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#### CONTENTS

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

SECOND PAGE. - Spiritualism. Banner Correspondence: Letters from New York, Kansas, Wisconsin, Michigan, Ohio, New Hampshire, and Connecticut.

THIRD PAGE.—Letters from Indiana, California, and Iowa. Spiritual Phenomena: Spirit-Photography under Test Conditions; Materializations at Mrs. Ross's Scances, Providence, R. I. Book Advertisements.

FOURTH PAGE.—Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamor from James Lewls, Sarah E. Green, Charles Durrell, Mrs. Rebecca Cultum, Mrs. Lydia Melley, John Mooney, Lilley, Belden D. Bingham, Rev. E. E. Condo, Thomas Coleman, Mrs. Elizabeth T. Sanborn, Susan Marsh, George Lowe, and John Porter.

FIFTH PAGE.-Message from Minnie Bird. Spirit Communication to Thomas R. Hazard. Verifications of Spirit Messages. The Tenth U. S. Census: Answers to the Request Made for Statistics of Spiritualism. Passed to Spirit-Life. The Magazines.

SIXTH PAGE.—The New Orthodoxy, Explanatory, Prof. Kiddle versus the A. J. Davis Manifesto, "The Allo-

SEVENTH PAGE. -Brief Paragraphs. Movements of Loc turers and Mediums. Berkoley Hall Meetings. Spir-tualist Meetings in New York: Ladies' Spiritualist Ald Society; The New York Lycoun. Wercester (Mass.) Meetings. New Advertisements, etc.

EIGHTH PAGE .- Free Thought: Mal-Treatment of Mediums for Materializations. The Medical Campaign, and the Future of Medical Progress.

NINTH PAGE. Penris. Original Essay: An Appointation Surrender. New Publications. Book Advertisements.

TENTH PAGE .- The Late Indian Outbreak. Poetry: Ir Memoriam. Anniversary Reception to "Light for All." List of Spiritualist Meetings. List of Spiritualist Lec-turers, Retail Agents for the Sale of the Banner of Light. Business Cards, etc.

ELEVENTH PAGE .- "Mediums in Boston," Book and Miscollaneous Advertisements.

TWELFTH PAGE .- In Re Mrs. Hull's Mediumship. Spiritunlist Meetings in Boston, Spiritualist Meetings in Brooklyn: Brooklyn (N.Y.) Spiritual Fraternity; Brooklyn (E. D.) Spiritual Conference, etc.

## The Annibersury.

Grand Celebration of the Thirty-Fourth Aniniversary 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 Fove. 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, sauvity and efficiency. After a few apposite remarks by Mr. Robinson, Mrs. E. F. 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 exalted and philanthropic principles of the Spiritual Philoso-

phy.
Alfred Denton Cridge spoke carnestly of the beauty and utility of Spiritualism as a science, with courrent theologies. 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 re-marks, 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

Mr. Williams recited a standard in honor of the day.

The opening address in the evening was made by Wm. Emmette Coleman on "The Philoso-

PHY 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 anniversaon that theme; but on this occasion I have deemed it fitting to submit a few reflections updeemed 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 socalled 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 obsesmon sense thoughts on this subject of obses-

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 carth and influence men and women to commit deeds of vice and erime—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 or can happen; 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 it the world of the versely the ment of the spirit when the found in the revelations to it the world of the content of the wisdom of the spirit world. spirit-world. Every thought bere presented can be found in the revelations from the upper circumstant and for that reason,

spirit-world. Every thought here presented can be found in the revelations from 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 effectually 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 guided 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 power and 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 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 reform the erring and the criminal. 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 spiritstraned in the higher high 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; so much the more refrective their wedge of reso much the more effective their modes of re-formation and improvement. We must recol-lect 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. over lower nature and over inferior minds. Again, the more advanced the spirits become the more they harmonize and assimilate with each other, the greater the unity between them. The higher spirit minds, then, 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 sible 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 propensities to the detriment of others, either on earth or in spirit-life. If spirits were allowed to indule 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 the spirit-land. They are kept in check by an even hand, guided by love and sustained by a power that cannot be swerved 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 spiritworld must be as above outlined; they cannot possibly be otherwise; and that such is the case we have the positive assurance of our wisest

If this be indeed the truth, how then, it may be asked, do we account for the many supposed cases of obsession constantly occurring? 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 ignorantly supposed to be the real. Viewed ranorthly supposed to be the real. Viewed rationally, there is not the least necessity for the intervention of malignant or passional spirits for the production of the phenomena. All such phenomena range themselves, I think, in the

following four classes: A large majority of the cases of supposed obsession are simply instances of disor-dered mental action. The brain and nerve forces have been disturbed, thrown out of equilibrium; in other words, the patients are in-sane, either wholly or partially, or else they are laboring under a strong delusion or hallucina-tion. '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 tha 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 that maginary aril spirits depart. Healers of to infest them exist only in their own minds; and when their mental equilibrium is restored the imaginary evil spirits depart. Healers of ten 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. In 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 ma

na, 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 archer than a good one. In this man torts 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 belance and the supposed and spirit has divented. 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 devolop 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 well-disposed and seeking to do good, and such sometimes make mistakes. This the spirit economy of the higher spheres allows, for purposes of oulture and development; but the evil-disposed, the malignant and the vicious are never suffered to control sentitives or mediums. Feeligh or trivial spirits sitives or mediums. Foolish or trivial spirits may communicate, but fiends and devils never! Some cases of obsession are, therefore due to the action of unwise, undeveloped spirits, with good motives.

Fourth. Wise spirits in their efforts to develop their mediums in all possible directions, so as to render them fit subjects for wise spiritso as to render them it subjects for wise spirit-control, have to use various instrumentalities to effect that development. Sometimes phe-nomena seemingly diabolical in their character are induced for effect on mediums as aids in

their complete development.

"Psychological power exerted by spirits... causes mediums and susceptible persons to see fiends sometimes. Spirits operate upon the brains and minds of their subjects in every conbrains 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 l'ght of the foregoing principles. These four things cover, I think, the whole ground:

(1) Disordered mental action in conjunction

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 medium.

spirits. Mediums, instead of volcing 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 unmixed truth from mediumistic revealments. 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 as regards obsession. The teachings we hear favoring obsession do not emanate from the spirit-world; they are born from the brains of residents of earth, and are impressed by earthly influences on the minds of sensitives and mediums, and by them given forth as if from spirit-life.

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 feely set forth this evening to the solution of their producing causes.
"Evil spirits do not obsess, possess, infest, or

"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."

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.

Mrs. E. A. Lewis contrasted the influence of ancient Spiritualism with that of modern, and expatiated on the various ways in which mod-ern Spiritualism has brought blessings to differ-

ern spiritualism has brought diessings 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 criticise ourselves for our purification. Let us the proof year way we have grown grander in 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

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 he spirit-land cannot reach God's children One of the previous speakers remarked, if we have good aspirations and shun evil we need not fear inharmonious influences molest-ing us; but I say that even though your aspiraand desires be low and dark, the beneficent influence of good spirits will ever surround

cent 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. Price, mediums long connected with the Lyceum, bade farewell to their many friends in view of their early de-

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

In the atternoon 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 specialty foodlings in cover human relations whose specialty 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 attribu-table 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 hetero-geneous and unique facts and principles of our geneous and unique facts and principles of our philosophy, to utilize through the reconstruction of society and government, and to establish in the hearts and heads 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 heav-en on earth by deeds of love and virtue. Geo. C. Irvin recited a beautiful original poem entitled, "Flora, the Goddess of Flowers,"
Mrs. M. J. Hendee, 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 right—leading to an inauguration of the reign of universal brotherhood upon conth.

Mr. W. II. Mills followed in a few carnest 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 Goman 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

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 Communion and its Relation to the Progress of Religious

should speak into 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 among 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 beauteous flower all unfolded in richest fragrance. The character of the spirit-messages grance. The character of the spirit-messages given church-members has affected deeply the religious ideas of the age. I know science has done much to liberalize religion, but nothing has done so much in that regard as 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 specific group care appropriate or properties. 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 reformato ries, founded on principles of truth, justice and

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 true character of Spiritualism, and stating, in outlines, 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 anni-

versary 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 united here and there in this celobration; 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 alone 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, their many friends in view of their early de-parture East. [Miss Mayo made her début as ever remembering that all are alike called to a public medium at Lake Pleasant a few years ago, and intends visiting the camp-meetings in 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 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 fuiled 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

Mental questions have been answered promptly, coupling with the above fact of fac-simile of chirography, proof of a discerning and reciprocating intelligence, directing the psychic force back 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, deorge 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 remomber that bless conveyed such

All must remember that ideas conveyed such as these of Mr. Adams were projected through the mind of a medium of moderate education, 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. ly 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 spiritband in the light of a higher insight, under the 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 developement of their mediums.

(5) Psychological action of wise spirits for the thorough developement of their mediums.

(6) Psychological action of wise spirits for the thorough developement of their mediums.

(7) Psychological action of wise spirits for the thorough developement of their mediums.

(8) Psychological action of wise spirits for the thorough developement of their mediums.

(9) Psychological action of wise spirits for the thorough developed the mediums.

(1) Religion in the past," she said, "instead of being an inspiration, a star to lead us toward the light on subjects under investigation in the selentific world. Scientific scholation in the selentific world in the selentific world in the selection in the sele 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 supernal experiences, given only to teachers of mankind. Whence comes the power by which these sev-

erally 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:

Mrs. C. M. Swasey 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 namers of oid, we find ourselves in possession of a pearl of great price, of whose prospective value we are unable to judge. Few are permit-ted 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 cited an inspirational poem of great sweetness

and heauty.

Rev. Mr. J. N. Parker, a Universalist clergy-man, 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, 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 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, which the stern and avenging philosophy of past ages does not

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 dark-

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 Czarof Russia had full bound

Ism are inopposition 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 whispers to listening mortals that the field of conquest is limitless."

