault-finding, as is too often manifested in liberal papers. Man is of that nature that he requires time and argument to overthrow old dogmas and theories that have been promulgated for thousands of years; but I hope the friends of the human race will not be divided in the one grand motive—to bring wisdom to the intellect and strength to the mind, by unity of action in Liberalism. There has been too much thirst for gain—an undue amount of it; we all look for a compensation, but beyond that which is not required for happiness the greed for gold is an awful drawback on man's charity for man."

There is a terrible deficiency of the genuine spirit of missionary labor—too great a greed for pay—to work in the field of human redemption. There is more unity of action wanted, and less bickering jealousies. We, as Spiritualists, need a grand centre and a national protection of our rights as a body. We do not want to direct man's views or ideas of God—no, no! but we want an incentive force—to go out and collect the scattered sheep of free thought and create a unity of action for good."

#### Iowa.

**FAYETTE.**—J. M. Carter writes us that Dr. T. J. Carter, for more than twenty years a firm believer and a strong supporter of Spiritualism—and a patron of the *Banner of Light*, for which he has been a subscriber since 1858—has passed to spirit-life. The deceased was a fluent conversationalist, and a fearless proclaimer of whatever appeared to him to be the truth, and by his personal efforts did much to place a demonstrated knowledge of spirit-return before his townspeople and acquaintances. He was familiar with the writings of Judge Edmonds and others, and had frequently availed himself, with marked gratification in each case, of the services of Dr. J. V. Mansfield, of New York, and various leading mediums throughout the country. He passed on full in the faith of eternal progression. Concerning his decease *The Clarion*, of Fayette, says in the course of a lengthy notice:

"Dr. T. J. Carter, whose recent death in Chicago, and burial at our place, cast so sudden a gloom over this community, where he was well-known and beloved, was a native of the State of Maine. Born the 6th of August, 1805, he was therefore in his seventy-eighth year, and yet was in the enjoyment of good health until within a few days of his death. Dr. Carter was a self-made man, and one of more than ordinary character and influence."

**A CARD FROM W. F. JAMIESON.**—In the *Banner of Light* of April 1st I find this paragraph from the pen of my friend, Cephas B. Lynn:

"W. F. Jamieson of Albion, Mich., is lecturing on scientific topics in Wisconsin. Agnosticism don't pay."

What does Cephas mean? That I have been obliged to give up agnosticism and engage in scientific topics exclusively?

Permit me to set Cephas right. For fifteen years I have interspersed scientific lectures (on astronomy, geology, psychology, electricity,) with my anti-Christian efforts. I am lecturing every week on Free Thought—Wm. Denton frequently and ably lectures upon geology and astronomy. It would be hardly fair for me, therefore, to publish friend Denton thus: "lecturing on scientific topics—Spiritualism does not pay."

## Spiritual Phenomena.

### Spirit-Photography Under Test Conditions.

To the Editor of the *Banner of Light*:

Allow me to state briefly my recent experiences with the phenomenon known as spirit-photography, given through the mediumship of Mrs. Lizzie Carter, at the photographic gallery of Mr. Julius Plaetz, No. 618 Main street. This beautiful phase of mediumship having elicited much interest among investigators of this city and vicinity, and many of those who sit for a photograph with the lady claiming to recognize departed friends in the spirit-faces produced on their pictures, it was suggested to Mrs. Carter to give a sitting under strictly test conditions, to which proposition she cheerfully consented. Consequently, on the 4th of March, Mr. W. W. Judson, Mr. Fred Myers, Mr. H. M. Johnson, Mr. John E. Flemming and the writer constituted a committee in whose presence the experiments were to be made, and I take pleasure in laying before your readers the details of what transpired at our investigation and the results of our deliberations.

We procured a plate-holder in Mr. Plaetz's gallery fitting the camera with which Mrs. Carter took photographs, and proceeded with it to the photographic gallery of Messrs. Williams & Thomson, No. 612 Main street. We there requested Mr. Thomson, one of the proprietors, to, in our presence, place a prepared plate for taking an ordinary photograph in that plate-holder, stating to him that we desired him to go with us, as we intended to have a photograph taken under his observation on that plate at another gallery by another photographer, as a scientific experiment.

The plate was prepared and placed in the plate-holder mentioned by the operator in the dark room at the gallery of Messrs. Williams & Thomson in our presence. The plate-holder was then wrapped in a covering, to exclude the light, and carried by Mr. Thomson, who accompanied us as we, the committee, returned together to the gallery of Mr. Plaetz, reaching which Mr. Thomson was there introduced to Mrs. Carter, and requested to hand to her the plate-holder. Mrs. Carter, after being informed that a plate had been prepared and placed in that holder for her to take a photograph, requested that the camera be taken to use be examined. This was accordingly done by Mr. Thomson, he being an expert in his profession as photographer; next the writer of this was requested to sit for a photograph.

There were present in the room at the time the following named persons: Mrs. Virginia J. Judson, Mr. W. W. Judson, Mr. H. M. Johnson, Mr. Justin Robinson, Mr. John E. Flemming, Mr. Fred Myers, Mr. D. P. Thomson, photographer, all of Kansas City, Missouri, and Mr. Jacob Sherman, of Astoria, Long Island, N. Y.

Mrs. Carter then placed the camera in position, removed the covering from the plate-holder, and, without opening the same, placed it in the camera. After the lapse of seven to eight seconds, during which time Mrs. Carter placed her hands on the camera, she removed the plate-holder from the camera, and, without opening it, handed it back to Mr. Thomson, with the request to go to his own gallery and develop the picture. The committee returned with Mr. Thomson to his gallery, and entered the dark room where the developing process is conducted, where Mr. Thomson handed the plate-holder to his operator, requesting him to take the plate and develop the impression in our presence. The operator testified to the plate being the same plate he had placed in that holder a few minutes before; that it had not been taken out, but was there just as he himself had placed it. He applied the necessary chemicals, those generally used by him to develop the negative and nothing more, and on presenting the negative to the light there appeared on it five human faces, each distinctly outlined, in addition to the face of the sitter.

Mr. Thomson, after making several proofs, delivered the negative to me, which I handed to Mr. Plaetz to be printed, with the request to retain the negative. These are facts, and the result of our investigation, and I lay them before your readers as they occurred in our presence. Respectfully yours,

Kansas City, Mo. H. F. BUNGARDT.

The undersigned spectators present at the time the photograph was taken, and members of the committee as above referred to, having carefully examined the foregoing statement of the facts, acknowledge the same to be true and correct in every particular:

VIRGINIA J. JUDSON,  
W. W. JUDSON,  
H. M. JOHNSON,  
JUSTIN ROBINSON,  
FRED MYERS,  
JOHN E. FLEMING,  
D. P. THOMSON, Photographer,  
JACOB SHERMAN.

#### TESTIMONY OF JULIUS PLAETZ, THE PHOTOGRAPHER.

Concerning the phenomenon of spirit-photography: Although I do not profess to be a Spiritualist, I deem it but just and right to state that while Mrs. Lizzie Carter, the spirit-photographer, was taking spirit-photographs at my gallery, she prepared the plates in my presence and the presence of my operators, in the same manner, using the same chemicals as used by myself in taking other photographs. She used the same camera, the same furniture which I use daily, and which has been used at my gallery for the last ten years, and on all the photographs taken by Mrs. Carter were from two to eight human faces, and frequently full forms, besides that of the sitter; in fact, two-thirds of all the plates she used while at my gallery, from January 20th to March 6th, 1892, were prepared and developed by myself or my operators, always with the same result; and I desire to further state that myself and my operators have frequently, without the knowledge of Mrs. Carter, tested in various ways her so-called mediumship, by exchanging plates which she had handled and prepared from the plate-holder, replacing other plates prepared by ourselves, such as she had never seen nor handled before; but still it did not change the result—human faces and forms would appear in addition to the sitter's face on every photograph she took.

I further state that she has taken photographs of a number of persons, strangers to her, but known to me to be skeptics, but still the result was the same—spirit faces on every photograph. I have been a practical photographer for twenty years; am well acquainted with all the details of the business; and declare that there is no chemical process known by which the phenomenon such as produced by Mrs. Carter can be duplicated.

The only observable difference in the process of taking a photograph between Mrs. Carter and other photographers is this: that Mrs. Carter while taking a photograph rests her hands on the camera, in full view of all; this, and only this, is the difference I have been able to discover in all her operations during about six weeks of daily observation. Of course, myself and many other experts in photography, among other experiments made, did not fail to lay our own hands on the camera, stood on the same spot, in the same position generally occupied by her when taking photographs, but of no avail—the spirits would not and did not come for any or either of us.

JULIUS PLAETZ, Photographer,  
618 Main street, Kansas City, Mo.

**Materializations at Mrs. Ross's Seances, Providence, R. I.**  
To the Editor of the *Banner of Light*:  
I attended the materializing seance of Mrs. Ross, at her residence, No. 172 South Main street, this city, yesterday afternoon. I had never seen Mrs. Ross before that time, and only had an introduction to Mrs. Ross last Tuesday evening, when she attended my psychological entertainment at Slade's Hall.

The cabinet in which Mrs. Ross sits during the seance is simply one corner of the room, with dark curtains in front of her. There were nineteen persons present, who, with the exception of the medium, sat in a semi-circle, about fifteen feet from the cabinet. The room was light enough all of the time to distinguish the features of every one. At least twenty-five spirits materialized before the close of the seance, most of whom were fully and unmistakably recognized by members of the circle. I was the second person who was requested to approach the cabinet; and as I held my face close to the curtains where they came together, they slowly parted, and there stood before me a fair, delicate boy, apparently about fifteen years of age, with a sweet pretty face; and with a pleasant smile, he announced himself to be the son of my wife's sister. I did not recognize him, as he "passed over" several years since, but there was a close family resemblance.

The curtains closed on this form, and within one minute slowly opened again, and an entirely different face was before me—that of a beautiful miss of about the same age, who gave the name of Jennie Chaffee; a sister of the boy who preceded her. I asked Jennie if her mother was present, and she answered that she was; and then the curtains—like the "gates ajar"—opened wider, and there stood beside the form of angel Jennie, the materialized spirit of my wife's sister, who departed this life some fifteen months since at New Britain, Conn. They conversed with me for two or three minutes, both being plainly visible to every one in the room. As my wife and her sister resembled each other as closely as any two sisters I ever saw, I could not have been mistaken in her identity.

I was called to the cabinet again, about a half hour later, and a delicate spirit, not over three feet in height, came out of the cabinet, and I was requested to escort her around the room. After taking three or four steps, she returned to the cabinet for a few moments. She soon came out again with the entranced medium, and taking my proffered arm we three walked nearly across the room, a distance of at least ten or twelve feet from the cabinet. I took hold of one hand of the spirit, while both hands of the medium were in front of her and in sight of the whole company; and that hand was not more than one-third as large as the medium's, and as real a hand as my own. Mr. L. J. Whitlock, editor of the spiritual magazine, *Faith*, and a prominent citizen of this city, declared this to be one of the best materializations he ever witnessed.

I was subsequently called to the cabinet for a still more wonderful manifestation. This time the medium came out entranced as before, and an Indian maiden was by her side; taking my arm, we walked around the room, and the Indian girl shook hands with every person in the circle. The last spirit, save one, who materialized, was the most interesting to me of any I had ever seen. She has materialized several times at Mrs. Pickering's and Mrs. Bliss's seances in Boston during the last few weeks, and the same who, with her materialized hand, took a pencil from your vest pocket at Mrs. Annie Lord Chamberlain's seance with which to write that mysterious note you brought to me, mention of which was made in a late number of the *Banner of Light*. This spirit was fully recognized not only by me but by a lady whom she had known in her earthly-life. I am permitted to say that Mr. and Mrs. Pierce, residing at the corner of Broad and Summer streets, this city, fully recognized a brother-in-law, and their boy, who was about six years of age.