Dr. Dean Clarke next addressed the audience. "No language," he said, "can depict the impertance attaching to the movement whose inauguration we have assembled to celebrate. The 'Rochester Kneckings' were met by faunts 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.

fraight with an import more protound 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 deepest thinkers of the world have given up the problem unsolved. But the answer came in an unexpected way when the tiny 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 gates of the upper and higher land, and the first andible 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. Sectatian churches in their desire to remain exclusive, enveloped their flocks in dogmatic selfishness, and fed them with the hasks 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 plenipotenwas, skepticism was around in the land, and some gates became ajar, and ministers plenipoten-tiary 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. Thy dry tomes, among dusty church records. Thy raps amounce to us that our loved ones, whom we have called dead, still live; revolations 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 this momentous manifestation of the fused this momentous manifestation of 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 thor-oughly, through the proper application of exact scientific methods, have accepted its phenome-na as fact, and its philosophy as a rational reli-

mrs, S. R. Stevens spoke on "Obsession," which she thought a most important although perhaps an unpopular side of Spiritualism. She thought that many attribute to spirits what belong to themselves, in that way seeking justin-cation 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-

Mrs. Foyo 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 valo, that has hitherto been one of separation. We rejoice that the dear departed can return to us with words of cheer, and strength encourage us to bear with patience the bur-

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 ignoramuses? The human race never would have known anything, nor ad-never would have known anything, nor ad-yanced one single step in knowledge if Eve 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. industrious.
When a child, I attended an old-fashioned

When a child, I attended an old-fashioned close-communion Sunday school, and was always very mediumistic. I was controlled by sphits, so that I could pray better than the minister. They wendered, 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.

Fo-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 accounted wise 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 on-ward 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 1, 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 hate knowledge, and millions of earth shall worship God as taught them from day to day in purity and sincerity the proof mides who are not really 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, saith Abner Kneeland."

Mrs. A. Babbitt said she was very happy today, for her dear ones had rapped on her breakfast that her their said.

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.

Spiritualism.

Mis. C. M. Swasey, an inspirational poetess, recited "The Closing of the Window."

At the house of a neighbor over the way, six little faces, fresh and clean, were daily seen at the window. The windows were closed, when

"Like its 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 heating the songs of angel; and these first tones of angel yourse have become avertences to humanity. woices have become experiences 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

ing that the hearts above feet the totten of your sorrow and your pleasures.'

Receive that gladly 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 Indiate Profestion. Massayers to earth will ant 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 bear its proper fruitage. Its communion is now that of spring-time, incretly commenced, and barely budding into 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 beginning to be acknowledged. Two worlds long separated by an impenetrable vell 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 pletured God that His nature is largely misconceived by many. The very name Father, applied to the Suprenie 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. (1 al-

We all admire calmness under danger. A wise Chinese philosopher of old said, 'I always give the same care 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, rath-

er than the strength of our adversary.

Conflict gives us new strength. We are tried by the stern conflict of competition. 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 announcing their presence 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 rats have been produced almost incessantly until recognized. In such a casaone of our leading clergymen was called on to pray with the child and her mother, in order that what he regarded as the spirit of 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 Mrs. Ada Foye was the next speaker. She al-

that those familiar with the facts date his new departure, and greater spiritual impulse, to the awakening voice of those tiny 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 band of loving and truthful spirits work with ne, 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 alting, and the teachings they give through the

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 Gethsema-

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, thou shalt become ruler over many bright mansions among the blest.'

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 napper will be our condition hereafter, when called to renew our labors for humanity on higherplanes 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 now see in part will receive greater 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 satisfac-tion, and closed with a scance given by Mrs.

From The Mountaineer (Gorham, N. II.) 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 so by the writer, who, with others, had recently the privilege of attending a public scance (sitting) at No. 132 Chandler street, Boston, given through the mediumship of Mrs. J. R. Picker-ing.

ing.
It is needless for me to state that I am a skep-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" all 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 purpost and heard at this scance, 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

as to whether the phenomena were produced by mechanical enginery, 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.

any collusion between us.

Ars. Pickering is a middle-aged lady, medium

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

Christ saud the common people received him gladly; and with the influence of his teachings 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 incopposition to truth, are fixed, remaining stationary, when all around them is in more intellectual worlds to conquer. But the spirit whispers to listening mortals that the field comes to give better understanding of what is parlor in which the scance 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 wheed across one corner. 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 trapdoor. door.
At the appointed time (8 o'clock in the even-

At the appointed time (80°clock in the even-ing) the spectators took seats directly opposite, and about five feet from the cabinet. The medium took a seat outside the cabinet and re-mained 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. Pick-ering then took her position inside the cabinet, closing the dark cuttains. The light was then lowered, when, after a suspense of ten minutes. closing the dark cuttains. 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, beckened him to approach, which he did. He at once recognized (or seemed to) 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 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 older than three years, pulled aside the curtains, steed in the door a few moments, notded in a child-like manner to the audience, then disappeared. then disappeared.

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 caressing one of them (an elderly lady, whom I learned afterwards was a medium), the spirit form skipped about the open space 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 shoulder of the belien girl.

small, beautifully checkered quill, 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 there was no resemblance to Mrs. Pickering either in stature or physique. 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 appearel?"

I was wondering all the while these ghostly forms appeared what I should do if one came to me, when, to my surprise, there emerged from the dark cabinet a female form robed in white, who pointed to a relative seated close by me, and beekoned with its long white a m for the person to come forward, at the same time calling

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 over-joved in the recognition that it pulled aside the joved in the recognition that it pulled aside the curtains and exposed to 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 besitated. My hair stood on end for a while, and for the moment I was almost disposed to play the rôle of an immovable cripple. But what was there to fear? If these are disembodied spirits (I argued 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 belief that they are the spirits of our loved ones, watching tenderly over and ever guiding us aright? For I dook 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 clapped 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 us the medium, who still sat within the cabinet entranced, the spirit reëntered also. As this was not a very satisfactory test to me, I returned to my sent among the spectators, feeling unto my seat among the spectators, feeling un-convinced in the phenomena. I had not re-mained in this position longer than for two or three other spirits to appear and to be recog-nized by friends present, when to my astonisharting, and the teachings they give through the analysis of the same spirit form reappeared, and poses are such as to make all who seek the again called me up. This time, having gained truth in honesty of purpose and purity of thought not only wiser, but better in all their current acts of life.

Inzect by Friends present, when to my astonishment, the same spirit form reappeared, and present, when to my astonishment, the same spirit form reappeared, and reach not not my astonishment, and the teaching the same spirit form reappeared, and poses are such as to make all who seek the again called me up. This time, having gained truth in honesty of purpose and purity of a little more courage, I approached much near-thought not only wiser, but better in all their current acts of life. mine who it was. The spirit quickly notioned 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 resembled fac simile the face, features, size and form of my nearest female relative, who departed from earth years ago. We conversed together for a few moments, the spirit answering 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 neavenward, and said, "happy, happy!" and disappeared inside the cabinet. 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.

was not the medium.

During the scance more than a score of materialized forms appeared, some of them mani-festing 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 to-

ward them. Before the scance 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 see her. While in this position, with her hands placed in her lap, strange hands and arms were distinctly seen coming out 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 immediately in front of me. I know it was not the medium's hand that did this work, and yet was the strange hand moved by a living intelliwas 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 phenome-

na equally startling.
In conclusion, let me ask, are all these most wonderful manifestations the works of a science yet undeveloped and 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 opporreader can await miniser of 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.

\*\*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 Ranner is a paying concern to its publishers. It has completed its fiftieth volume, having been accepted with great unanimity as the organ of 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.)

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

## Bunner 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 Gcd, 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 boson 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 palmiest 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. Hallock, 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. Woodroof writes: "I find, in traveling through Kausas, that our ing given in any town in the State that I-know 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 and you will feel distinct touches upon differized hand will appear at the other side of the 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 keens 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 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 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 hastes to meet the little forms that have gathered just on the other side, and with fairy hands becken her to spirit life; ask the babe, asit 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

bathe in the light of the love of the loved ones that have gone before. Oh! delusion, sweetest and best of all delusions, let my 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

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. Stowe, the pastor, who afterward 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, junder date of April 15th: "Mention was made in the Banner of Light of the westward movement of W. Harry Powell; and as he has been arousing the Toledoians 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 cause is much neglected, no public lectures be- manifestations occurring in his presence are wonderful, would scarcely express it. His inof, although the field is 'white with the harvest | dependent slate-writing, with pencil materialand ready for the reapers.' People in Kansas | ized on the finger-end, in the broadest light, is are very liberal-minded, much more so than in 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 journeving 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 will be heard in different parts of the room, souls.' I think these are the times that try the souls of mediums; but the law of justice and of ent parts of your person, and then a material- retribution both exist, and the fires of time will purify and bring out the burnished gold. table, visible sometimes for thirty seconds; all 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 work, for God and the good angels watch over | 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, delying 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 beauchange from Materialism he has voluntarily tifully 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 graceful-

ly. 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 seance which was given by him in a parlor of one of the best families in the realms of Summer-Land, and there let my soul the city; and what I then and there saw im-

parted to my mind a knowledge of a sclence 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 | much interest among investigators of this city Kirksville, Mo., to which he alludes as one that afforded him a great deal of satisfaction, further says, under date of April 15th : "The Liberals and Spiritualists of Kirksville are wideawake and whole souled, and, per consequence, the cause is moving grandly forward. They strictly test conditions, to which proposihave 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 tee in whose presence the experiments were to pleasure. I gave a course of lectures week be- be made, and I take pleasure in laying before fore last at Memphis, Mo., and had the pleasure your readers the details of what transpired at of attending two scances with Mr. J. Harvey our investigation and the results of our deliber-Mott, at whose house I stopped during my lec- ations. tures. The manifestations were fully corroborative of all I had heard of his wonderful mediumshin. 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. Zöllner were duplicated for me, as far as the time would allow. I was lifted, chair and all, from the floor; a chair another gallery by another photographer, as a 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 of the table, in my right hand. I take pleasure 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 Ferry 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, spirithands, such as we see in materialization seances. Max did not heed the warnings of critics; the picture is on public exhibition tion, removed the covering from the plate-hold-

#### California.

SNAKE LAKE VALLEY .- D. W. Hambly writes: "Spiritualism will be the corner-stone of Liberalism. The little rock hewn out of the mountain will roll over the thousand and one isms, 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 faultfinding, as is too often manifested in liberal papers. Man is of that nature that he requires time and argument to overthrow old dogmas thousands of years; but I hope the friends of 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 TESTIMONY OF JULIUS PLAETZ, THE PHOTOGhis 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 5th of August, 1805, he was therefore in his seventyeighth 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, Cophas B. Lynn:

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

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: "lec-

## 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 spiritphotography, 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 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 tion she cheerfully consented. Consequently, on the 4th of March, Mr. W. W. Judson, Mr. Fred Meyers, Mr. II. M. Johnson, Mr. John E. Flemming and the writer constituted a commit-

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 plateholder, 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 scientific experiment.

The plate was prepared and placed in the plate-holder mentioned by the operator in the hands, both of which I held at the time on top | dark room at the gallery of Messrs. Williams & Thomson in our presence. The plate-holder in reporting these things, because of the noble 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 she was 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. II. 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 posier, and, without opening the same, placed it in the camera. After the lapse of from 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 and theories that have been promulgated for holder a few minutes before; that it had not | zine, Facts, and a prominent citizen of this city, the human race will not be divided in the one had placed it. He applied the necessary chemi-tions he ever witnessed. grand motive—to bring wisdom to the intellect | cals, those generally used by him to develop the and strength to the mind, by unity of action in | negative and nothing more, and on presenting 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. Plactz 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. Flemming, D. P. THOMSON. Photographer. JACOB SHERMAN.

RAPHER.

Concerning the phenomenon of spirit-photography: Although I do not profess to be a Spiritualist, I doem it but just and right to state that while Mrs. Lizzie Carter, the spiritphotographer, 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, twothirds of all the plates she used while at my gallery, from January 20th to March 6th, 1882, 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 deturing on scientific topics-Spiritualism does tails of the business; and declare that there is no chemical process known by which the phe-

nomenon 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 scance of Mrs. Ross, at her residence, No. 172 South Main street, this city, yesterday afternoon. I had

never seen Mr. 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 séance, 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 twin 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 come 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 conducted, where Mr. Thomson handed the hands of the medium were in front of her and plate-holder to his operator, requesting him to in sight of the whole company; and that hand take the plate and develop the impression in was not more than one-third as large as the our presence. The operator testified to the medium's, and as real a hand as my own. Mr. plate being the same plate he had placed in that | L. L. Whitlock, editor of the spiritual magabeen taken out, but was there just as he himself | declared this to be one of the best materializa-

I was subsequently called to the cabinet for a still more wonderful manifestation. This time the negative to the light there appeared on it | 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 séances 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 scance 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 earth-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 scance, if necessary. This one scance 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 séances is within the reach of all. Yours respectfully,

J. W. CADWELL, Mesmerist. Providence, R. I., April 28th, 1882.

P. S.-April 30th, 11 P. M. I have just returned from Mrs. Ross's séance, 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 with a boy of 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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while producing this work of 482 pages, its author obviously read the darker pages of New England's earlier history in the light of Modern Spiritualism, and found that in origin Witcheraft then and to-day's supermundane phomenea are the same; and found also that intervening Witcheraft historians, lacking or shutting off to-day's light, left unnoticed, or lilogically used, a wast amount of important historic facts, and set before their readers erroneous conclusions as to who were the real authors of the barbaric dedugs they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witcheraft, had its origin, and descended from actors then and there, ) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misheadings by the historians, Hutchinson, Upham and others who follow their lead.

CONTENTS.

PREFACE, References, Explanatory Note-Definitions, MATHER AND CALEF, COTTON MATHER, ROBERT CALEF.

THOMAS HUTCHINSON.

THOMAS HETCHINSON.
C. W. UPIAM.
MARGARET JONES. Winthrop's Account of her, etc.
ANN HIBRINS. Hutchinson's Account, etc.
ANN COLE. Hutchinson's Account, etc.
ELIZABETH KNAPP. A Case of Spiritualism, etc.
MOISE FAMILY. Physical Manifestations, etc.
GOODWIN FAMILY. Hutchinson's Account, etc.
SALEM WITCHICRAFT. Occurred at Danvers, etc.
TITUBA. Examination of her, etc.
SARAH GOOD. Her Examination, etc.
DOUGAS GOOD. Bites with Spirit-Teeth, etc.
SARAH GOOD. Her Examination, etc.
MARTHA COREY. His Heroism, etc.
GLIES COREY. His Heroism, etc.
MARTHA CARRIER. Examination, etc.
MARTHA CARRIER. Examination, etc.
GEORGE BURGOUGHS. His Susceptibilities and Character, etc.

GEORGE BURROUGHS. THE Susceptibilities and Character, etc.
Summary, Number executed. Spirits proved to have been Emactors of Witcheraft.
THE CONFESSORS.
THE ACCUSING GIRLS. Ann Putnam's Confession
THE PROSECUTORS.
WITCHERAFT'S AUTHOR.
THE MOTIVE.
LOCAL AND PERSONAL.
METHODS OF PROVIDENCE.
APPENDIX.

APPENDIX.
CHRISTENDOM'S WITCHCRAFT DEVIL.
LIMITATIONS OF HIS POWERS.

CHRISTENDON'S WITCHCRAFT DEVIL.
LIMITATIONS OF HIS POWERS,
COVENANT WITH HIM.
HIS DEFENCE.
DEMONGLOGY AND NECHOMANCY,
BIBLICAL WITCH AND WITCHCRAFT.
CHRISTENDON'S WITCH AND WITCHCRAFT.
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JOHANN CARL FRIEDRICH ZÖLLNER,

Professor of Physical Astronomy at the University o

Translated from the German, with a Preface and Appendices, by

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CONTENTS.

Translator's Preface. Anthor's Dedication to Mr. William Crookes, F. R. S. CHAP, L.-Gauss' and Kant's Theory of Space, The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its nds in view and scaled together.

CHAP. 2 .- Magnette Experiments, Physical Phenomena,

Slate-Writing under Test Conditions. CHAP, 3,-Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Stade's Abnormal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-

CHAP, 4.-Conditions of Investigation. Unscientific Men of Science. Stade's Answer to Professor Barrett.

СПАР, 5.—Production of Knots in an Endless String, Further Experiments. Materialization of Hands. Disappearance and Reappearance of Solid Objects. A Table Vanshes, and afterwards Descends from the Celling in Full

CHAP, 6,—Theoretical Considerations, Projected Experiments for Proof of the Feurth Dimension, The Unexpected in Nature and Life. Schopenhauer's Transcend-

CHAP, 7.-Various Instances of the so-called Passage of Matter through Matter. CHAP, 8.-The Phenomena suitable for Scientific Re-

earch, Their Reproduction at Different Times and Places, Dr. Friese's and Professor Wagner's Experiments in Con-Irmation of the Author's. CHAP, 9,-Theoretical; "The Fourth Dimension." Pro-

fessor Hare's Experiments. Further Experiments of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance. CHAP, 10.-An Experiment for Skeptics. A Wager,

Stado's Scruples. A Relatic by the Spirits. An Unexpected Result. Captions Objections. CHAP, II.-Writing through a Table. A Test in Slate-

Writing Conclusively Disproving Slade's Agency. CHAP, 12, -A " Fault" in the Cable, A Jet of Water, 'Fire Everywhere, '' Abnormal Shadows, Explanation upon the Hypothesis of the Fourth Dimension, A Scance in Dim Light. Movement of Objects. A Lumi-

CHAP, 13. -- Phenomena Described by Others.

APPENDICES.

APPENDIX A .- The Value of Testimony in Matters Extraordinary,
APPENDIX B.-Evidence of Samuel Bellachini, Court

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

APPENDIX D,-Plate X. LIST OF ILLUSTRATIONS. FRONTISPIECE,- The Room at Leipsle in which most of

the Experiments were Conducted. PLATE I.—Experiment with an Endless String,
11.—Leather Bands Interlinked and Knotted under

Professor Zöllner's Hands, " 111,-Experiment with an Endless Bladder-Band and

Wooden Rings.

" IV,-Result of the Experiment. V .- Ditto, on an Enlarged Scale

Band and Wooden Rings.

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" V1.-Experiment with Coins in a Secured Box. " VII.-The Representation of Conditions under which

Slate-Writing was Obtained, "VIII. -State-Writing Extraordinary. 1X.—Slate-Writing in Five Different Languages.
 X.—Details of the Experiment with an Endless

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The Message published under the above heading indicate that spriis carry with them the characteristics of their carth-life to that beyond—whether for good or well—consequently those who pass from the rathly sphere in an undeveloped state, eventually progress to a higher condition. We ask the tender to receive no decrine put forth by spirits in these columns that does not composit with his or her rea on. Allexpress as much of tuth as they perceive no more.

DO more.

\*\*Be It is our earmest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for public atton.

\*\*Be As our angel visitant's desire to behold natural flowers upon our Circle-Rosm table, we saidet donations of such from the friends in earth-life who may feel that it's a pleasure to place upon the altar of Spirituality their floral offerings.

Fig-We invite written questions for answer at these scances.
Miss Shethamer wishes at distinctly understood that she [Miss she hamer wishes it distinctly understood that she gives no private satings at any time; neither does she receive visitors on Tuesdays. Wednesdays or Fridays.]

\*\*\* Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

\*\*Lewis B. Wilson, Chairman.

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

#### Public Scance, March 21st, 1882. Invocation.

Our Father, whose law is love, whose ways are just and grand, whose purposes are infinite, and which finite man may not computed ind, we reach out to thee in spirit asking that thy benisons of good may rest upon every soil, whether embodied in mortal flesh or disenthralied from physical bonds. We would come into the presence of thy angel ones at this hour; we invoke their and and cooperation; we would be with them as companions, as scholars, to learn lessons of wisdom from teachers who are pood and pure. On, our Father' send down thy ministering ones at this season, that we may not only hear the words which they speak, but also sense their presence in spirit, that we may truly feel they are with us, one in companionship, and as the lessons of truth go forth, revycaling to mankind that there is no death, that the grave hath lost its sting, that there is no death, that the grave for mortals to dread, only perfect exaliation to the good spirit who has risen above material things, and attained the crown spiritual, may we soar upward in soil, in aspiration, until we blend with those holy ones whose mission of peace is to do well unto all, to be ready at every opportunity to lend a helping hand to those in distress, to enlighten the two carms, and answers.