Both of these spirits were visible at the same time; and I was called to the cabinet to see how perfectly the little fellow appeared. When I attempted to shake hands with him, he seemed very timid, yet as natural as any child I ever saw. Mrs. Peckham, of 93 Dexter street, assured me that she fully recognized her sister. The Chief Engineer of a steamer running from here to New York, recognized his wife and little boy. Mrs. G. Bailey, of High street, Olneyville, recognized her husband and daughter. I could give the names and residences of others with whom I conversed after the seance, if necessary.

This one seance alone furnishes more positive evidence of a life beyond than can be given by all the churches on earth. Over a dozen reliable people fully recognized the features of their relatives and friends; and I fail to find the name of one person in the Bible who recognized the face of Jesus after his crucifixion. I feel thankful to Almighty God that in this age of doubt respecting another life, such positive proof as is given at these seances is within the reach of all.

Yours respectfully,  
J. W. CADWELL, Memberist.  
Providence, R. I., April 28th, 1892.

P. S.—April 30th, 11 p. m. I have just returned from Mrs. Ross's seance, and it was even more wonderful than the one on Thursday. There were about thirty people present, and forty-seven spirits materialized, over forty of whom were fully identified. Once during the evening a spirit came out and taking the arm of a gentleman, who declared her to be his wife, walked with him a distance of about ten feet from the cabinet; and at the same time another spirit walked as far with a gentleman, who declared her to be his daughter. Two spirits left the cabinet, and each took a gentleman by the arm, and remained in sight two or three minutes; one of them I think was his wife, the other a sister. A large-sized spirit, a man of about thirty-five years of age, came out, and a boy about fifteen, who were recognized by a lady who sat next to me. Twelve spirits came out, two at a time, during the evening.

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strength and vigor; and I feel to rejoice at the change; therefore I would have my friends know that I am happy and satisfied. I would not return to live in a mortal body could I do so easily; for I feel that the experiences of material life have been for my advantage and growth; yet I have passed them by, and have advanced to something beyond. I cannot say that I really expected to pass from the body, at least not at the last moments of my mortal existence. I had taken a heavy cold, and from that I perceived an approach of numbness, or paralysis, if I may so term it. I felt the forces flowing out from the body, and in a short period of time I had passed away from mortal scenes, so far as an existence in a fleshly garb goes; but I have not passed away from mortal scenes so far as my interest goes, or my inclination.

I am still interested in my old work, in the career and prospects of my son and of others, and I am frequently attracted back to my old haunts. I would like very much to have my friends give me an opportunity of coming to them and conversing in private, not only because I desire to express myself concerning my material affairs, and the affairs of my son and his interests, but because I wish to convince them of the life of the spirit apart from the body.

I have found a very good home; but what astonishes me more than anything else, even more than the knowledge I have attained that I can consciously commune with my friends, or the fact that I am an intelligent, active, laboring man, is this: that I find I may still be occupied in the same labor in the spirit-world that I was in the body, and that I may use my energies in the body.

I find that there are printing-presses in the other life—not constructed like yours of earth, but similar—and yet so delicately formed and so well adapted to their purpose that one may send forth sheet after sheet of intelligent matter, which is perused by the denizens of the higher life, and the contents of which are brought down and impressed upon individual minds in the body. This is something I have yet to study into. I have not been a resident of the spirit-world sufficiently long to understand these things or to express myself clearly concerning them in returning through matter. I speak of this because it is so amazing to me and so very interesting.

While I am here in control, I will convey in behalf of a spirit who passed out from life a short time before I did, his message to his friends. He cannot make himself heard in this way. He was a laborer in the same town to which I belonged, and passed out from the body from the effects of an accident at the quarry. He wishes me to convey his affectionate remembrances to his friends, and tell them he is all right, and comparatively happy. In a little while he expects to be a worker, and he will help those friends of his who are now in distress and sorrow. He comes to them at times seeking to help them. In time he will gain power, and be of great assistance, by influencing individuals to befriend them spiritually and materially. The name of this individual is MATTHIAS ULMER.

[To the Chairman:] Now, friend, I will proceed with my own communication. I have, however, about finished. I wish my friends, those of my family who are nearest and dearest to me, and my friends apart from the family, to realize that I bring them my love. I am yet the old friend, although not looking like an old man; my energies are expanding, and I am glad to say that I find ample opportunities to use them. I am proud and happy to find myself an individual identity, apart from a physical casement of clay. I was an old printer—I may say, an old publisher—well known in Maine, especially in Rockland, where I passed the latter years of my life, and almost a life-time, and where I was generally known. I trust my friends of that place will be glad to learn I have returned from spirit-life to give them greeting, and to assure them that the future existence of every soul is a truth.

My son is John B. Porter. I would like to reach him, if possible. He is the publisher of a paper, or rather he is interested in the publication of a paper, in Rockland, Me. I was interested in the *Gazette*, lastly, and now in the *Courier*. John Porter.

#### Minnie Bird.

My friends are in Louisville, Ky., and perhaps they will learn that I have come back to this place. I desire very much to have them know that I come back, and that Mary comes. I have many other friends who come; we all join together in sending our love, for we do so desire to weave a chain around the hearts of our friends in the mortal that will be felt and appreciated—a chain of affection that will draw their attention to the spirit-world, and from the trials and experiences of mortal life. I hope they will realize that we come, that we send our love, that we are gathering up the results of their life-work, and the emotions of their souls, which are sent forth in good deeds and in kind thoughts. With those emanations we are building and preparing homes, which they, too, are to inhabit in the spiritual sphere. I hope, if they learn this, they will try to have all their energies good, be loving and kind to all neighbors and friends, as well as to those who have no claims upon them, in this way their souls will be sweetened, their spirits will grow brighter and brighter, they will rise up on a plane where they will be able to attain spiritual knowledge and wisdom, and to occupy a beautiful home in the spiritual world. I send them my best love, for I feel that the deepest emotions of my being are called into action when I think of those dear friends in the body, who have mourned me as dead, who never expect to see me again. I wish them to know that I am not dead. I will meet them when they come to the spirit-world, not as one weak and puny, not as one who has faded in appearance, but as one who is strong and free, who has laid aside the things that bound her down, and taken up the life of the spirit, which is refreshing and sweet to those who understand it. Sometime I trust I may again be able to come. I will try then to give something more tangible for the benefit and satisfaction of my friends. Minnie Bird.

#### MESSAGES TO BE PUBLISHED.

March 28.—Calvin Hall; Henry L. Cannon; Sarah Dyer; Charlotte Adams; Maggie Roe; John Hubbard; George A. Watson.  
April 4.—Rev. Fiske Barrett; Frederick Dean; John Dinkhead; Margaret; Zedec Street; Mary Ann Johnson; Charles Horton.  
April 10.—Robert J. Fitch; William Dittman; Susie J. Hoze; Harvey Wilder; Dudley P. Cotton; Albert Russell; Charles Gilbert; Lizzie Cotton; James Curtis.  
April 11.—George West; Walter T. Bennett; Mrs. S. S. May; Nathan L. Woodbury; Mrs. Julia C. Menden; Samuel Adams; Johnnie Bartley.  
April 14.—John Thompson; John T. Loring; Walter French; Lillie Peckham; George Young; Jennie P. Leach; Elsie Hawk.  
April 18.—Charles Russell; Esther A. Reed; Dr. John T. Haskins; Charles Hunt; Hannah White; James Nolan; Lester Day; Martha Lincoln; May Flower.  
April 21.—Children's Day.—Edward M. Goodale; George A. Norton; Grace Bennett; Mary Johnson; Daisy Novcomb; Johnnie Corbitt; Mable Snow; Henry Vincent; Walter L. Leslie; Belle Sherman; Thomas Paine Lusk; Johnnie McArthur; Willie Kane; Jacob Mann; Eva Ross; Frederick Lawrence; Jennie Rose.  
April 23.—Thomas West; Ella Patten; Sarah Reynolds; Anne Gavanagh; Samuel Brigham; Malvina Andrews; George Walker; Thalia.  
April 28.—John J. Clarke; James Renwick; Eli Gage; Silas Hill; Mary Woodling; Henry Moore; George F. Huntling.  
May 2.—Elizabeth E. Patch; Mrs. Gertrude E. Hill; A. C. Thompson; Alice Brown; Mrs. S. E. Carpenter; J. B. Brown; Mrs. Dr. M. E. Owen; Charles A. Wilson.

#### Spirit Communication to Thomas R. Hazard.

DEAR FATHER—I find myself here a few moments, and am indeed glad to come. I have been looking around to-day in company with Mr. Densmore's spirit-daughter. We have visited some of the poor who are readers of the paper, *The Voice of Angels*.

I find that paper is doing a great deal of good. It seems to be what is needed by certain classes who are hungering for spiritual food, and I feel I ought to do what I can to help it. So I shall try to do so. Oh, there are so many poor hungry and thirsting souls crying out for the bread of life which we have to offer, and if there are ways through which we may provide this required food we certainly should avail ourselves of them. Now, dear father, I want you to continue to take the little paper, and when you get through with it, then send or give it to

some poor famishing soul who would be glad to receive it.  
I have visited a family to-day in Boston in destitute circumstances. Oh, how my heart ached for them! I do so wish I could benefit every needy one; lift them out of their terrible condition, and bring them some light, and joy, and peace. This is my mission, to do what I can, and to do it with all my might.  
I bring you my love, dear Father, and ever bless you.  
GERTIE.

#### Verifications of Spirit-Messages.

HENRY KEEP—LOUIS BROOKS.  
To the Editor of the Banner of Light:

I have waited several weeks expecting to see a line from some one who knew HENRY KEEP, whose communication was printed in the *Banner* of August 6th, 1881. The older citizens of Rochester knew him when a poor youth, "encountering difficulties." He describes himself truly when he says: "I put all difficulties under my feet. I struggled on in spite of storm and disappointment, and I succeeded." He died "succeeding," and made a handsome fortune, as he indicates, and the latter part of his life he spent mainly in New York City, and at one time was President of the New York Central Railroad. This accounts for his saying that he "swandered into the office of the Central Railroad from time to time to see what is going on."

On the 28th of January, 1882, the *Banner* contained a communication from another spirit, hailing from Rochester—LOUIS BROOKS. He said he was taken to the Banner Circle by Henry Keep, who informed him (Brooks) that he gained strength by going there.

Brooks and Keep were long-time acquaintances. Mr. Brooks was a resident of Rochester for more than forty years, and most business men in the city knew him well. Those who have seen his communication say it is characteristic of him. He was wealthy, as he indicates, and gave large sums for literary and scientific purposes.

Mr. Edward Jones, of this city, who was accustomed to see and converse with Mr. Brooks often in his earth-life, remarked to me yesterday that the communication of Mr. Brooks, in the *Banner*, was every way characteristic of him.

Mr. Brooks, I think, spelled his name Lewis, but the scribe spelled it as sounded when pronounced. The spelling, however, is immaterial. Every fact stated in the message in regard to the earthly life of the spirit was correct.

There is little doubt that spirits Keep and Brooks brought to the Banner Circle recently another spirit, a life-long and very prominent Rochester resident, but others will no doubt certify in regard to his message—I mean that of H. D. Seranton.

Yours truly,  
JAMES J. MARSH.  
Rochester, N. Y., April 12th, 1882.

WILLIAM TARR.  
To the Editor of the Banner of Light:

In the *Banner of Light* of March 18th, 1882, among the messages given by "Lotela," is one from WILLIAM TARR, of Rockport, Mass. I showed the communication to two gentlemen who live at that place, who said they were well acquainted with Mr. Tarr, and that the message was correct. Neither of the gentlemen is a Spiritualist, consequently they made no further comments.

E. PAGE.  
Gloucester, Mass., April 13th, 1882.

CHARLIE CARVER.  
To the Editor of the Banner of Light:

As I unfolded the leaves of our ever-welcome visitor, the *Banner of Light*, one of the first articles my eyes rested upon was a message from my dear little friend, CHARLIE CARVER. Every word he says is true, was away from home when he passed to "the other side," and he died. His mother, Mrs. Annie C. Hall, of Cincinnati, is one of my dear and cherished friends, and it was one of her heaven-inspired intuitions that first awakened my dormant spirit to the beauties of the new dispensation. How cheering to her mother-heart to receive such a message of love and glad tidings from her darling boy, daughter and husband.

My heart felt sympathy goes out to all mediums. It is surprising spirits accomplish so much, considering the conditions and surroundings of most mediums. God bless them all, and you, Mr. Editor, accept my thanks for the many good things I receive every week in the dear *Banner of Light*—it is a regular love-feast, brimful and running over with good things. Long may you live to scatter seeds of kindness, and give to the world the beautiful truth that "Hand in hand with angels, Through the world we go."

Yours truly,  
Mrs. HENRY TURNER.  
Burlington, N. J., April 23d, 1882.

W. WOOD.  
To the Editor of the Banner of Light:

The communication in the *Banner* of March 4th from W. Wood is true in every particular. I recognize it as coming from my son, who died in 1878, and have been expecting it ever since his death; for, as he said in the message, he "promised to send me a word of consolation" if possible. I hope I may hear from him again soon.

Yours gratefully,  
MARGARET WOOD.  
New Albany, Union Co., Pa.,  
March 17th, 1882.

MISS KATE CONNOLLY.  
To the Editor of the Banner of Light:

I take great pleasure in offering you my testimony concerning the communication given through the mediumship of Miss Shelhamer, by Lotela, for Miss KATE CONNOLLY, which appeared in the *Banner* of March 18th. I recognize in the young lady a schoolmate of mine at the S. H. Presentation (R. C.) Convent, of this city. On the 4th of April, in company with a lady friend, I called on her mother, who acknowledged that the statements made by the spirit regarding age, parentage, etc., were true.

Respectfully yours,  
MINNIE E. ROBERTS.  
San Francisco, Cal., 1403 Polk street.

STEPHEN NICHOLS.  
To the Editor of the Banner of Light:

The Message Department of Feb. 25th contains a communication from STEPHEN NICHOLS, whom I knew well. The point he makes when he says, "I am not a sufferer," is well put, he having been lame for many years. He was a near neighbor to me for many years. Townsend has some two thousand inhabitants, some twenty of whom are outspoken Spiritualists, while the truths of Spiritualism are permeating all classes of society.

Townsend, Mass. E. A. FESSENDEN.

JOEL GODDARD.  
To the Editor of the Banner of Light:

I was personally acquainted with JOEL GODDARD, of Webster, Mass., whose communication appears in the *Banner of Light* of April 1st, and think the statements therein are correct in every particular. As there are many Spiritualists in Webster—where I resided from 1864 to Dec. 1869, I think you will receive acknowledgments of the message from parties there.

San Francisco, Cal. ALBERT MORTON.

CHARLES T. COIT.  
To the Editor of the Banner of Light:

In the *Banner* of April 1st is a communication from CHARLES T. COIT, in which he says that during his earth-life he "was connected with the First National Bank of Buffalo." On making inquiry I find it to be perfectly correct. Previous to his death he held the office of President.

Yours in the cause of truth,  
H. BRADLEY.  
1331 Niagara street, Buffalo, N. Y.

The  *Herald of Health*, Nichols & Co., 23 Oxford street, London, Eng., is one of the best papers of its kind. It advocates reform in diet, medical practice and habits of living, opposes vaccination, capital punishment, intemperance and all similar evils, and is worthy the patronage of Spiritualists and all other sensible people. It is a sixteen page monthly, and furnished at the low price of 50 cents a year. Address as above.

Bad Dreams, Disturbed Sleep, Indigestion, Stomach Gas, all vanish before Hop Bitters.

## The Tenth U. S. Census.

### Answers to the Request Made for Statistics of Spiritualism.

[To avoid needless repetition, a brief summary of the list of census questions published by us—and some of which are referred to by number in the reports of correspondents below presented—is here appended: Nos. 1, 2 and 3 ask for the location of the correspondent, the name of the Spiritualist Society in the place, and the names of the President, Secretary and Treasurer of each; 4 asks the number of avowed Spiritualists in the place; 5 how many of the same are church members; 6 how many acknowledge the verity of the phenomena, but ascribe them to other than spiritual causes; 7 and 8 ask the number of mediums, and the number of clairvoyants in the place specified; 9 requests to know if circles for the investigation of phenomenal Spiritualism are organized in the place; 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.]

ILLINOIS.  
[Continued.]

CHICAGO.—Dr. Norman MacLeod, 48 South Green street, states a fact patent to all observers, that there are in Chicago, as in New York, Boston, Philadelphia, etc., many Spiritualists, though for reasons known to themselves they do not appear in public way. "We have," he says, "in a recent installment of the census report referred to the notices of Spiritualist meetings printed in the *Banner* (see 10th page, this issue) wherein occur the names of the societies regularly meeting in Fairbank, Union Park and Grimes Halls, Chicago." Our correspondent forwards the following names, as being those of persons with whose attachment to the cause he is conversant: Robert Greer, Dr. E. Munnell, Mary Greer, Bertie Tupper, Dr. E. Atwell, Norman MacLeod, Christiana M. MacLeod, his wife, with his two sons and two daughters; John C. MacLeod (medium); Richard Smith, Robert Brent, Mrs. A. E. Hunter (healing medium); Jane Ann Thompson (medium); Jane Ann MacFarlane (medium); Christina A. MacFarlane (medium); William H. MacFarlane, Dr. Samuel Tupper, (healer); Mary Brown (medium); George A. Underhill, (medium); Emma Thomas (healer); Underhill, (medium); Charles Underhill, William Atwell, Mary A. Ray (medium); Lizzie Stopperman (medium); Mrs. Ann Cohn (medium).

Our correspondent records that his four children are all mediums; that his wife is a seer and medium; that he has been a Spiritualist since November, 1848; that he is impressionable, also controlled, and has continued with general success, and with the exception of medicine for the last thirty years.

PAW-PAW GROVE.—Mrs. A. E. Flag writes that no Society of Spiritualists exists in this town; and the number of Spiritualists, as far as her personal acquaintanceship goes, is small; but there are many who covertly cherish a belief in the verity of spirit-communion. No regular circles are held. Orthodoxy is strong in the place, and plenty of opposition is visited upon those who claim kinship with any advanced ideas. There are five mediums in the village, the list consisting of a lady and four men, both born in Vermont: Mrs. Clemens, born at Paw-Paw Grove; Mrs. Humsey, sister of the above, born at Paw-Paw Grove, and herself, Mrs. Flag, born in Richmond, Vt.

INDIANA.

EVANSVILLE.—Allen C. Hallock reports by number as follows: 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

[He also reports the number covered by the question to be, in Princeton, including Gibson County, one hundred and fifty; Booneville and Newburgh, including Warrick County, two hundred and fifty; New Harmony and Mt. Vernon, including Posey County, three hundred and fifty; Ellettsburg, including Adams, Daviess, Putnam, Kentucky, one hundred and fifty; Henderson, including Henderson County, Ky., two hundred.]

6, Safe to estimate one-third; 6, Quite a large number—say fair average, one hundred to a county; 7, In Evansville City nine, and in the several counties from three to five; 8, Cannot give names; nearly all are natives, and women; 9, In Evansville City, seven; in Booneville two; but not fully known; 10, All possess of mediumship except materializing; some very remarkable cases of healing diseases, and restoring vital action in paralytic cases, removing pains and curing epilepsy, by the touch or laying on of hands, by a Mrs. Washburn; 11, The statistics given are in a great degree formed by estimation. We believe they are too low, and a correct account would double the number; 12, Evansville *Journal*, Evansville *Courier*, *Evening Tribune*, *Evansville Journal*, *Union, Argus*, and *Legal Tender*. None oppose; 13, the *Courier* and *Legal Tender* are the most favorable, and the latter is owned by a Spiritualist; 13, No direct persecution in the case of individuals, but a combined opposition to prevent its advance, as was shown in their efforts to prevent the establishment of Robert Barnes's will; an estate valued at some six hundred thousand dollars, willed by him expressly to endow a home, to care for and educate outcast and destitute children, and to secure an influence, depriving the clergy of entering the premises even as visitors. The outspoken provisions of the will, and that it was to be managed by the Spiritualists of the State, caused in a great measure the defeat of the object of the testator, and a severe loss to society, especially to poor children.

STONE BLUFFS.—Anna E. Galloway and Jacob Romine report, as the result of their investigations, that a society exists in this place of which Jacob Crane is President, Anna E. Galloway, Secretary, and Jacob Romine, Treasurer, and Alvin Romine is Treasurer. There are sixty avowed Spiritualists there, of whom six are church members; no reputed public mediums there at present.

[In addition to the list of meetings, and the list of lecturers also published on the tenth page of the present issue, powerful agents for the advancement of the Spiritualist cause are found in its Camp Meetings and State Associations, some of which are enumerated below.]

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION. President, Dr. Joseph Beak, Greenfield, Mass.; Secretary, J. H. Smith, Springfield, Mass.

ONSET BAY CAMP-MEETING ASSOCIATION, East Wareham, Mass. Col. W. D. Crockett, President; Dr. H. B. Storor, Secretary—both of Boston.

NESHAMINY FALLS GROVE CAMP-MEETING, under the auspices of the First Association of Spiritualists of Philadelphia, Pa. W. W. Clayton, President; James Shumway, Secretary, 1426 Boulevard street, Philadelphia.

WATERBURY STATE SPIRITUALIST ASSOCIATION (Camp-Meeting at Cassadaga, Chautauque Co., N. Y.) A. S. Cobb, President, Dunkirk, N. Y.; J. W. Reed, Secretary, Fredonia, N. Y.

THE NORTHERN IOWA AND SOUTHERN MINNESOTA ASSOCIATION OF SPIRITUALISTS. (Camp-Meeting at Cresco, Ia.) J. Salisbury, President; Ira Eldridge, Secretary—both of Cresco, Ia.

THE LAKE VIEW POINT SPIRITUALIST CAMP-MEETING, Schroeon Lake, N. Y. Dr. Henry Slade, 228 West 34th street, New York City, President; S. H. Bevin, Chester, N. Y., Secretary.

CAMP-MEETING AT ETKA, in Buswell Grove, held under the auspices of the Spiritualists of Eastern Maine. ANNUAL CAMP-MEETING, at Nickerson Grove, Harwich, Mass., under the auspices of the Spiritualists of Barnstable County. W. R. Kelley, Secretary.

THE MICHIGAN STATE ASSOCIATION OF SPIRITUALISTS AND LIBERALISTS. (Camp-Meeting held at Gogaine Lake, near city of Battle Creek.) L. S. Durckle, President, Kalamazoo, Mich.; E. L. Warner, Secretary, Paw Paw, Mich.

VERMONT STATE SPIRITUALIST ASSOCIATION. Mrs. S. A. Wyler, Northampton, President; W. H. Wilkins, Lebanon, N. H., Secretary.

NORTHERN WISCONSIN SPIRITUAL CONFERENCE. Wm. M. Lockwood, President; Dr. J. C. Phillips, Secretary, Omro, Wis.

THE PENNSYLVANIA AND NEW YORK ASSOCIATION OF SPIRITUALISTS. O. H. P. Kinney, President, Warfordsburg, N. Y.

present. Persons have in times past been persecuted in that place for their belief, but are not now, as the liberal element is in the ascendancy.

#### WISCONSIN.

WAUKESHA.—W. D. Holbrook reports "no society"; from thirty-five to forty avowed Spiritualists there—of whom five are church members; some one hundred persons may be included under the heading of the sixth question; one public medium, Mrs. Mary Fox, healing and test, born in Waukesha Co., Wis.; no circles of Waukesha County at three hundred. The *Waukesha Freeman* and *Waukesha County Democrat* are published there; neither is opposed to Spiritualism; both, at request, publish articles in favor; no persecution, "only by preachers in a general way."