#### Questions and Answers.

CONTROLLING SPIRIT: -We are ready to consider your questions, Mr. Chairman. QUES.-{By Martin Hiscox, Providence, R. L.]

Is there any cure or relief for the distressing complaint called asthma?

Ass.--The complaint which you call asthma is caused, we understand, by an undue pressure of the magnetic currents of the atmosphere upon the passages leading to the lungs and upon the air cells; therefore, it seems to be necessary for those individuals afflicted by this complaint to remove their residence to another climate, in order to find relief. We also understand that the same climate will not produce a gure upon all individuals afflicted with asthma. For instance, one such person fluds relief by traveling and locating in the West; another one ascertains that a voyage upon the salt water will produce a beneficial effect; and still water will produce a beneficial effect; and still another flies to a mountainous region, in order to seek relief from the troubles that afflict him. Asthmatic troubles, we leave, are also produced by inequal circulation and coldness of the extremities, therefore whatever tends to counteract this will benefit the sufferer. We have no doubt that an occasional slight charge of electricity will benefit him who suffers from asthmatic troubless and we are legating that asthmatic troubles, and we are certain that magnetic treatment will effect a cure, or at least relief—for magnetism equalizes the forces of the individual and brings him up to a plane of general health. We are informed by old Dr.

of general health. We are informed by old Dr. Sanborn that a hog's milt, procured fresh from the slaughter-house, split in halves, one-half to be bound on the sole of each foot and allowed to remain there until perfectly dry, will produce relief, and in many cases effect a cure of the complaint called asthma.

Q.—Please explain the luminous body floating in the atmosphere called Meteor?

A.—The luminous bodies floating in the atmosphere, and which you call meteors, are produced, we understand, by the friction of the planets in their movements; they are the waste matter thrown off by these planets, and are matter thrown off by these planets, and are composed of meteoric particles. These float-ing substances partake in character of the nature of the particular planets from which

— By F. Howard, Joplin, Mo.] What is a positive and a negative temperament, spirit-ually considered?

A.—A positive temperament we may well call a resistant—it repels rather than attracts; it resists influences brought to bear upon it. An individual who is of a positive nature does not readily assimilate with others; is not easily influenced by conditions, circumstances and individuals. If he be very positive, you will be likely to call him intolerant, authoritative, dietatorial, and he will not sense the presence of spiritual intelligences at any time. A negative temperament we may well call an absorbent. An individual who is negative receives influences very readily; his will is subject to the superior will-force of one more powerful, more positive, if you please to call it so. An individual who is negative is easily affected by conditions, circumstances and surroundings; is easily influenced by individuals with whom he comes in contact, whether they be of the spirit or mortal life. One who is very negative is very vielding in his nature and can sense the A positive temperament we may well call or mortal life. One who is very negative is very yielding in his nature, and can sense the presence of invisible intelligences at all times. An individual extremely negative may be a remarkable medium, inasmuch as he is easily controlled by disembodied individuals who can identify their personalities through his organization. ism, and produce startling manifestations of spiritual power; but he is not the best medium, inasmuch as he is so easily influenced by all he comes in contact with, in the body or out of the body. Exalted individuals or deprayed thu may exert an influence upon the negative indi-vidual to his own detriment; and he may al-most lose his individuality—that is, his own individuality becomes subjected to the more pos-itive will-force of others. There is a golden mean between positiveness and negativeness which it would be well for all individuals to

### James Lewis.

A few years have passed since I was called from my mortal body at an advanced age, and I have sought to manifest back through these have sought to manifest back through these ways before. I did not succeed in expressing myself as well as I could wish, and I have come to this room, and to this strange person, hoping to make myself understood and recognized by my friends who remain in the body. I had passed the three-score years and ten allotted to man, and was on the road to four-score years of earthly existence, but was called away from the body and from earthly scenes. I am glad that it was so, knowing how cramped and limited the spirit becomes when the mortal form ited the spirit becomes when the mortal form grows aged and worn out; and realizing now from the higher life. I am glad I passed away, and did not experience any further time upon the earthly shore. I wish my friends to know that it is well with me: that I am pleased with my spirit-home. I am happy and strong: I rejoice to come back at times to enter into spirit or silent communion with those in the body. They cannot realize my presence, yet I body. They cannot realize my presence, yet I know that I can exert an influence upon them which is felt though unseen; and I believe that I, in company with other spirits, will be able to guide those dear ones in the way which we feel is for their ultimate good. I want them to realize, if possible, that spirits can come back and influence their friends and bring them words of cheer; and if my friends will at any time try and seek an avenue through which I time try and seek an avenue through which I may come, I, for one, will be glad to respond and make my presence known. I am commissioned to bear the love of those dear ones who are with me to those who remain in the body. James Lewis, to friends in Waterford, Conn.

reach them, and that is why I come to announce myself through a mortal organism. I wish those who are connected with me to know that I come back to them, at times, and try to make I come back to them, at times, and try to make them realize I am there, in their own homes of the earth. I have not succeeded as well as I desire, and oh! how anxiously I long for the time to come when my friends will realize the presence of their spirit loved ones, and, will give them welcome. I am studying into the laws of spiritual control over matter, in order to learn, if possible, how to come tangibly and materially to those who, are in darkness concerning the sire, and oh! how anxiously I long for the time to come when my friends will realize the presence of their spirit loved ones, and will give them welcome. I am studying into the laws of spiritual control over matter, in order to learn, if possible, how to come tangibly and materially to those who are in darkness concerning the whereabouts of those so dear, who have died to earthly things, and I am waiting, while studying, for the time to come when their eyes will be opened, either through my agency or through that of some other dear spirit. I wish to send my love to my friends. I know they have heard of Spiritualism, that they know something of it; they are a little interested, but not to that degree which would enable them or stimulate them to make efforts to understand something fully concerning it for themselves, and I come hoping to awaken their attention, and call them out into investigation. I want them to know that those who have passed away—there are more of them—are together and are hanny in that those who have passed away-there are many of them—are together, and are happy in a spirit-world. We are not separated over there; we dwell together in love and harmony, and one of our greatest delights is to return, to bring our love to our friends of earth, and try make them aware of our presence with them. Tell them that Lizzie is not apart from them now, any more than formerly—she is interested in their proceedings, she is the same active per-son that she was here. I assure them I have not grown idle or inactive. My friends used to think I was too stirring, and did not remain quiet long enough to get rest. I do not regret that; indeed I could not help it; my activity was that; indeed feould not help it; my activity was a part of my nature; it now calls me forth here and there, in search of labor, or of some lesson which I may make use of. By-and by I hope my efforts will culminate in a result which I desire, that of proving to my mortal friends my existence and identity in the spirit-world. Sarah E. Green.

#### Charles Durrell.

Charles Durrell.

[To the Chairman:] I do n't know what makes a man feel so uncomfortable in coming back in this way, but I am sure that I do not feel at all easy. I passed out by drowning; the boat which I was in upset, and my body sank. I believe the body was found, but I am sure that I do not feel at all leasy. I passed out by drowning; the boat which I was in upset, and my body sank. I believe the body was found, but I am sure that life was extinct, for I had passed to another life, which, however, I did not find so far apart from this life in the mortal as I had thought it would be; and I am frequently called back by old associations and remembrances; by the desire to see my friends, and to learn what they are doing; into contact with this life of the material. These desires urge me here to-day to express myself the best I can, and to try if I cannot reach those who knew me in the body. I want them to understand that life in the spirit-world. I so not some with the same experience which I have had since passing out from it, I would be something different from what I was; but that I cannot certain things and I had performed others: I feel that if I was only in the form once more, with the same experience which I have had since passing out from it, I would be something different from what I was; but that I cannot certain things and I had performed others: I feel that if I was a young man. I had plans and hopes for the future which my friends might say were cut short because of my premature departure from the body; but my plans, although budding out in a more spiritual direction, are still in existence, and I hope to see that if no change, and I do not know but what it is best as it is. I was a young man. I had plans and hopes for the future which my friends might say were cut short because of my premature departure from the body; but my plans, although budding out in a more spiritual direction, are still in existence, and I hope to see the couldine anything to my friends, for if they want to hear from me I d hopes for the future which my friends might say were cut short because of my premature departure from the body; but my plans, although budding out in a more spiritual direction, are still in existence, and I hope to see them fulfilled in the future. I do not come here to outline anything to my friends, for if they want to hear from me I desire them to seek out a medium through whom I can come and converse with them. I only come to call their attention to spiritual things, and to the desire which I express to day to reach them in private. I hope they will give me an opportunity of doing so. It is not two years since I was taken from the mortal plane of existence, and, as I said before, there is much to call me and, as I said before, there is much to call me back. I do not feel bad because of this, for I am interested more closely with things and people who are here upon earth than I am es-pecially in things of the spirit-world, although

who are ever ready to befriend and assist those in need. I have found a dear companion and other loved ones whom I rejoiced to meet and greet, for after the experience of mortal life it seemed like reaching a new haven of rest to en-ter the spirit-world and meet with friends who had passed away long before. But there are very dear ones in the body who call me back a loving companion, a dear son and others. I wish to send them my affectionate remembrances, and something more than that—expressions of sympathy and deep love. Tell them that although I have passed from the body, I have not passed out of their sphere of existence; I love to come to them, to seek to influence them with a realization of my presence. I may not succeed to my satisfaction, yet if I can ease one sorrow or lighten one cloud, I rejoice to be able to do so. I wish them to know that I do come. to do so. I wish them to know that I do come, that I bring them my love and ask theirs in return, that I await them upon a spiritual shore, where we shall all live in harmony together, for I find that those who are united in fraternal

sympathy in the future are reunited in traternal sympathy in the future are reunited in the same bonds of loving affection in the spirit-world.

I am not able to express myself more clearly or fully to-day, but perhaps sometime in the future I will be enabled to return and do better. I am content at this time to be able to express my love. I am Mrs. Rebecca Cullum. I resided on Tenth street, Oakland, Cal.

## Mrs. Lydia Meiley.

[To the Chairman:] I am an old lady, sir, but I think you will allow me to come. It is about three years, I believe, since I died. I lived a years in the body; more than sev enty. I knew quite a number of people, and I think they will be glad to know I have got back. I want to tell them that I went over the back. I want to tell them that I went over the journey swiftly and pleasantly. I found a good welcome awaiting me in the spirit-world, and I have come back, not over the same road, but to this far-off place, to tell my friends how beautiful is death; how sweet is the life of the spirit after the turmoil of the mortal existence. And I want them to prepare for that life to come while they are in the body, for death will not be beautiful to them, the existence apart from this mortal world will not be sweet, unless they prepare for these things now, while less they prepare for these things now, while they are here, in the daily actions of their lives. I want them to do all the good they can, to try and do as near right as they know how, and if they should make mistakes or step aside, not to allow that to send them downward, but rather let it spur them on to new endeavors, and arouse their determination to rise, in spite of all opposition: then I am sure they will come out conquerors in the good fight. I send my love to each one. I want them to give me a chance of coming back home, in the West. I will bring them such news of the other life that they will be glad to think I have passed over, in order to know what is taking place there. order to know what is taking place there. I know I don't get along very well. I think, by-and by, I will do better. I came from Marion, Ohio. Mrs. Lydia Meiley.

### John Mooney.

John Mooney.

[To the Chairman:] Will you let a boy come, is for their ultimate good. I want them to realize, if possible, that spirits can come back and influence their friends and bring them words of cheer; and if my friends will at any time try and seek an avenue through which I may come, I, for one, will be glad to respond and make my presence known. I am commissioned to bear the love of those dear ones who are with me to those who remain in the body. James Lewis, to friends in Waterford, Conn.

Sarah E. Green.

My friends are in Worcester, Mass. I hope to

that they came back. I thought, when I heard them, thinks I to myself, well, I don't know much, I don't think I'll do very well, but, no matter, I'll go and see if I can't talk there. If they want to know about me they can—they can hunt it up, can't they? just find out about it at the hospital, if they 've a mind to look it up.

#### Lilly.

I wish to send a message to my friends in the South, but I will not enumerate them. I am perfectly aware that some of these friends will perfectly aware that some of these friends will see what I have to give. I must come to them in the same guise which I wore when with them, and I cannot explain any more to them concerning my earthly existence than I did while in the form; for the experiences of my former life were so sad, yet sweet, that I do not wish to recall them and recount them to those who knew me not in the days previous to those to which I refer. If any of my Northern friends should see my message I feel that they will also recognize me. I trust they will receive my love.

I wish to say to my dear Southern friends, whom I met in days of great trial, whom I learned to appreciate and love for their noble services to the afflicted, and with whom I was associated in the work of nursing the sick, that I send them my best love, and wish them to know that I have met my dear mother and my loved friends in the spirit-world. I felt happy and related to I hab passad way from earth.

loved friends in the spirit-world. I felt happy and rejoiced that I had passed away from earthly scenes and associations, not because I did not enjoy life in the body, or did not appreciate what was brought to me—for I had angel min-

beyond this one of earth.

[To the Chairman:] If you will please to say, sir, that Lilly, who passed away to the glorious world of light from New Orleans, on the morning of the first of September, 1878, has returned with love to her friends in that city, I will feel deeply grateful to you. The cause of my physical decease was yellow fever.

Belden D. Bingham. [To the Chairman:] Sir, I sought to manifest upon a previous occasion for the purpose of conveying my love to my friends and to make my presence known to them, not because I was limited in returning to mortal life, not because pecially in things of the spirit-world, although I have met very kind individuals who have rendered me much assistance in my new life and work. I hope to reach friends in South Newmarket, N. H., and in adjacent places. Charles Durrell.

Mrs. Rebecca Cullum.

[To the Chairman:] I have only been a resident of the spiritual life, sir, but a very short time, and I have been kindly assisted to return to send my love to my family and friends by those bright spirits whom I find around me, who are ever ready to befriend and assist those in person, but sought to impress my message upon a spirit in control, and I am pained to learn that the message was not so clearly rendered as to give satisfaction. I perceived this more especially from the minds of the members of my family with whom I came who are ever ready to befriend and assist those in postation could be presence as to give satisfaction. I perceived this more especially from the minds of the members of my family with whom I came in postation and I knew but little of the truth; that I had on means of manifesting through and nore, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, in performing his own work in his own time and more, the members of my family with whom I came of the members of my family with whom I came in contact, who drew me to them with their love, and to whom I wish to bring my affection in return. I will say I do not desire to claim anything which was not mine. I am not here to speak of my earthly career or business experiences, for I feel it wise not to do so at this time. I am experimenting with the instrument under my present partial control, and I wish to say that I think it would be better to defer accounts of my earthly existence until I am fully acquainted with the instrument I have to handle. I have learned that spirits, in returning to mortal life, do not take sufficiently into account the peculiar organism, the idiosyncrasies or the peculiar organism, the idiosyncrasics of habits of the medium they have to control nabits of the medium they have to control. They—the spirits—are anxious to give all that they can, and many times they try to give too much concerning themselves, which causes confusion; therefore I think it would be wise to await further experiments before attempting to give anything of a definite character. I am here to-day only to ascertain if I can control the instrument. By-and-by, I am told, I will be permitted to come again and make myself known, provided I can do that understandingly. I would again send out my love to my dear ones and my remembrances to my friends. I have returned upon former occasions to vari-

ones and my remembrances to my friends. I have returned upon former occasions to various mediums, and I am more than interested in the study of mediumship and its various phases, and in the control of matter by spirit. I was formerly of Nashua, N. H. Belden D. Bing-

### Public Séance, March 24th, 1882.

Questions and Answers. Ques.—[By A. E. D.] Will those who constitute husband and wife, in this life, be any more likely to sustain that relation in spirit-life, in consequence of such union here?

Ans.—Those who have entered into the bans of matrimony do not necessarily sustain the same relation to each other in the spiritual world. A man may be married to a woman and spend his days in her company; they may live in comparative harmony together, and may not disagree in major points—and what we say of the man will be applicable to the woman in her relation to the male. A man would be able, undoubtedly, to bear the same relation to any one female out of a hundred, who was intelligently inclined and of an even temperament; but this would be no evidence that he would bear the same relation to the female in the spiritual world. There may not be a lack of harmony between the male and female; there may be a certain degree of forbearance and may be a certain degree of forbearance and good nature; each may desire to please the other to a great extent, but, unless there is a deep-scated affection that cannot be dissipated by any lapse of time or any circumstances, separation or seemingly outward estrangement, the couple are not spiritually mated. Unless they have the same aspirations in common, are mutually inclined to discover and discuss the same subjects, to investigate the same matters together, to travel the same road, in all points, they are not spiritually mated, and one will seemingly outstrip the other in spirit-life. However, we would advise those who are happily married in this world, not to torture thempily married in this world, not to torture themselves concerning the conditions in the other life, nor as to the relationship which they will sustain to each other when they pass beyond the vale called death, for these matters will adjust themselves harmoniously and naturally in the spiritual world. And if husbands and wives seek to bear and forbear with the foibles of each other, to sympathize with each other, to pay the utmost deference to the wishes of each other, they will—if not mated in the spiritual world—at least, sustain a very tender and fraternal feeling to one another.

Q.-Are there employments in earthly life that have no corresponding existence in the spirit-world?

A.-There are employments seemingly of the

A.—There are employments seemingly of the earth earthy, and occupations of a very secular nature that have no correspondence, so far as we can ascertain, in the spiritual world; and if those who were engaged in such employments desire to follow them again, they are obliged to return to earth and come into contact with some laborer who follows the same avocation as they did. You have miners delving in your mines of earth seaveners who clean your as they did. You have miners delving in your mines of earth, scavengers who clean your streets, and there are many other laborers in different occupations. We merely mention these as examples. A correspondence to these occupations cannot be found in the spiritual world. These laborers have a certain dignity of their own on earth; they are very necessary to the parth, and its conditions and to the well. the earth and its conditions, and to the well-being of its inhabitants; but the condition of the spiritual world is in advance of that of earth, consequently there are no requirements for such laborers or for such occupations. Q.—Do alienations of feeling ever originate and exist in spirit-life?

A.—Undeveloped spirits disagree, and very frequently. They exhibit the lower passions by crimination and recrimination of each other. by crimination and recrimination of each other. Other spirits, who are not undeveloped in the sense of being viciously inclined, are also known to disagree, to become estranged. For instance, two individuals, occupying the same plane of being, are interested for a time in the same plursuits, live in apparent harmony, and exhibit a friendliness of feeling toward each other: but one of these individuals is content to remain where he is, and has no desire to attain further knowledge, does not study into the laws of existence and search for truth, but remains comparatively inactive, indulging only in such pleasures and occupations as may be around his own state of being; while the other is asa friendliness of feeling toward each other; but one of these individuals is content to remain where he is, and has no desire to attain further knowledge, does not study into the laws of existence and search for truth, but remains comparatively inactive, indulging only in such pleasures and occupations as may be around his own state of being; while the other is aspirational, desires to attain all the knowledge possible for him to attain, searches for truth, and stydies, in order to learn concerning the and studies, in order to learn concerning the laws of life; consequently these neighbors do not keep pace with each other—the latter one outstrips the former, rises above him in the scale of intelligence, his intellect becomes strengthened and expanded, his mind grasps higher truths than the mind of the other can possibly understand, consequently there is not that addition of feeling between them that formerly existed; they cannot thrive and grow up-on the same soil. He who is aspirational rises above the sphere of the other individual, and in time passes beyond it entirely. He may exhibit a kindly feeling toward him who once was his neighbor and friend, but he cannot remain behind with him. What would be pleasure to one would be distasteful to the other, consequently they would not harmonize together.