CLINTON.—Holmes Hammond reports that no society exists in this place. He thinks the number of avowed Spiritualists might be placed at forty. There are three clairvoyants and healing mediums there (one is a musical medium, also), who are having good success. There are no public circles held, but several private ones for the development of mediumship.

OAKDALE.—Julia H. Cleveland reports "no society"; no circles. But few people there—E. Gustin, Esq., and herself among the number—having any knowledge of Spiritualism. No paper published in the town.

BELOIT.—S. U. Hamilton writes: "THE FIRST SPIRITUALIST SOCIETY OF BELOIT, Rock Co., Wis., organized Aug. 1st, 1879, now numbers twelve of the original twenty-two subscribing members. The officers just elected are, Wm. S. Yost, President; D. Tasker, Vice-President; J. C. Tupper, Secretary; S. U. Hamilton, Secretary; J. Turner, B. Cheney and E. J. Carpenter, Trustees. A fund of over \$1,200 at interest. Of the number accepting the facts, etc., fifty are outspoken and acting; probably one hundred and fifty more accept—twenty-five to fifty of whom are in the churches. No stated speaking or public circles. There are no publicly acknowledged mediums. Six persons (five ladies and one gentleman) are known to Spiritualists as clairvoyant, channel, trance, test, etc. Some have been persecuted here for many years. Papers, two, the *Beloit Free Press*, and *Outlook*—neither favorable, nor do they strongly oppose—being against their interest to do so."

[To be continued.]

#### Passed to Spirit-Life.

From Malden, Mass., April 12th, Susan B. Felton, (formerly of Salem) aged thirty-nine years.

Mrs. Felton had comparatively good health until the past few months, while her sister had been an invalid for many years. The bond of sympathy was so great between them that either one of them seemed willing to suffer even "death" for the other. Miss F. anticipated every want of her invalid sister, but an incurable disease fastened itself upon her sensitive organism, which resulted in the change called "death." The other sister so far regained her health that she in turn, day and night, for the past few months, was able to administer to her as no one else could. While hopes of her recovery were entertained, she raised herself up, and with her will-power exclaimed, "I shall die to-day; I shall take my mother by the hand to-day." In a few hours she was a dweller of the spirit-world, the future home of all human beings.

When in health, she often saw her departed mother's spirit, and when suffering she would call upon her for assistance in the way of relief. She leaves an indulgent father, a beloved sister and brother, and joins a sainted mother, and loved ones gone before. Her genial material presence will be missed, but without question she will return in spirit with words of guidance, knowledge and comfort to those in the earth sphere. She was a noble, true spirit; her religion was to deal justly, and do the right as far as she knew, recognizing a life in the spirit-world essential for all human beings—necessary to complete human destiny. Her father and sister cannot fully reconcile with justice her early departure, while approaching the nonentity of earth-life, but calmly submit to it as being an event that comes to all human beings, and is governed by nature's laws, which are not changed by earnest desire and pleading. Rev. Mr. Ryder officiated at her funeral, speaking fitting words. Floral offerings were bestowed in great abundance. Mayor Converse and wife bestowed a magnificent wreath, and other choice flowers; Mr. and Mrs. Williams a flower-cross and anchor. Her idolized sister, as the last earthly tribute, placed upon her casket a beautiful basket of white flowers; in the center was the risen spirit's familiar name, "Susie," wrought in colored flowers.

A few hours after the spirit took its flight a medium in Boston, in the presence of several persons, none of them knowing of the event, thus described the ascension of a beautiful female spirit which had just been emancipated from the material body: "I beheld the semblance of a cross with a white misty form lifting from it. The cross is surrounded with a golden halo of light, with a star over its center. Now appears a woman's form, merging toward the middle of human life in years. She is the center of many glorified forms, seemingly of different ages, but principally of youthful females, who wear girdles shining like gold over their misty white garments. The appearance of this heavenly scene may be compared to a morning mist in midsummer, when all nature seems to us clothed with a mantle of finest purple and gold, with all other hues combined. Again the vision changes: a lovely form, clad in those nuptial robes, lies before me as one would rest after a journey or fatigue, with numberless ones watching and breathing soft music for the awakening spirit."

When the spirit came into the presence of the medium the spirit took full control of her, and gave satisfactory evidence that the risen one described was none other than she whom this notice represents.

#### The Magazines.

ST. NICHOLAS. The Century Company, New York. Received from A. WILLIAMS & Co., 283 Washington street, Boston, who have it for sale.

An article, "Wolf-Reared Children," in this month's number will attract the special attention of humanitarians. In it Charles L. Brace describes the work of the Children's Aid Society of New York City, and the great amount of good it is accomplishing among a class that would be left to the rough usages and rougher teachings of street-life but for its intervention. Twenty illustrations accompany Mr. Brace's interesting narrative. "Grab-Bag," a poem by H. H., imparts an impressive lesson in a strongly-drawn contrast of a bevy of wealthy children plunging their hands into a bag on a Christmas evening, withdrawing them with dainty gifts, and pale-faced, emaciated, ragged children around a barrel of rubbish in the street, hoping to find within it a bit of waste cinder to burn or a crust of stale bread to eat. The remaining contents are equally meritorious, and the numerous engravings that illustrate them most admirable in design and execution.

THE PHRENOLOGICAL JOURNAL for May. New York: Fowler & Wells, publishers, 753 Broadway.

A portrait of Longfellow, accompanied by a short sketch of his literary career, opens the current number of this monthly. Part I. of an article upon "Phrenology and Pestalozzianism," considered as two systems of philosophy having for their object the development of the powers and susceptibilities of the mind, by L. E. Churchill, bears marks of close study, giving promise of much that will be interesting and instructive in the parts that are to follow. "Our Weather System" is a subject of equal interest, and ably treated by I. P. Noyes. In "Prophetic Dreams," by H. Reynolds, M. D., many instances are given to show that there is something worthy of consideration attendant in some dreams, however trivial the greater part of them may be. Many of the instances related occurred during our civil war, and it is said that on one occasion a soldier's dream saved Gen. Kilpatrick's life; a dream changed Custer's plans for three days; a dream saved Gen. Talbot's camp from a surprise and capture, and a dream gave Gen. Sherman more accurate knowledge of Early's forces than all his scouts. The following contents of this number are of the usual variety and interest.

OUR LITTLE ONES AND THE NURSERY for May. Boston: Russell Publishing Co., 149A Tremont street.

Some of the best writers for very young readers contribute to make this one of the choicest issues of a monthly that has long been and promises long to be the favorite of the children. It contains about twenty

short stories, sketches and poems, each illustrated with engravings that are in themselves sufficient to hold the attention for hours and impart instruction to young minds that will remain for a lifetime. A song of "Welcome" to spring occupies the last page.

THE PRIMARY TEACHER. Wm. E. Sheldon, editor, Boston: New England Publishing Co., 16 Hawley street.

The usual good taste in the presentation of aids to all engaged in primary education that has characterized the previous numbers, is shown in the one before us for May.

## Berkeley Hall Lectures.

### W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New.  
Delivered Sunday morning, Sept. 18th, 1881.  
Single copies 5 cents.



Dr. J. M. Peebles is to be Assistant Physician during the summer and autumn in the Medical Sanitarium, at Grand Haven, Michigan.



## BRIEF PARAGRAPHS.

FOR ADDITIONAL EDITORIAL MATTER SEE TENTH PAGE.

It used to take nine tailors to make a man. Now one good tailor, a shoemaker and a barber can make what is called a society man. —*Picaqua.*

One dollar a minute is the price paid in New York for the privilege of attending the Sunday service at Trinity Church, by a man who has recently given \$3000 for a seat in one of its pews for one year, the service lasting about an hour each Sabbath. He can truly say that he listens to the dear Word of God.

A little girl in a Sunday school being asked why God made the flowers of the field, replied: "Please, mam, I suppose for patterns for artificial ones."

A movement is on foot to purchase the land opposite the late residence of Longfellow, at Cambridge, for a public park, and erect a statue of the poet therein, ultimately to secure the mansion, which is one of historic interest, and hold it in trust as a memorial of one whose name is a household word and whose fame will be as lasting as the English language.

A WORD TO OUR CORRESPONDENTS.—If you would be puffed, be brief; for it is with words as with sunbeams, the more they are condensed the deeper they burn. —*Saxe.*

We learn from *The Commonwealth* that an Oriental exhibition, in which Japan, China, Turkey, India and Egypt will figure prominently, will open in this city, next May, and continue five months. It is to be held in Mechanics' Building, and agents are now on their way to the East, via Australia, with plans and drawings.

Brooklyn is a fighting city, in-so-far as spiritual things are concerned. It does not seem to have much faith in the teachings of the humble Nazarene.

"Every man is the keeper of his own conscience, and we are not responsible for the oaths taken at Andover every five years," says *Zion's Herald*. What will Prof. Phelps say to this?

Nothing is more remarkable in the religious newspapers than the *Independent's* clippings from their editorials on Darwin. One and all seem to be ready to accept the doctrine of evolution as one of the fundamental laws of Nature in some form or other.

A would-be witty individual has favored us with a card, reading: "Darwin is dead, a terrible blow on the long-earred monkey." Will our correspondent please accept the assurance of our heartfelt sympathy? —*The Evening Item (Portland, Me.).*

Mr. Joseph Proctor, the tragedian, will celebrate his fiftieth year on the stage early in 1884.

"The Buddhist religion stands alone," the *London Saturday Review* says, "among the great religions of the globe as the only one which has never been propagated by conquests or persecutions, but which owes its immense diffusion solely to its moral power."

"But wondering still, while years have rolled, When is it that man grows old?"

"T is when he most worships gold!"

There are many persons at the West who do not care to have the Indians given any title to their lands, or any standing in the courts, or any education that will enable them to know or to defend their rights. It is sincerely to be hoped that the new Secretary of the Interior is not one of them, says the *New York Herald*.

A steamer going up the overflown Mississippi the other day lost her way and bumped up against a farmhouse. She had not more than touched it before an old darkey rammed his head up through a hole in the roof where the chimney once came out and yelled at the captain: "What is yer gwine wid dat boat? Can't yer see nuffin? Fust thing yer knows yer gwine to turn dis house ober, spill de ole woman and de chil'en out in de flood an' drown 'em. What yer doin' out here in de cuntry wid yer boat, anyhow? Go on back yan der froo de c'on fields an' git back into de ribber whar yer belongs. Aint got no business se'n miles out in de cuntry foolin' roun' people's houses, nohow!" and she backed out.

"If Christianity is true, Mr. Emerson and Mr. Longfellow are in hell to-night," was Mr. Ingersoll's greeting to his audience at the Boston Theatre, April 30th. "Calvin and Jonathan Edwards are in the other place, but give me hell in preference to such company." The audience cheered.

The authorship of a poem published in our columns April 22d, and ascribed by the press throughout the country to Longfellow, has been claimed by Dr. O. M. Conover, of Madison, Wis., who says he wrote and published it in *The Independent*, over his initials, in 1863.

Many people would lead happier lives if they practiced Emerson's resolution, "I cannot afford to be irritable." Irritability and nervousness about trifles do not tend to longevity.

Plenty of good fresh air, enough sleep, moderate exercise and good substantial food constitute a first rate spring medicine.

On Saturday evening last, at about 7:10, Lord Frederick Cavendish, the new Secretary—appointed to assist in the carrying out of a more hopeful and kindly policy in Ireland—and Under-Secretary Burke, were attacked and brutally murdered in Phoenix Park, Dublin, by four unknown assassins whose keen knives made quick and terrible work. The excitement throughout the United Kingdom and the world is intense, the new and pacific plan of Premier Gladstone is shaken to its foundation, and the end, as regards the future of Ireland, no man knoweth.

The line in Bronson Alcott's sonnet on the death of Emerson.