#### Rev. E. E. Condo.

God's ways are not as our ways, and I feel God's ways are not as our ways, and I feel this to be true the more I learn to comprehend of God's laws, for man is so finite as compared with the Infinite, that he cannot, in any degree, measure and grasp the plans which our Father has elaborated for himself and his own work; therefore, when we feel to question God's laws and ways and purposes, we should remember that he is so far beyond us in infinitude that we cannot understand and comprehend him. we cannot understand and comprehend him; but as we continually advance and progress in

but as we continually advance and progress in life, we learn more and more of his laws, and understand more and more of his ways, until at last a glinimer of his divine truth is borne in upon our souls, and we begin to bow our heads and submit to his wiser judgment.

I feel this so strongly, even as I endeavor to return from the spiritual life, and once again come into communication with mortals of earth, for at the time when I felt I was performing my own work and fulfilling my mission in life, I was suddenly taken away from the body, transplanted to another plane of existence and a new field of labor, where I felt myself a stranger and almost an alien, for I did not understand this new existence which opened bederstand this new existence which opened be-fore me, which revealed to me such a natural life that I could only stand in wonder, and ques-tion whether I had been transplanted from mortality or not. But as the days roll by, and may be summed up not only in months but in years, and I behold the grandeur of the work opening before me, I understand the wisdom of attained but a small measure of knowledge concerning the destiny of the soul and its immortality. I had no idea of the grandeur of th cerning the destiny of the soul and its immortality. I had no idea of the grandeur of the work which should come to man after he had passed from the body. I rather thought he would forever remain in inactivity, and only bless our Maker for his goodness and love. But I find that every soul has a work to do, a work that must be performed faithfully and well. There is no shirking, for if we endeavor to shirk our labors we repent immediately and shirk our labors we repent immediately, and are obliged to go over the scheme again slowly and painfully; to pick up our dropped stitches and make the fabric all over before we can enjoy life in any particular. And I feel that this is good.

I return to speak to my brethren, to point them to the higher way of life, to appeal to them if they value their soul's happiness—I will not say salvation, for salvation is free to all, but every soul must seek it for himself—if they value their happiness, then should they endeavor to learn something concerning the life beyond the mortal existence, and to understand the courtry which they are to inhabit. They the country which they are to inhabit. They may be glad to do so, if they learn there are countless avenues through which the angels throng with messages of glad tidings for mortal

I am sure those who were associated with me in former days, and those who look up to me for instruction and consoling teachings concerning the hereafter of man, may, if they will, learn something of the life of the spirit. My friends perhaps, would like to know what I am engaged in in the spirit-world. I am not preaching the gospel. I am interested in reformatory works, even as I was in the body. The cause of tem-perance is very dear to my soul. I desire to see perance is very dear to my soul. I desire to see its principles spread and grow, to have them inculcated in the hearts of every young person growing up upon the stage of mortal life, and I feel to look to the children, to influence parents and teachers to implant in the young and tender minds those sterling principles of integrity and honor which will lead them to pursue temperate lives to become very lead while stieres. erate lives, to become useful and noble citizens

of the country.

I go forth from place to place, and have no knowledge of some truth which I have attained in spirit-life, to their comprehension; and at times I am glad to see new schemes and new plans elaborated for the elevation of mankind. I bless them in their work, and I trust I will be able to come to them more fully, so that they will realize my actual presence in their midst.

This is my first endeavor to express myself in this manner, but I trust I will be able to do so again, sometime in the future. I am, or rather was, Rev. E. E. Condo, and I was taken from the body during the passage of a cyclone through the country. I am from Marshfield, Mo.

### Thomas Coleman.

[To the Chairman:] If you will allow me, sir, I will try to tell my little story, and in some way, if possible, manifest to my friends. I belonged in Fall River, Mass. As I look back upon my earthly career, and especially the last few hours, I can comprehend that I did not know as much as I might have done. I had

not learned all the lessons that it would be well not learned all the lessons that it would be well for me to understand, and so I have found my-self a spirit apart from the body, like a child searching for knowledge, and eager to grasp something which I can hardly understand. But I want to come back and tell my friends that I am very well situated in the spirit-world. I passed out so suddenly from the body that I did not express my desires, nor make my wishes known in any manner as I would like to have done. I had no idea that I should die. I may say it was through my own ignorance or care-lessness that I did pass away, so I have no one to blame.

to blame.

I have been looking around concerning my mortal affairs since then, and have tried to straighten things out to the best of my ability, to make my friends know about what I would like. I am glad to say they have thought of me considerably, and have tried to do the best they knew how. I wish to send them my love. I want them to know that I can come to them, and I will try to make myself known. I do not know as I will be able to very soon, but sometime I think I will, and I have something to give from my present position—something that will astonish my friends, yet I hope please them.

I have seen an individual come to the spirit-

trouble was—why I was so affected. In a very short time the sensation passed away. I felt myself sinking gradually, until I found myself completely outside of the body. My name is Thomas Coleman.

#### Mrs. Elizabeth T. Sanborn.

[To the Chairman:] Do you admit old ladies, sir? I was nigh on to seventy-one years of age when taken away from earthly life. That is very nearly two years ago, and I still feel a little old and tired when I try to look through the eyes of these kind people, or to come close to any one who lives in mortal flesh; but when I am away from these things, and in the spiritworld with those dear friends who passed on so long before I did, and whom I mourned as dead, I am not weak and feeble nor old; but I feel very strong and chipper and comfortable; and I want my friends in the body to know that I come to them with my love. I would like to have them feel that their dear dead ones are not away from them; that they very often come to see how all is getting along with those of earth, and to try and bring them something pleasant from the spirit-world in the shape of good thoughts, of peaceful feelings. I want my friends to know something of these things, to learn something about the spirit-life. I want them to understand that we do not go to a small beaven where we are alessed an array. [To the Chairman:] Do you admit old ladies, them to understand that we do not go to a small heaven, where we are closed up away from our earthly friends, where our occupation is to sing psalm tunes forever and forever, and take no interest in what is going on outside of that place. I have learned a great many things since I have passed away. I find that God knows best; that he has planned things for his children about as they should be; and if man in his ignorance undertakes to expound his in his ignorance undertakes to expound his laws, he will make a bad matter of the subject. I have learned that the most natural way to live is to do the best you can; to feel kindly to-ward all people; to try to live pure in thought and in deed; to have your motives good, and then the actions cannot be very bad; and to

then the actions cannot be very bad; and to take no thought of the future, so far as fear goes; love your neighbor as you would love your God, and all will be happy by-and-by.

That is the sermon I have come back to give my friends, with my love, and to tell them I await their coming upon a beautiful shore, where all is peaceful and calm. I am from Fremont, N. H. Mrs. Elizabeth T. Sanborn.

### Susan Marsh.

Will you please to say, Mr. Chairman, that Susan Marsh returns to your office to send her love to her friends in Hingham and adjacent love to her friends in Hingham and adjacent places? I know that it is a good while since they have heard from me—they do n't look for any message from a spirit who has passed out from the body—but I wish to come and make them know of the presence of spirits upon the earth, to try and bring them up out of their condition of ignorance concerning spirit-life and the occupations and lives of those who dwell there, and to give them some knowledge in relation to spiritual things. Their religious dwell there, and to give them some knowledge in relation to spiritual things. Their religious natures may be fed by their attendance upon the church and their attention to the teachings or expositions of the Gospel by their ministers, but I believe there are depths that have never yet been supplied with nourishment, depths of feeling in their souls, and they must look to spiritual things and to spiritual helpers and teachers for that which will supply them with what their natures really need. I want them to investigate Spiritualism, and when any of them go to Boston, or to other places where mediums are found, to visit these mediums, and have sittings or meetings with them, in order to call the spirits to their side, and to learn something from them of the life beyond the grave. That is my desire in coming, to impress upon my friends the importance of their learning something of the future life while they are in the body. My friends thought me somewhat energetic when I was here. I am none the less so now; perhaps they will think me even more forcible now than then. I feel earnestly in these things, and I want my friends to realize that I am in earnest, and waiting to lead them out of the darkness of ignorance into the light of knowledge and of truth. of knowledge and of truth.

### George Lowe.

[To the Chairman:] My earthly home, sir, was at a far-off place—none other than Pakenham, Ontario. I was what you would call a farmer, a plain man in my way, and I didn't know much of these things. I attended to my husiness and my place. business and my place, and tried to do my duty, but after I had passed from the body and become aware of my condition, and could take notice of my surroundings and whereabouts, I began to learn that I knew very little of life, that gan to learn that I knew very little of life, that my experience had been very limited, that I had a great deal yet to comprehend. I have been setting myself about this work for some time, and when I pick up, here and there, a bit of knowledge, I store it away as I would store my grain in my barn, feeling it may be used sometime; and in this way I try to lay away a supply of information. I do not come to talk or to boast in any way. I am not in the mood for anything of that kind, for I know that I don't know much of anything. I have a desire to come back, to see if I can reach my friends who are here in the body. I want them to know that I am not dead, and I want them to hunt up a channel through which I can come to Igo forth from place to place, and have no particular school to call my attention. I pass out, here and there, and wherever I can find a mind encased in mortal mold, that is in the least susceptible to my influence, I endeavor to impress upon it those thoughts and ideas which, I trust, will bear fruitage in the coming time. I waft my fraternal greetings to my friends. I wish them to know that, even now, after the lapse of two years from the body, do I come to them at their meetings and retinions, at the season of private conventions, and in their organizations. I come seeking to make my presganizations. I come seeking to make my presganizations. I come seeking to make my presganizations. They have been adjusted very well, material. They have been adjusted very well, but I would like to be heard and give my adbut I would like to be heard and give my advice and opinion. I also wish to send my love to my friends, and let them know really that I am the same person I was when in the body. They will find me so when they come to the spirit-world—only I hope I will have advanced in knowledge by that time.

My name is George Lowe. I will tell you the manner of my death—perhaps it would be well to do so. My place was struck by lightning, my barn caught fire, and while endeavoring to save lits contents I was so severely hurned that I

its contents I was so severely burned that I could not recover, and I passed away from the body to another life.

### John Porter.

[To the Chairman:] But a short time, sir, has elapsed since I departed from the mortal form. I passed out from that tenement of clay, an old man in appearance, but as I return to-day, and come into contact with mundane life, I appear as one rejuvenated; one who has gained in

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 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 until the last moments of my mortal existence. at least not until 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 life-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 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.

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 attracted my attention and consumed my energies in the body.

I find that there are printing presses in the

that attracted my attention and consumed 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 yot 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 denizons of the higher life, and the contents of which are brought down and impressed upon individual minds in the form. This is something I have yet to study into. I have not been a resident of the spiritual 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 manifest himself as he desires. 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 tall them he is all right and

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 ULTMER.

MER. [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 their old friend, although not feeling like an old their old friend, although not feeling 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 casket 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 to-gether in sending our love, for we do so desire to weave a chain around the hearts of our friends 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 at-tention 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 anxious to meet them, that we try to bless them in every way, for their good; 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 buildthoughts. 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 actions good, be loving and kind to all neighbors and friends, as well as to those who have no claims upon them, for in this way their souls will sweeten, 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 not as one weak and puny, not as one who has failed 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 harlotte Adams; Maggie Rae; John Bullard; George A Charlotte Adams; Maggle Rae; John Bullard; George A. Watson.

April 4.—Rev, Fiske Barrett; Frederick Bean; Gen. John Bankhead Magruder; Zadoe Street; Mary Ann Johnson; Charle Horton.

April 7.—Robert J. Fitch; William Dittman Susie J. Hoxie; Harvey Wilder; Dudley P. Cotton; Albert Russell; Charles Gilbert; Lizzie Colton; James Curtis.

April 11.—Mis. J. W. Frest; Walter T. Bennett; Mrs. 5. S. May; Nathan L. Woodbury; Mrs. Annie C. Madsen; Samuel Adams; Johnnie Bartley.

April 14.—John Pierpont; John T. Loring; Walter French; Lillian Peckham; George Young; Jennie P. Leach; Black Hawk.

April 18.—Ollver Truedell: Esther A. Reed; Dr. John T. Blakeney; Charlie Hunt; Hannah White; James Nolan; Lester Day; Martha Lincoin; May Flower.

April 21.—Children's Day.—Edward M. Goodale; Georgie Norton; Gracie Bennett; Nora Johnson; Dalsy Newcound; Johnnie Corkhill; Mamie Snaw; Henry Vincent White; Lizzie Leslie; Belle Sherman; Thomas Paine Lusk; Johnnie McArthur; Winnie Kane; Jacob Manz; Eva Ross; Frederick Lawrence; Jonnie Ross.

Frederick Lawrence; Jonnie Ross.

April 25.—Thomas West; Ella Patten; Sårah Reynolds
Janies Gavanagh; Samuel Brigham; Malvina Andrews;
George Walker; Thalia.

April 25.—Sarah J. Clarke; James Renwick; Ell Gage;
Silas Hill; Mary Woodling; Henry Moore; George F. Hunting.
May 2.—Elizabeth E. Patch: Mrs. Gertrude E. Hill; A.
G. Thompson: Alice Keene; 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 hungering 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 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

I have visited a family to-day in Boston in 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 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 eth, 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 did "succeed," 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 oad. This accounts for his saying that he wanders into the office of the Central Rail-

road from time to time to see what is going on."
On the 28th of January, 1882, the Banner con-On the 28th of January, 1882, the Hanner 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 acquaint-ances. Mr. Brooks was a resident of Rochester for more than footh wars and north pushess.

for more than forty years, and most business men in the city knew him well. Those who have seen his communication say it is character-istic 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 Mr. Brooks, I think, spelled his name Lewis.

but the scance scribe spelled it as sounded when pronounced. The spelling, however, is immatepronounced. 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. Scranton.

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 Tann, of Rockport, Mass. I showed the communication to two gentlemen who live in that place, who said they were well acquainted with Mr. Tarr, and that the message was correct. Nother of the gentlemen is a Spiritualist, consequently they made no further comments.

Gloucester, Mass., April 13th, 1892.

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, Charle Carven. Every word he says is true. I was away from home when he passed to "the land of the so-called dead." His mother, Mrs. Annie C. Rall, of Cincinnati, is one of my dear and cherished friends, and it was one of her heaven inspired invocaand it was one of her heaven-inspired invocations that first awakened my dormant spirit to the heauties 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 heartfelt 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

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.

To the Editor of the Banner of Light:

The communication in the Banner of March 1th from W. Wood is true in every particular. I recognize it as coming from my son, who died 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., Miss., }

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 convent with 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 con-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 outspeken Smith. some twenty of whom are outspoken Spiritu-alists, while the truths of Spiritualism are per-meating 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 God-DARD, of Webster, Mass., whose communica-tion appears in the Banner of Light of April 1st, and think the statements therein are correct in every particular. As there are many Spiritual-ists in Webster—where I resided from 1864 to Dec. 1868, I think you will receive acknowledg-ments 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 communica-tion 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.

ident. 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. Ad-

Bad Dreams, Disturbed Sleep, Indigestion,

## 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 assk for the location of the correspondent, the number of Spiritualist Societies in the place, and the manes 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 charch members; 6 how many acknowledge the verty of the phenomena, but ascribe them to other than spiritual causes; 7 and 8 ask the number, name, giffs, etc., of reputed Spiritualist mediums in the place specified; 9 requests to know if circles for the investigation of phenomenal Spiritualism are regularly held; and the remainder, 10, 11, 12, 13, ask for a citation of illustrative phenomena Cocurring in the place, the number of papers published there, and their attitude toward Spiritualism; and the specially persecutive treatment, if any, accorded in the past to mediums and believers.—Ed. B. OF L.]

ILLINOIS. [Continued.]

Chicago.—Dr. Norman MacLeod, 48 South Green street, states a fact patent to all observ-ers, that there are in Chicago, as in New York, ers, that there are in Chicago, as in New York, Boston, Philadelphia, etc., etc., many Spiritualists, though for reasons best known to themselves they do not appear in a public way "to be counted." [We have in a recent installment of the census report referred to the notices of Spiritualist meetings printed in the Bunner (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 cago.\* Our correspondent forwards the following names, as being those of persons with whose attachment to the cause he is conversant: Robert Greer, Dr. E. Maunsell, Mary Greer, Bertie Tupper, Dr. E. Atwell, Norman MacLeod, Christiana M. McLeod his wife, with his two sons and two daughters; John C. MacLeod (medium); Richard Smith, Robert Brent, Mrs. A. E. Hunter (healing) medium); John A. D. A. E. A. E. Hunter (healing) medium); John A. D. A. E. Hunter (healing) medium); John A. D. A. E. A. A. E. Hunter (healing medium); Jane Ann Thompson (medium); Jane Ann MacFarlane (medium); Christina A. MacFarlane (medium); (medium): Christina A. Maerariane (medium); William H. Maefarlane, Dr. Samuel Tupper, (healer): Mary Brown (medium): Georgeia A. Haywood, (medium); Emma Thomas, Alice Underhill, Maud Underhill, Charles Under-hill, William Atwell, Mary A. Ray (medium); Lizzie Stopperman (medium); Mrs. Ann Cohn (medium). (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 impressional, also controlled, and has continued with general

also controlled, and has continued with general success the practice and prescription of medicine for the last thirty years.

PAW-PAW GROVE.—Mrs. A. E. Flagg 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 kinsbip with any advanced ideas. There are five mediums in the village, the list consisting of a lady and gentleman, both born in Vermont; Mrs. Clemons, born at Paw-Paw Grove; Mrs. Rumsey, sister of the above, born at Paw-Paw Grove, and herself, Mrs. Flagg, born in Richmond, Vt.

INDIANA.

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EVANSVILLE.—Allen C. Hallock reports by number as follows: 2, One; 3, Allen C. Hallock, President, Win. II. Woods, Secretary, Henry Bates, Treasurer; 4, Evansville, including Vanderburgh County, seven hundred.

[He also reports the number covered by the question to be, in Princeton, including Gibson County, one hundred and fifty; Boonville and Newburgh, including Warrick County, two hundred and fifty; New Harmony and Mt. Vernon, including Posey County, three hundred and fifty. Also in Owensboro', including Davis County, Kentucky, one hundred and fifty; Henderson, including Henderson County, Ky., two hundred.]

5, 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 several counties from three to five; 8, Cannot give names; nearly all are natives, and women; 9, In Evansville City, seven; in Boonville two; and throughout the counties circles are held, but not publicly known; 10, All phases of mediumship except materializing; some very remarkable cases of healing diseases, and restoring vital action in paralytic cases remarked. markable 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 Tribung, Evansville Democrat Union, Agrees Tribune, Evansville Democrat, Union, Argus, and Legal Tender. None openly approve it; 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 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, free from sectarian 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 testates and several loss to weight. ject 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 investiga-tions, that a society exists in this place of which Jacob Crane is President, Anna E. Galloway and Mattie Romine are Secretaries, and Alvin Romine is Treasurer. There are sixty avowed Spiritualists there, of whom six are church-members; no reputed public mediums there at

[\* 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 Spiritnalist cause are found in its Camp-Meetings and State Assoclations, some of which are here enumerated:

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION. President, Dr. Joseph Beals, Greenfield. Mass.; Secretary, J. H. Smith, Springfield, Mass. ONSET BAY CAMP-MEETING ASSOCIATION, East Ware-

ham, Mass. Col. W. D. Crockett, President; Dr. H. B. Storer, Secretary—both of Boston. NESHAMINY FALLS GROVE CAMP-MEETING, under the

auspices of the First Association of Spiritualists of Phila-delphia, Pa. W. W. Clayton, President; James Shumway, Secretary, 1426 Bouvier street, Philadelphia.
Connecticut Spiritualists' Camp-Meeting Asso-

CIATION. Meetings held at Niantic. E. R. Whiting, Presdent, New Haven; D. A. Lyman, Secretary, Willmantic, LAKE GEORGE CAMP-MEETING, N. Y. Henry J. New-

ton, New York, President; A. A. Wheelock, Ballston, Spa, N. Y., Secretary. SUNAPEE LAKE CAMP MEETING, held under the auspices

of the New Hampshire State Spiritualist Association. Anna Middlebrook Twiss, M. D., Secretary, Manchester, N. H. THE CASSADAGA LAKE FREE ASSOCIATION (Camp-Meeting at Cassadaga, Chantauqua Co., N. Y.) A. S. Cobb, President, Dunkirk, N. Y.; J. W. Rood, Secretary, THE NORTHERN IOWA AND SOUTHERN MINNESOTA

ASSOCIATION OF SPHUITCALISTS. (Camp-Meeting at Cresco.) J. Salisbury, President; Ira Eldridge, Secretary -both of Cresco, Ia.