"With him winged poetry doth droop and die,"

may be poetry, but it is not truth.

Rear Admiral John Rodgers, U. S. N., a prominent and distinguished officer, died at his residence on Georgetown Heights at 8 o'clock on the evening of Friday, May 6th, at the age of seventy years. Mr. Rodgers was born in Maryland, and appointed midshipman from the District of Columbia, April 18th, 1823.

ODE TO MAY WEATHER.

The pine-clad hills around me enjoy their nice warm sun,  
And the little pussy willow along the brookside purrs;  
I need not gather knots of flowers, the wind makes my  
nose gay,  
The sun bright, like beacon-light, will cheer the first  
of May.  
—BY AS. UFFERER.

The city of Racine, Wis., was called upon May 5th to meet with severe loss by fire—the first figures telegraphed, "\$13,000,000," however, proving greatly in advance of the real destruction.

The frogs are now issuing forth to join with their peculiar croak in the zoological concert of spring.

Every year the civilized world consumes, it is said, 350,000,000 tons of coal.

The Yale Lock Manufacturing Company, Stamford, Conn., pronounce the statement made in certain daily press dispatches that "a number of Yale locks in the Baltimore Post Office had been opened by a colored boy with a thin piece of steel, and their contents purloined," "utterly without foundation so far as it refers to the Yale lock, as there have never been any of the Yale lock boxes in the Baltimore Post Office."

CORRECTION.—We are requested by Judge A. G. W. Carter, of Cincinnati, O., to state that in "Juno's Ode" (through Jesse Shepard's mediumship), as published in the *Banner of Light* for April 22d, the word "right" at the end of the second line of the first stanza, should read "night." The poem has since been printed in the *Commercial* of that city, and has awakened considerable interest by reason of the singular and unprepared manner of its production.

The *London Lancet's* statistics show that in crossing the ocean a man is about a hundred times more likely to lose his life by disease than by shipwreck.

An Iowa judge says of the prolixity of the lawyers: "The State pays a quarter of a million dollars annually for unnecessary gab." That's getting off pretty heap, judge. —*Waterville (Me.) Mail.*

## Movements of Lecturers and Mediums.

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

Mrs. S. Dick lectured at West Duxbury, Mass., Sunday, April 30th. The audiences were large and appreciative; a good interest is manifest there among true Spiritualists.

Mrs. R. Shepard-Lille has been addressing large audiences at Alliance, O., of late. This week she is engaged in giving a series of evening lectures at Erie, but will speak in Alliance the remaining Sundays of this month. Her address for the month of June will be Worcester, Mass., her permanent address 3222 Haverford street, Philadelphia, Pa.

Bishop A. Beals will speak for the First Society, Grand Rapids, Mich., during June.

O. P. Kellogg created great and enthusiastic interest by his recent lectures before the Union Spiritualist Society of Cincinnati, O. J. H. Harter and J. M. Peebles are the speakers for this month.

We regret to be obliged to chronicle that Mrs. Carlisle-Ireland, platform test-medium—whose active work for the Ladies' Aid Society of Boston, coupled with her labors elsewhere, have won for her a warm place in the public estimation—has recently been stricken with paralysis, and now lies in a very precarious condition at her home in this city.

Geo. H. Geer will be in Michigan during June.

Mrs. Sarah A. Byrnes will speak at East Princeton, Mass., May 14th; Danville, N. Y., on the 21st; Utica, N. Y., May 28th and June 4th; and at Mayville, N. Y., the remaining Sundays of June; West Duxbury, Mass., July 23d; Lake Pleasant, July 30th, and Aug. 3d; at Onset Bay Aug. 10th; and will make engagements for the fall and winter months. Her address is 95 Webster street, East Boston, Mass.

Mrs. Emma J. Bullene spoke on the afternoon and evening of Sunday, April 30th, in Pythian Hall, Troy, N. Y., upon "The Science of Mediumship." The following evening she was tendered a reception at the residence of Mr. Champney, where a large company greeted her, and a most enjoyable time was had by all present.

Mr. F. A. Heath, the blind medium and speaker, spoke in Peabody, May 7th, and will be in Malden 14th and 21st; East Braintree 28th; Mystic Hall, Charleston, June 4th; in East Pepperell, 11th and 18th. For further engagements address him at 27 Lawrence street, Charlestown District, Boston, Mass.

W. J. Colville lectured to overflowing audiences in the hall corner 8th and Spring Garden streets, Philadelphia, Sunday last, May 7th. He speaks there again Sunday, May 14th, at 10:30 A. M., on "What Shall We Do to be Saved?" Will be in Williamsburg and Brooklyn the four following evenings.

Mr. J. William Fletcher is announced to lecture in the Slide Rooms, Providence, R. I., on Tuesday evening.

Hon. A. H. Dalley will lecture for Brooklyn, N. Y., Fraternity, Friday evening, May 12th, at Brooklyn Institute. Subject, "What Should We Do to be Saved?"

Captain H. H. Brown in Manchester, N. H., Haverhill, Mass., and Keene, N. H., the last three Sundays of April, met with an excellent reception, and is cordially invited back to all these places in the fall. He has given week-day addresses in Winchester, Charlestown, and Keene, N. H., and West Pawlet, Vt., during this time. May 7th and 9th he spoke at Glen's Falls, N. Y.; the 10th and 11th at Moriah, and 12th at Sandy Hill, N. Y. He speaks the 14th at Glen's Falls. His address from the 19th to 30th will be 30 Worcester Square, Boston, and he can be engaged for evening lectures between those dates. May 21st and 28th he speaks in Berkeley Hall, and in the evening of those Sundays in Haverhill and Natick. He will address the Institute of Heredity May 30th. His Sundays are all engaged up to September 1st, except July 2d, 9th and 10th. Address him at his appointments, or at his residence, 256 Fifth Avenue, Brooklyn, N. Y.

Mrs. H. B. Morse will lecture from subjects selected by the audience, in the Brooklyn, N. Y., Institute, Sunday, May 14th, at 3 and 7:45 P. M.

Mrs. Mary A. Gridley will lecture and give some "Facts and Experiments in Psychometry," at Brooklyn (N. Y.) Fraternity conference, Friday evening, May 10th.

Miss Jennie Rhind spoke in Wakefield, Mass., on Sunday, May 7th, afternoon and evening. She will be in South Barre, Orleans Co., N. Y., on Sundays, May 21st and 28th.

Bishop A. Beals's engagements for May are at Wichita, Kan. During June he speaks for the spiritualist society at Grand Rapids, Mich.

Mrs. Clara A. Field officiated at a funeral on Sunday A. M., May 7th, in North Attleboro', Mass. She will make engagements to lecture, illustrating her remarks by psychometric test-readings, wherever her services are desired; also attend funerals. Address her 19 Essex street, Boston, Mass.

A very interesting meeting was held by the West Duxbury (Mass.) Spiritual Association, on May 1st, forenoon and afternoon. Mrs. S. Dick occupied the platform, and gave satisfaction to a large and attentive audience. May 14th, Mrs. N. J. Willis, of Cambridgeport, will speak for this Society; on the 28th, Jos. D. Stiles, June 11th, L. P. Greenleaf; June 25th, Mrs. Juliette Yeaw; July 9th, George A. Fuller; July 23d, Mrs. Sarah Byrnes; Sept. 3d, Jennie B. Hagan.

Dr. L. K. Cooley will remain in Lawrence, Mass., for the present. Parties desiring his services can address him at No. 507 Essex street, that city.

Mrs. Zella S. Hastings will leave Bartonville, Vt., May 4th, to meet engagements to lecture in Allegheny Co., N. Y., and thence to Western New York and Ohio. Address her at Cuba, N. Y., until June, care of N. H. Miller. Permanent address, East Whately, Mass.

Mrs. Abbie N. Burnham lectured in Providence, R. I., April 23d and 30th, and May 2d—good houses and remarkable success characterizing her meetings. She speaks next Sunday, May 14th, in Berkeley Hall, Boston. She was in Norwich, Ct., on Sunday, 7th inst., and will speak there again May 21st, 28th and 29th (Monday)—her second engagement arising from the fact of the great satisfaction of her audience on the 7th taking shape in a resolution at the close of her address, that she be reengaged for the last two Sundays in May. She will be in New York City during the Sundays of June.

Mediums Defended.

Mediums are our fathers, mothers, sisters and brothers, neighbors and friends; most of them have become mediums contrary to their wish and will, and in spite of the opposition of themselves and friends, the phenomena have appeared wherever they chose, and have, in each case, commanded attention and enforced conviction of their spiritual origin. Spiritualism has its millions of mediums and believers scattered over the wide world, in every nation and with every race of people.

There has been no collusion between mediums, and yet there is a remarkable likeness in all the manifestations wherever they occur, with whatever race of people, and in whatever language, and through the several phases of the manifestations. Besides, wherever they occur, and in the presence of persons who do not believe they are spiritually produced, the phenomena claim for themselves a spiritual origin.

We submit that the history of the phenomena fully vindicates the integrity of their mediums, and the hypothesis of deception offered in solution of them has ever been weak, malevolent, insufferably unjust, and should forever be abandoned. —*Charles Partridge, 1880.*

English doctors appear to be as liable to make mistakes as those of this country. At Birkenhead, Dr. Vacher, public analyst, declared that a grocer sold coffee largely adulterated with chicory. Prosecuted before the magistrate, the grocer proved by three other analysts that there was not a particle of chicory in the sample.

## Berkeley Hall Meetings.

Mr. Colville being absent to fill an engagement in Philadelphia, the platform at Berkeley Hall was occupied by Mr. Geo. A. Fuller, of Dover, Mass. The accomplished organizer, Mr. Hopkins, presided at the organ, and Mrs. Carlisle, sweet singer, charmed the audiences with her rendition of excellent and appropriate selections. Mr. Fuller, after delivering an eloquent and soul-stirring invocation, proceeded in a very able and highly satisfactory manner to elaborate the principles of the spiritual philosophy. He chose for his theme "Spiritualism an Ever-Present Inspiration, and the only Revelation of a Future Life." Among other things the speaker said: "Spiritualism is a demonstration of the affirmation of the ages, and solves the mystery of life and death. It stretches out into the past and gathers up all the fragments of truth which have been scattered by the way-side; it reaches out to the future, and reveals a life awaiting us—all that our most buoyant hopes could wish for. It has revealed the true animus of all religious worship, and shown us that all scriptures have been essential for the progress of the world. Every religion has had a grand mission to perform. As Christ came to fulfill the prophecies of old, so Spiritualism has come to carry forward the work commenced in the long ago. All religious movements illustrate, in a greater or less degree, the struggle of humanity in its search after higher light. All ages have been favored with divine inspiration; but this divine power has not been limited to one special age. The present is not deprived of inspiration, and does not glean the fruits of older times for all its religious knowledge. The smoldering fires upon the altars of our souls are kindled anew by that name which cometh down out of heaven, feeding our souls, and arousing all the latent faculties within us. God does not forget us, but is mindful of our every want; and the angel-world is far distant from us only in seeming. Spiritualism is not only divine, but also contains a human element; it is the more real, the more it touches our hearts and becomes a living inspiration. Spiritualism is the religion of hope. Take courage, oh brother, sister; even if life does seem dark, dreary and hopeless, and the shadows gather over your heads, you are only passing by the wayside, resting under the shadows. If there be a noble purpose in your life, victory will be yours at last. Defeats are only milestones along the way, pointing toward the goal where all your efforts shall be crowned with success. Then keep a noble purpose in view. Let your life be such as to bring no reproach upon the cause of Spiritualism. Live up to the highest teachings of its philosophy. Bind the spiritual philosophy to your heart, and let your life-blood nurture its growth. Let your prayer ever be for more light; and your daily life filled with that sweet melody that springeth from a life well and nobly spent. The lecture was frequently applauded, and the large audience consequently fell all sympathies with the speaker from the commencement to the close. In the afternoon at 3 o'clock Mr. Fuller lectured in the same hall upon the subject, "Relation of Ancient Marvels to those of Modern Spiritualism." Mr. Fuller will lecture next Sunday at Wakefield, Mass., at 10:30 A. M. and 3 P. M., and in Chelsea at 7:30.

## Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Brooklyn, Hall, 6 West 3d street, at 10:30 A. M. and 7:30 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary. Children's Progressive Lyceum, 100 West 14th street, at 10:30 A. M. and 7:30 P. M. Mrs. M. A. Newton, Assistant Conductor.

Rev. Dr. Monck lectures on "Apostolic Teaching," and addresses are delivered by other speakers, at "Science and Religion," at 100 West 14th street, every Wednesday after each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists holds free meetings every Sunday in Brooklyn, Hall, 6 West 3d street, at 10:30 A. M. and 7:30 P. M. Mrs. Milton Rathbun, Secretary.

## Ladies' Spiritualist Aid Society.

To the Editor of the Banner of Light:

I am glad to report our flourishing condition. We have a membership of sixty, with more coming. Our regular meetings are not largely attended, but we manage to carry on effective work, and already the prayers and blessings of the needy whom we have been able to relieve, follow us.

We have had two "monthly meetings"—the first at Prof. Kiddle's, the second at Mr. Henry J. Newton's—both largely attended and very creditable affairs. Upon each occasion our treasury was replenished by a generous collection. These "monthly meetings" are held in the evening, our "honorary" members are then expected in full force, and the public generally is invited. We have been favored with music, vocal and instrumental, of a high order, also recitations from well-known elocutionists; as to speeches, we can have the best at any time, for we proudly count in membership such men as Prof. Kiddle, H. J. Newton, Judge Cross, Dr. Henderson, and others of note. Among our ladies we also number graceful speech-makers, of whom our dignified President, Mrs. Mary A. Newton, is not the least.

Saturday, 6th inst., Prof. W. E. MacMaster, a gentleman of high culture blended with common sense, who has sojourned in every city of our society, a lecture; subject: "The Influence of Art upon Civilization." The audience was composed of refined, thinking people who were unanimous in their opinion as to the excellence of the lecture and were profuse in thanks to the Professor for his kindness in interesting so intensely for an hour and a half, and giving to us, in so pleasing a form, so much of fact and intelligent comment. Then the idea of life came to us, and we were enabled to put the wolf to flight from several doors of poverty. All honor to Prof. MacMaster for his liberal work in our behalf! Our best wishes shall follow him, and we hope in the future to greet him as a member of our brave little society. Mrs. MILTON RATHBUN, Sec.

## The New York Lyceum.

On May 7th, opened with the usual singing and Golden Chain recitation, after which followed the calisthenics, led by Miss Lizzie U. Phillips. Being the first Sunday in the month Mrs. Nellie J. T. Brigham spoke to the children upon "Love, Kindness and Charity." The poem upon "Shadows" was beautifully given. The Lyceum closed with singing, and benediction by Mrs. Brigham.

Two weeks ago the memorial services were held for Mr. William F. Hunt, Assistant Conductor of the Lyceum, who passed to the spirit-world Feb. 14th, 1882. The exercises were very appropriate, and were made additionally so by a profusion of choice flowers, and by singing fitted to the occasion.

LIZZIE U. PHILLIPS, Cor. Sec.

247 West 30th street.

## Meetings in Chelsea, Mass.

Quite a large audience assembled in Temple of Honor Hall, Chelsea, Sunday evening, May 7th, to listen to the lecture pronounced by Mr. George A. Fuller, under spirit influence. He chose for his subject "The Genius of Spiritualism," and interested the audience from the commencement to the close.

The Ladies' Aid Society will meet in the same hall Friday afternoon and evening of this week. A test medium is expected to be present in the evening. Mr. Fuller will lecture in the same hall next Sunday evening, May 14th, at 7:30.

## Mrs. Gale in Haverhill.

To the Editor of the Banner of Light:

The Spiritualists of Haverhill and Bradford were addressed last Sunday, in Good Templar's Hall, by Mrs. M. C. Gale, of Boston. Her morning theme was "Man, Know Thyself" in the evening, "Shall we have a Religion with a Scientific Basis?" Both of these topics were treated in a forcible and acceptable manner.

Next Sunday the platform will be occupied by Mrs. Carrie F. Loring, of East Braintree, test-medium.

Haverhill, Mass., May 8th, 1882.

HOUSE-CLEANING loses more than half its terrors when you use FLYLE'S PEARLINE. Be sure you are not deceived by the vile imitations which flood the market, but see that the name of JAMES FLYLE is on each package.

## Worcester (Mass.) Meetings.

The lecture season seems to have been unusually prosperous, and good numbers have greeted the speakers from time to time. Mr. Fuller, Mr. Emerson, Dr. Geer and others have each had large following and accomplished great good for the cause. Last Sunday, May 7th, Mr. J. W. Fletcher began a month's engagement, and was welcomed by audiences that tested the capacity of the hall. In the afternoon, the subject was "Principle or Policy," and elaborated to great length the position of the time-servers who are so afraid of what "people will think" that they sacrifice their principle, and are governed entirely by policy. Men will not accept the unpopular truth because it will affect their business; women are false to themselves because they fear society, while those who are true are for a time excommunicated; but yet there is something better than success, better than applause, better than victory: it is self-respect. Policies change with every varying tide; principles are eternal and live forever. The lecturer was frequently applauded, and subsequently congratulated upon his success. At the evening lecture standing-room was at a premium, and the large audience listened with rapt attention to a thrilling discourse upon "eternal justice." After the lecture a large number of tests were given, and recognized as being wonderfully correct. An effort is being made to start a Children's Lyceum, which gives great promise of success. An entertainment is announced for Friday evening. Altogether the Worcester friends must be warmly congratulated over the prosperous condition of their society.

Mrs. May A. Charter, of Boston, so writes a correspondent, has been of late very busy in Western New York, where the people at this time are fully alive to the interests of the cause. She intends starting by way of Utica, Albany, etc., for Providence, R. I. (and Boston ultimately), at an early day, and those residing en route, and who may desire to utilize her mediumistic gifts, can address her at 123 West Eagle street, Buffalo, N. Y., in care of A. H. Frank. She will attend the Lake Pleasant (Mass.) and Cassadaga Lake (N. Y.) Camp-Meetings the present summer.

To the Editor of the Banner of Light:

I have just received the *Banner* for this date, and hasten to say that the communication from Col. Wm. B. Swan in the Message Department is entirely correct and very satisfactory.

C. B. PECKHAM.

Newport, R. I., May 6th, 1882.

## To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

A. R. AUSTIN, TEX.—Your best course under the circumstances is to persevere in treating of the Spiritual Philosophy and Phenomena, such as "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent, Esq., TRANSCENDENTAL PHYSICS," by the late Prof. John C. Fitch, Esq., and "THE SCIENCE OF THE FUTURE," by the late Prof. John C. Fitch, Esq., etc., etc. Colby & Rich, 9 Montgomery Place, Boston, have these and kindred volumes on sale.

## Married:

In Marshall, Mich., April 15th, 1882, at the residence of Chas. H. Vokser of the bride, Dr. Cunningham, Esq., L. S. Burdick, Esq., of Paw Paw, Mich., to Mrs. Laura M. Vokser, formerly of Kalamazoo, Mich., late of Boston, Mass.

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

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

## J. WILLIAM FLETCHER, 2 Hamilton Place,

Boston, is considered a very reliable medium.

## SECULAR PRESS BUREAU,

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

No. 41 Irving Place, NEW YORK CITY.

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

Until further notice all literary communications, excepts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 266 Broadway, office No. 11.

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

## AMOUNTS PAID IN FOR 1882.

Col. Moses Hunt (Charlestown Dis.), Boston, Mass., \$25.00  
Mrs. J. W. Colville, Brooklyn, N. Y., 2.00  
Chesman Miller, Brecksville, Ohio, 2.00  
L. Colby, Boston, Mass., 5.00  
Mrs. J. W. Colville, Brooklyn, N. Y., 2.00  
C. Snyder, Baltimore, Md., 2.00  
M. B. Maynard, Council Bluffs, Iowa, 1.00  
Mrs. Lita Barnes Sayre, Danville, Conn., 10.00  
J. B. Wade, Cleveland, Ohio, 2.00  
C. Snyder, Baltimore, Md., 2.00  
Jas. Wilson, Bridgeport, Conn., 10.00  
Jacob Barthel, Richmond, Oregon, 2.00  
E. P. Goodsell, New Haven, Conn., 5.00  
Orin Greeley, Stephentown, Wis., 2.00  
W. C. Benson, Mansfield, Mass., 2.00  
J. Hatch, Easton, Me., 2.00  
Gen. H. Woods, Worcester, Mass., 2.00  
C. W. Emerson, Concord, Ohio, 2.00  
E. Mason, New York City, 2.00  
Yarnmouth, 4.00  
J. B. Phillips, Rouse's Point, N. Y., 6.00

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

Amounts previously acknowledged, \$322.65  
Offering of Friends during Anniversary Celebration, through Ladies' Aid Society, Boston, 5.11  
N. M. Frederick, Chicago, Ill., 3.00

## SKINNY MEN. "Wells' Health Renewer"

restores health and vigor, cures Dyspepsia. \$1.

## RATES OF ADVERTISING.

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Special Notices thirty cents per line, *Minion*, each insertion.

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

Noted editorial columns, large type, inserted matter, fifty cents per line.

Advertisements in all cases in advance.

Psychisms or Cuts will not be inserted.

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

## SPECIAL NOTICES.

DR. F. L. H. WILLIS.

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

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

## J. V. Mansfield, Test Medium, New York.

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## ADVERTISEMENTS.



## Free Thought.

## MAL-TREATMENT OF MEDIUMS FOR MATERIALIZATIONS.

BY L. L. BRIGGS.

No. 1.

To the Editors of the Banner of Light:

I have been considering this painful matter of the late Crindle-Reynolds exposures as they have been published and commented upon in our papers. And will you permit one who is thoroughly convinced, from all that has yet appeared, that she may have been wrongfully accused, though by no means intentionally so, and unjustly condemned as having practiced intentional frauds, to present some suggestions through your paper for the consideration of the candid on all sides, and a presentation, in part, of some of the fundamental principles of physical manifestations and the laws through which they act?

1st. She is either guilty or not guilty of intentional frauds. Her accusers feel to a moral certainty that they have evidence in abundance that proves her guilt, and her strongest friends are staggered. 2d. The former is right, or they have been misled in their honest convictions. That is a fair statement of the case. Now let us face the music and hunt solely for truth and justice without prejudice or favoritism. I have these two perverters of justice from court.

Paraphernalia were found with her—that is one fact. They were found by breaking in upon the order of the sances, another fact. There were no traces of them till after the sances were under way—the third fact.

How came they there? That is the question. To this there can be but three answers. 1st. She prepared them beforehand. 2d. The spirits produced them for their own purposes, and it is their matter, not hers. In this case she is no more to be blamed than a lady who has swooned in her vehicle, and the horse, finding the reins dropped, runs away with her. We may say what she ought to have done; that it was good enough for her, with other remarks of a like kind; but it would hardly do for some, not understanding her case, to say she made the horse and vehicle, harnessed them together, and ran off with them; and bring for proof that they upset her buggy, threw her out, and got her fined for running away with them. Or, 3d. One or more persons in those sances plotted against her.

This last I reject peremptorily. Still it would seem so to the lady when she came to the torturing sense of her situation. Is the second, that it is the work of spirits, possible? I answer, yes. And in case there are no circumstances to authorize well-grounded suspicions beyond the articles being found, it is, *prima facie*, the lone one. By well-grounded suspicions I mean what parties actually saw any accused medium do before and after a sance, or what they can show were honestly found secreted upon his or her person. I say honestly, for mischievous-plotters may craftily succeed in secreting articles in the trunks or dresses of a medium, and then have them brought to light. And if mediums are going to be treated upon the assumption that they are rascals till they prove themselves innocent, their exposures must get into the same boat with them. This taking articles found by breaking up a sance, and then inferring, through ignorance of spiritual laws, that the medium must have prepared them beforehand, when there is as much room to infer that some Judas in the crowd may have been the "lurking devil," is being played out.

I deeply regret that my opportunities for investigations have not been as numerous and as easily obtained as those of many others. But I tried to make honest, common-sense uses of those I have secured. And I know that spirits have done, and are repeatedly doing, if not those very identical things of which Mrs. Crindle-Reynolds has been accused, yet others upon the same principles, and wrought out by the same laws, and fully as suspicious and perplexing. What I quote as samples were witnessed under the tests of that mischievously used phrase, "fraud-proof conditions." Many others have witnessed similar things done upon precisely the same principles. If they will only recall them and apply them to the subject before us, as well as to other cases where mediums have been charged with practicing frauds.

1st. To produce a greater variety of manifestations, which a miscellaneous company at sances are always greedy for, or when the conditions are such that the higher and more difficult phases cannot be attained, they entrance and use the medium in different ways.

In the early days of form-materializations I had a good medium for such physical manifestations giving sances at my house every night for two weeks. After a little, I became suspicious, and soon after convinced, that he did some of the manifestations himself, though most of them he positively could not do. I engaged one to watch with me and draw the line of distinction; but before we had finished he went to a neighboring town. In those days I had not learned what I have since had demonstrated, that fastenings on a good medium in the hands of spirits are utterly worthless only for the ignorant; for the spirits release and replace them again precisely as they were, just as they please. There must be other proofs that they are being continued where placed, if that is the thing wanted; for the fastenings prove nothing further than that the medium has genuine mediumship, if manifestations are given. In my private circles, which were held, with interruptions, for more than two years, the spirits made no attempts to disguise when they used the medium in that way, and I had a good opportunity to acquaint myself with that form of mediumship connected with materializations.

But to return. In that neighboring town a light was sprung upon that first medium in the midst of one particular manifestation; he was caught in the floor, and great disturbance arose. A few months after the man at whose house this scene occurred came into the printing-office, mortified and bitter enough. I told him I was well aware that the medium sometimes was used to do some of the performances, before he left my house. "Did they first fasten him securely?" "They said they purposely fastened him so they knew he could get loose if he wished." "Then they commenced by fixing things so they could not tell whether he acted fraudulently, or was freed under spirit-control?" His faith rested upon the strength of that. "I want to learn from you exactly how he appeared after the light was sprung." "At first he did not seem to know anything; his eyes were rolled up, and he looked like he was dead, and could not move. Then he seemed lost, like he didn't know where he was." "When he came to himself did he appear vexed and spiteful, and show temper?" "No. He said, 'Gen-

tleman, I do not know how I came here; the last I remember I was fastened in my chair. I am at your disposal.'" "Could he have feigned all that?" "No, he did not. No person living could have put on that look; it was impossible." "Then he was under influence?" "Oh, yes, I always knew he was under influence; anybody could tell that; but it would do no good to tell them so; they would not believe the spirits did it."

Now, no one can successfully imitate a spirit-trance. I have seen McQueen do his best at it; and he was the closest imitator of genuine manifestations I ever saw. Melville Fay could not match him, though he beat him in leather-hided perseverance. I had thorough experiences with both. A real spirit-trance cannot be successfully imitated, more than a dematerialization. And no medium should be accused of fraud if acting in a trance.

In cabinet sances, where the medium was fastened down under Bundy's "strict test conditions," I am perfectly confident that I have seen the medium brought to the aperture, clad sometimes in different dresses, sometimes in female, at others in male attire, that could not have been in the cabinet, nor conveyed in under the dress of the medium. If it was not the medium released, it was too much like that to distinguish them apart. At other times it only more or less strongly resembled the medium. I am satisfied, also, that the spirits acting through that form at those times were the spirits they claimed to be. In conversing with some of them upon the subject, without complaining or accusing, they said it was not as they wished, but the best they could do at that time. It was not satisfactory to them or to me.

Besides, at Mrs. Stewart's, I had a conversation with father, in relation to the matter, the standing materialized naturally before me. After informing me that he understood the manifestations there, he said, "You may rest assured that the spirits manifesting there are the spirits they claim to be—of that you may be certain. The medium is honest"; with a good deal more, explaining the causes of what had disquieted. At other times I have had some of the very best and most satisfactory materializations with that medium. The medium was no more to be blamed and called a fraud in one case than in the other. They were all real, genuine spirit manifestations. And if I had been disposed to have "grabbed," the medium could have been exposed with either male or female attire in the cabinet (according to the time I chose, with other paraphernalia, unless it were dissolved, and I have won applause for my seeming shrewdness. The exposure would have been complete! But I chose a considerate and honorable and investigating course, and am a happier and wiser man for it.

2d. We know that spirits do transport things from a distance into cabinets and sance rooms with the houses or rooms closed and doors locked as many can testify, and leave them, or transport them away, as they deem proper. I have had it done in my house in dark sances, and in broad daylight, when we all saw them descending from the ceiling.

Once, on going through an entrance hall, we passed two children dressing a large gray cat in some of their clothes. We went directly up the stairs, the sance room was open, we all saw the preparations and the empty cabinet open for inspection; we saw the medium enter and all doors closed. The first manifestation was a young and humorous lady relative, who came out of the cabinet with that identical cat in her arms and laid it in my lap, in a mesmeric stupor, with a quiet laugh. "Where did that cat come from?" "I do not know." "How did you get it?" "The first I saw of it it was in the cabinet; I suppose it was some of S's the control's work. I thought I would give it to you, as you like cats. We do not want it; it was in our way in the cabinet." Now, they could have brought clothing or masks, or other things had they wanted them, as easily as that cat, perfectly docile, alive and unharmed. With another medium, members of the family have had brought to them by materialized spirits living gold fish, and a beautiful canary bird, which is still alive. At one of our former regular Sunday evening sances (though that one I was unable to go to, the materialized control brought in a lemon apiece and gave to each one. They were still snugly wrapped in their tissue paper. As the light was being struck at the close, every lemon disappeared. They all immediately searched their pockets and dresses, and then every nook and corner of the little sance room; but no lemons were there. At the next sance the control said he got them out of the grocery on the first floor (which was closed for the Sunday), and had carried them back again. It would have been a very easy matter for some fraud-hunter, if a person unfit for a circle could have wormed himself into it, to have sprung a light, broke the conditions, captured the lemons, and then accused the medium of having brought them secreted about her person. It would have been as easy as Mrs. Crindle's masks, and other things that have been captured by breaking up sances. Such things are as easily as they can be treacherously done.

3d. Now about spirits reproducing things that have had their physical forms in the physical which have dissolved and passed away. Good, intelligent spirits have explained to me that everything has a real essence, a *substance*, unrecognizable by our physical senses, but which is the real to them as the physical is to us; that they take such as keepsakes, for use, or as their property, whenever and as long as they desire. When this *substance* is separated, the body, faster or slower, according to its structure and chemical surroundings, falls back into the invisible out of which it was formed.

Informed spirits understand this philosophy and its laws. Hence they take the spiritual entities of things that have existed in the physical, and clothe them with their physical properties and appropriate forms. And if the *rapport* of that connection which gives them power over the physical is not violently broken, or they do not withdraw it, they dissolve them again. If it is severed, the things are left, as every reasonable person might expect.

Hence in all cases of roughly breaking up sances, the first thing to be ascertained in each case before falling to accusing the medium is, is there good evidence that the medium prepared them beforehand? It is not right to make an allegation upon an assumption. And, if there are evidences to the contrary, it is proceeding very unwarrantably, though that evidence may not be conclusive. To study out some way that the medium might have done it, is not enough. Spirits also (in many cases) might have done it. Something should be brought forward to show that the medium did do it, besides the mere presence of articles spirits might have brought, captured by surprising the medium or spirits, and breaking up

the sance. This of course will not weigh with contempters of physical manifestations.

For want of space I give but one example of this spirit power: Two skeptical relatives from another State came to Terre Haute. They brought a hat, and secretly by themselves, in a hidden place in the hat, put a small obscure private mark, and gave to their materialized relative, who "took it away with him." On their return visit (perhaps two years after), I met them. That relative materialized, and, with the hat rematerialized, came out and gave it to them. They went together into another room where there was full light, and examined it; came back and reported that it looked like the same hat in every respect, and had the identical mark where they had placed it. They returned it; the form took it back into the cabinet and it disappeared with him. It must be equally easy for the spirits to do similar things with other articles. I have witnessed it repeatedly.

4th. We must now notice another phase of materializations nearly allied to the foregoing, but much more difficult and refined. This is clothing with a physical form things whose original and proper habitat is the spirit-spheres, and that never have existed in the physical, such as spiritual clothing, ornaments, flowers, etc. To state on general principles the difference between these two materializations—to the former the physical is, or was, natural, it is properly a re-materialization. And, if the *rapport* is severed, they often, if not usually, remain. To the latter it is unnatural, strange, not originally adapted, and it requires special spirit effort to continue them in the physical. If that connection is disturbed, they vanish. Though, in rare instances, I have known them to materialize them by special exertion so as to have them remain. We have in our home a few such rare treasures.

In one of our private sances in November, as we were all sitting with joined hands around the stand, the controlling saphire lady spirit said, through the entranced medium, unexpectedly to all, "We have brought a rose. One of you go and invite in the lady in the other room [my wife, who was unable to sit through a sance] and bring in a light, that you all may see it." It was done, and there upon a sheet of clean white paper lay the only perfect and perfectly beautiful rose I had ever seen, fresh and fragrant, and, as all thought, sparkling with fine drops of dew, with two branches on its stem. It was not of any variety known to any present. The medium took her knife, and severed one of the sprigs. The leaves began to shrink before the light like a sensitive plant. Obeying directions, Mrs. Briggs retired with the light, and we joined hands again. After a little she said, "The rose could not stay; it was a transient beauty. The sprig will remain; we have watched it, and you can preserve it as a memento of this event. Bring the light, and let the exhausted medium recuperate. God bless you all. Farewell." The next morning I sealed the sprig under a glass, and I found that what we all had mistaken for dew was a shining crystalline substance sprinkled over the leaves, which still retains its lustre. I suppose it will excite a scoff if I should ask, is it "mañana"? The rose was a rose of Paradise. The leaves shrunk more than natural leaves in drying.

A few years rolled by. Mrs. Briggs departed for her spirit home. Attending with my daughter, an only child, at Terre Haute, last fall, early in a sance my only sister opened the cabinet door and invited my daughter up to her, and, presenting a rose, said: "Your mother cannot come to-night, and so she requested me to bring this rose for her to you, and tell you it was from her spirit home." The attendants saw and admired it. It is preserved.

The spirits cannot re-incarnate living flesh and blood. The materialized body is but a simulacrum. Said my father: "This form that you see is no part of me, any more than your clothes are of you; it is only a dress that I wear for the occasion." It can only be held together for a short time by incessant exertions, and not unfrequently by strenuous efforts on the part of the spirit. How often it fails when they are reluctant to leave!

Their entire costume is usually but a materialization over their spirit dresses; though sometimes for special purposes they use some re-materialized article. For that reason the last shed of their costume dissolves with the form, or immediately after. Some spirits naturally manifest more strength than others; and, when disposed, they have shown as great strength and force, with agility, through the materialized form, as was ever exercised, in lifting and moving pianos, tables with heavy persons on them, and in other respects, as many of us have witnessed, without their materializing.

For those reasons none of the spirit-grabbers have ever succeeded. The form dissolved where seized, and slipped away; or they have assaulted more than their match, and found a rough job on their hands; or, if they ever caught the entranced medium (as they always boast), the control of the medium has freed him or her. They have never held their grasps to the end, nor tried it on the second time. I have no reference to the Clydeville "grab," where the "grabster" is certain he would have come out first-best in his scuffle with a woman but for an unlucky punch he got on his neck.

I have noticed one thing in regard to the difference with which spirits regard re-materialized and materialized articles. The former they guard with less vigilance, handle with less carelessness, and allow spectators to examine and handle them more roughly. In fact, they treat them and allow them to be handled more as we do our garments, trusting them with unconcern among the attendants. But the materialized they use carefully; are very cautious and shrinking about having them touched. If they give permission, they watch our every motion and soon terminate the contact. You cannot touch them unawares without their noticing it instantly. When they have given permission to examine them, and you feel of the texture hard, they remonstrate. In short, they not only feel through them, but in them, as if they were an inseparable part of their internal selves. And I believe they are; and I believe they are so far so as to be an outward expression of their status and condition; an outgrowth, as it were, of the same, which cannot be disguised, and which give a quality and appearance to the external envelope. The spiritual garments of a pure ethereal spirit cannot be clothed with a coarse, ugly, rough exterior, and vice versa. A re-materialization must take on its earthly conditions; a materialization, the spiritual, as far, at least, as the physical can be brought to approximate to it. All I have witnessed confirms this conclusion.

For these reasons I shall never believe, nor will those who have witnessed as much, that those spirits who have appeared in garments of textures, cleanliness and splendors far transcending the highest that earth could produce, and whose every deportment was as heavenly as those spirits have always shown themselves—I shall never believe they are lying, deceiving, vile spirits, though thousands who never witnessed them should denounce them as such; nor that it was a trick of the medium, creating what no mortal could create, imitating the inimitable.

Color should not be taken as our sole guide. It may indicate the spirit's undeveloped condition, or degree of development. It may indicate how deeply the spirit is ecstatic; or how far, though holy, blessed and good, its beatitude is toned down by a sympathy connected with our conditions. Sometimes, certainly, instead of looking at our friends' real spiritual condition as the cause of the hue, we had better consider how far our own spiritual conditions and surroundings have influenced it on their coming into the physical. We may find the cause with ourselves. Certainly, when our advanced spirit-friends visit us, they are often not possessed of that happiness they tell us of in their paradise home. They make a sacrifice; and our unappreciating and ignorant world sneers over it. There are a class of Spiritualists who long have done their fiercest to destroy every one of those public mediums through whose assistance we have enjoyed these inestimable blessings, and through whom we have received such paramount information. But the private mediums they could not get at.

I am to notice next mask-manifestations and dark cabinets, etc.

Bloomington, Ill., Feb. 22d, 1882.

THE MEDICAL CAMPAIGN, AND THE FUTURE OF MEDICAL PROGRESS.

To the Editor of the Banner of Light:

The campaign of the Old School State Medical Society against medical freedom in New York has not yet accomplished any important results. Their proscriptive bill has not even been called up for consideration in the committee, and the committee representing the State Society has protested with unctuous meekness that they do not desire any illiberal or proscriptive measures. They are not, in fact, earnestly sustained by their own party, for there are many old school physicians who are opposed to any proscriptive law. At the hearing before the joint committee in the large hall of the new Capitol, on the 4th of April, I supposed that my exposition of the position of the medical profession and the scandalous ignorance of old school medical colleges, which teach about one-half of the true sciences of physiology and therapeutics, would have elicited some defense from the representatives of the colleges.

It was an agreeable surprise, therefore, when Dr. Swinburne, by far the most eminent surgeon and physician in Albany, who was present at this discussion, addressed the committee at length, not in opposition to anything I had said, but in exposition of the abuses and corruption of medical colleges, of which he had ample experience in his position as health officer of the port of New York and surgical professor at Albany, in both of which positions he had acquitted himself with signal honor. Dr. S. is at this time maintaining a medical and surgical dispensary, in which 7,500 medical and 975 surgical cases were treated in 1881, with 354 surgical operations.

It was very instructive to hear this eminent surgeon exposing the utter incompetence of medical colleges with which he was acquainted to impart a sound medical education and qualify their graduates for practicing medicine with safety to society. Such admissions are often made by enlightened physicians, and after this candid admission by Dr. Swinburne it was very *apropos* and rather amusing to hear a magnetic healer, Dr. Vosburgh, of Troy, narrate a remarkable cure which he had made by magnetism in the case of a child pronounced incurable by the Faculty, and for which even Dr. Swinburne could find no hope at all unless by cutting its ligaments or tendons.

The success of magnetism where all the learning of the colleges had failed was abundantly shown in this discussion, and the evil tendency of medical legislation in all cases was explicitly presented in answer to the questions by which Dr. Fenner, of the committee, drew out my observations on that subject. But has not this been demonstrated in thousands of cases all over our country already?

Why, then, are the people sluggish in reference to a matter of so great importance, and why are legislatures still confidently appealed to for aid to bolster up that pedantic and enormous failure, the old school practice of medicine? Shall it ever be thus, that a pampered medical aristocracy shall fill the land with the crippled and wretched victims of their malpractice, and that humble, honest disciples of the Nazarene shall heal the victims without receiving the same honor and remuneration as their pretentious but unskillful competitors?

That it has been so heretofore is unquestionable, and to-day we see pedantic quackery in high places deceiving its patients while emptying their purses, and humble healers everywhere who are content with a meagre recompense for their lives of benevolence. Why are the honors and rewards of professional merit so unequally and unjustly distributed? and how long shall this state of things continue?

The reason of these abuses is to be found in the universal miseducation of the people—a miseducation so gross that the most highly educated classes are often more completely in the dark and more wretchedly misled than the honest and liberal of the humbler classes. The wealthy financier and erudite clergyman are often most grossly imposed upon in the medical treatment of themselves and their families, paying thousands of dollars for improper and injurious surgical treatment and medical practice based on a false diagnosis and an inadequate knowledge of remedies.

In the popular system of education little or no knowledge of physiology and therapeutics is given, and hence the educated classes, being incompetent to judge of the merit of medical practice, place implicit faith in colleges or medical societies and their diplomas, believing that a graduated physician, with wealth, fine manners and social standing, must necessarily be a perfect master of his art; and as all knowledge is supposed to be garnered in colleges it is taken for granted that men without a collegiate diploma must be grossly ignorant of the healing art, fraudulent and dangerous pretenders. Little do they suppose that the plain dress, the simple manners, the modest bearing and illiterate style of ungraduated but experienced practitioners are often associated with greater benevolence, greater skill in healing, and a more valuable knowledge of medicines and other healing agencies than belongs to the college graduate.

A proper education cannot be too highly esti-

mated; but a collegiate education in a medical college is a very different affair, and is no evidence of satisfactory skill, because medical colleges generally, even when well equipped with learned professors and apparatus, are as energetic in the inculcation of ignorance as of knowledge. They teach but half of the healing art, and fill the minds of their pupils with vulgar prejudices and stubborn self-conceit which forbid their ever acquiring the other half. The rancor of medical partisanship fostered in the college is as bitter as the hostility of Catholics against Protestant heretics.

The education given by the code-bound medical colleges of to-day is relatively as worthless as that given by the Aristotelian universities three hundred years ago, which intolerantly excluded astronomical science. But as the priest and universities ruled public opinion in that day, so do they rule it now and hold the reins of moral power with as firm a grasp, by their general control of the press, which enables them generally to suppress the utterance of free thought.

Thus is medical orthodoxy fastened upon the public mind and sustained by the universal sentiment which pays homage to learning, to literary institutions and to the prestige of wealth and organization. No amount of practical failure and incompetency, even when demonstrated by statistics, has ever been sufficient to destroy this blind reverence. A portion of the liberal and enlightened classes may lose their faith in medical orthodoxy, but there will be no general revolt against its power while it is upheld by learning and wealth and opposed only by illiterate benevolence or by practical skill in humble life.

The present crisis, therefore, demands that medical orthodoxy shall be met by a knight in armor as formidable as its own, and that the nobler half of medical science which the colleges have neglected and scorned shall be represented by an institution higher in its ethical character, wider in the horizon of its knowledge, more wisely equipped for instruction, and competent to demonstrate its superiority both in its faculty and its graduates, whose credentials from such an institution would commend them at once to the confidence all classes of society.

The new physiology of the brain, the new discoveries in reference to medicines, the new philosophy of diseases, the sarcomic science of magnetic healing, and the immense healing and guiding powers of psychic science and psychometry embodied in the instruction of such a college would make it as wide a departure from all that has ever been known of collegiate teaching, and the commencement of a new era in which collegiate learning shall be not dogmatic but practical, and not sectarian or limited, but PANTOLOGICAL.

The present century has witnessed two grand departures from the Dead Sea level of the fossilized profession—the one German and ingenious, the other American, bold and comprehensive. The profound researches of Hahnemann in the *materia medica* which brought him near the borders of the spiritual kingdom, were unpardonably offensive to the masters of the medical system of gross materialism, and caused the expulsion of him and his followers from the camp of Regularism. The American movement, which began in the common sense and independence of physicians of revolutionary times, and which was gathered into scientific expression by Dr. Wooster Beach, was organized at Cincinnati into a broad, philosophic movement for liberalism, independence and progress, under the name of Eclecticism. In that movement I participated, and was entrusted with the construction of the platform of principles upon which the Eclectic reform was to proceed. Those principles emancipated the profession from the thralldom of authority, and placed the Eclectic movement in the foremost rank of progress; but they did not accomplish all that was necessary. They did an immense work in overcoming the bigotry of the profession, and as a teacher of medical philosophy I endeavored to elevate the plane of thought and the scientific knowledge of my pupils, above that gross materialism which ignores the subtle and controlling powers of life which are more important than the mechanical.

Yet it was not in the power of a single teacher, almost unaided and alone, to make such a revolution in the modes of thought as would convert mechanical and chemical medicine into a true, vital, spiritual and comprehensive science. Hence my labors in that field have ended; and I look to the future for the organization and progress of a new movement, which shall embody the higher wisdom of a more spiritual age, and the profounder knowledge of Anthropology which will perfect medicine as a science.

As the spirit of the American revolution was expressed in the Eclectic movement, so will that spiritual revolution now in progress find an expression in a pantological system of medicine, wider in scope and freer in spirit than all that has preceded.

A PANTOLOGICAL college, reaching in its scope of instruction and utility from the lowest mineral to the highest angel power, would be too interesting, too wonderful, too efficient in all work for humanity, and too signally superior to all rivalry or opposition, to occupy any second place in the public esteem and honor; and the inspired powers which are now too often as flowers wasting their sweets in solitude upon the air, or as pearls dropped before swine, would in such an institution be raised as gems upon a coronet for universal admiration.

The PANTOLOGICAL COLLEGE will be the next great step of scientific, social and spiritual evolution, and its advent is only hastened by the present struggle of medical despotism and warfare against inspired healers.

Before another twelvemonth has passed, I believe the PANTOLOGICAL COLLEGE OF THERAPEUTICS, with a faculty of twenty-one professors, will be in operation, hailed with delight by all who would escape medical bigotry and despotism, and by the enlightened youth who wish their education to be in harmony with the angel-world, and on the highest plane of earthly science.

This will be the chief end of the medical campaign, and I would be pleased to hear from those who wish to cooperate in the movement, either by financial aid, by service as teachers, or by presence as pupils.

JOSEPH RODES BUCHANAN.  
205 East 36th street, New York,  
April 15th, 1882.

Georgetown Meeting.  
There will be a Two Days' Meeting and Picnic in Brown's Hall, Georgetown, Madison Co., N. Y., May 27th and 28th, 1882. The speakers (inspirational) engaged are: Warren Woodson, of North Bay, Oneida Co., and Miss Carrie E. Downer, of Baldwinville, N. Y. There will also be music from the audience. It is unnecessary to say to those who have attended the Georgetown meetings that we expect a grand spiritual feast.

Per order Com.