The Lake View Point Spiritualist Camp-Meet-

ING, Schroon Lake, N. Y. Dr. Henry Slade, 228 West 34th street, New York City, President; S. H. Bevins, Chestertown, N. Y., Secretary, CAMP-MEETING AT ETNA, in Buswell Grove, held under the auspices of the Spiritualists of Eastern Maine. ANNUAL CAMP-MEETING, at Nickerson Grove, Har-wich, Mass., under the auspices of the Spiritualists of Barn-

stable County. W. B. Kelley, Secretary. THE MICHIGAN STATE ASSOCIATION OF SPIRITUAL-ISTS AND LIBERALISTS. (Camp-Meeting held at Goguac Lake, near city of Battle Creek.) L. S. Burdick, President, Kalamazoo, Mich.; E. L. Warner, Secretary, Paw

VERMONT STATE SPIRITUAL ASSOCIATION. Mrs. S. A. Wiley, Rockingham, President; W. H. Wilkins, Lebanon, N. H., Secretary. NORTHERN WISCONSIN SPIRITUAL CONFERENCE. Wm. M. Lockwood, President; Dr. J. C. Phillips, Secre-

tary, Omro, Wis. THE PENNSYLVANIA AND NEW YORK ASSOCIATION OF SPIRITUALISTS. O. H. P. Kinney, President, Wa-

present. Persons have in times past been per-secuted in that place for their belief, but are not now, as the liberal element is in the ascend-

WISCONSIN.

WISCONSIN.

WAUKESHA.—W. D. Holbrook reports "no society"; from thirty-five to forty avowed Spiritualists there—of whom five are churchmembers; 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. Our informant estimates the Spiritualists 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

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 medi-um, also), who are having good success. There are no public circles held, but several private ones for the development of media.

OAKDALE.-Julia II. 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.

per published in the town.

Belott.—S. U. Hamilton writes: "The First Speature and Speature of Belott, Rock Co., Wis., organized Aug. 1st, 1839, now numbers twelve of the original twenty-two subscribing members. The officers just elected are, Wm. S. Yost, President; D. Tasker, Vice-President; L. Clark, Treasurer; S. U. Hamilton, Secretary; H. Turner, B. Cheney and E. J. Carpenter, Trustees. Has a fund of over \$1,200 at interest. Of the number accepting the facts, &c., lifty are outspoken and acting; probably one hundred Of the number accepting the facts, &c., fifty are outspoken and acting; probably one hundred and fifty more accept—twenty-live 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, clairaudient, trance, test, &c. None 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. Miss 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 organ Ism, 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 in dulgent 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, re-cognizing a life in the spirit-world essential for all human beings-necessary to complete human destiny. Her father and sister cannot fully reconcile with jus tice her early departure, while approaching the noon tide 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 de sire 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 familian 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 descri sion of a beautiful female spirit which had just been emancipated from the material body:

emancipated from the material body:

"I behold 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 echter. Now appears a woman's form, merging toward the meridian 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 faintly be compared to a morning mist in midsummer, when all mature 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 misty 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 writer came into the presence of the me-

When the writer 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 humanitarian minds. In it Charles L. Brace describes the work of the Children's Ald 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, emaclated, 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 execu tion.

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

A portrait of Longfellow, accompanied by a short sketch of his literary career, opens the current num ber of this monthly. Part 1, of an article upon 'Phrenology and Pestalozzianism," considered as two systems of philosophy having for their object the de velopment 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. 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 considerate at tention 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. Klipatrick'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 remaining 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

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., tor. Boston: New 16 Hawley street.

The usual good taste in the presentation of aids to all engaged in primary education that has character-ized 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.

No. 2: Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. Single copies 5 cents.

No. 3: President Garfield Living After Death.

Delivered Sunday morning, Oct. 2d, 1861. Single copies 5 cents.

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

Delivered Sunday morning, Oct. 9th, 1851.

No. 5: Houses of God and Gates of Heaven. Delivered Sunday morning, Oct. 16th, 1881.

No. 6: The Gods of the Past and the

God of the Future. Delivered Sunday morning, Oct. 23d, 18st. Single copies 5 cents.

No. 7: Spirit E. V. Wilson's Answer to Prof. Phelps. Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 1881.

Single copies 5 cents. No. 8: In Memory of our Departed

Friends. Delivered Sunday morning, Nov. 6th, 1881.

We May All Exercise It. Delivered Sunday morning, Nov. 20th, 1881. Single copies 5 cents.

No. 9: The True Gift of Healing; How

No. 10: The Restoration of the Devil. Delivered Sunday afternoon, Nov. 20th, 1881 Single copies 5 cents.

No. 11: The Blessedness of Gratitude. Delivered Thanksgiving Day, Nov. 24th, 1881.

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

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

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

No. 15: What Kind of Religious Organization will best Supply the Needs of the Hour? Delivered Sunday morning, Dec. 18th, 18s1.

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

Single copies 5 cents. No. 17: The New Year, its Hopes,

Promises, and Duties. Delivered Sunday morning, Jan. 1st, 1882. Single copies 5 cents.

No. 18: Death in the Light of the Spiritual Philosophy. (In Memoriam Mrs. Frances Jackson Eddy.)

Delivered Sunday morning, Jan. 8th, 1882. Single copies 5 cents.

No. 19: The Coming Physicians and Healing Institutes. Delivered Sunday morning, Jan. 15th, 1682. Single copies 5 cents.

No. 20: The Coming Race. Delivered Sunday morning, Feb. 11th, 1882.

No. 21: The Religion of the Coming Race. Delivered Sunday morning, Feb. 19th, 1882.

Single copies 5 cents. No. 22: New Bottles for New Wine; or. The True Work of the Re-

ligious Reformer. Delivered Sunday morning Feb. 26th, 1882. Single copies 5 cents. No. 23: The Coming Government.

Delivered Sunday morning, Feb. 5th, 1882. Single coples 5 cents. No. 24: Easier for a Camel to go

Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God. Delivered Sunday morning, March 5th, 1882. Single copies 5 cents.

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

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

No. 26: The Sermon on the Mount, and its Ethical Teaching.

PART II.-DO WE ALWAYS RECEIVE OUR JUST DESERTS? Delivered Sunday morning, March 19th, 1882.

Single copies 5 cents.

The demand for Mr. Colville's Lectures, on the part of the public at large, has been so great that the publishers have declided to issue in pampilet form certain of the series to be delivered by him in Berkeley Hall, Boston, during the season of 1881-2. son of 1881-2.

These discourses will be brought out at a price which will barely cover the cost of publication—thus enabling all in sympathy with the advanced and progressive thought there in embodied, to circulate them broadcast over the land without great pecuniary outlay.

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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 the favorite of the children. It contains about twenty the favorite of the children. It contains about twenty the favorite of the children. It contains about twenty the favorite of the children. It contains about twenty the favorite of the children. It contains about twenty the favorite of the best writers for very young readers contribute to make this one of the children is successful. It is not some of the children is successful to the children is not some of the children is successful. It is not some of the children is not some of

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#### SPECIAL NOTICES.

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Petrisa Notices of Spiritualist Meetings, inorder to insure prompt insertion, most cache this office on Monday, as the BANNLR of Literary ses to press every Tuesday.

# Banner of Pight.

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THE WORK OF SPIRITUALISM Is as broad as the universe, trextends from the highest spheres of ampelle life to the west conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless manktud. -- John Plerpout.

#### The New Orthodoxy.

In connection with the article entitled "An Appoint tox Surrender," in another column of this paper, which gives startling indications of the havor which "modern Christian scholarship" is making with old-time Orthodoxy, we notice a remarkable essay in the May number of the Princiton Review-the exponent of the highest-toned Presbyterianism of this country -- by Dr. Newman Smyth, whose recent election to the Chair of Theology in Andover Seminary has caused such a hubbub in theological cireles. This essay is entitled "Orthodox Rationalism," and in it the author endeavors to show that one great defect of so-called New England. theology has arisen from the (unconscious) tenstatements are the following:

"On account of a too exclusive analytic method our explanation of the origin and vital necessity of the ing its superiority over the M. D.s. first truths of the reason, or the real development of man's great spiritual faiths ... Herbert Spencer can be fairly and fully met only by a spiritual philosophy which shall be able to follow him step by step along the processes through which man has at last come to himself as a moral and rational linois offered a resolution instructing the Comal being and to show at every stage of this evolution of the creation the presence and power of something which is more than the natural-of something spiritual and divine in human nature." ... " When we shall give up the attempt to understand the mind as a mechanical construction; when we shall look upon man as an organic growth and unity, taking up into his life, and realizing in his consciousness, the manifold influences of his environment-then it may be no more difficult for us to recognize the reality of the spiritual and divine powers which he feels, with which his thought is tremulous, and by which his very being is shaped and swayed, than it is for us to admit the forces exerted upon him of outward and physical causation. The former are among the permanent and persistent powers which make man what he is; no child grows up without in some manner coming under their sway; and when a soul yields to their influence, no magnetism is so great or so beneficent. Let our Christian philosophy become as boldly dynamical as our physical science is; let it take account of the forces concerned in the formation and fruits of man's consciousness—and then our theology may find in man's living, working undying spiritual faiths the intimations and exponents, if not the adequate revelation, of that supreme Power-not unknown, for it is in us, yet Incomprehensible, for it is above us-which is the sufficient explanation of the universe."

These passages, and much more that might be quoted, show beyond question-though the force all the suffering patients in that State style of utterance sometimes borders on obscurity-that this new expounder of theology feels the necessity of and is groping after a vital Spiritual Philosophy which shall take the place of the dead creeds and intellectual formulas of the past—a philosophy founded upon the living facts of man's spiritual nature as it is found to-day, rather than upon the misconceptions of partially enlightened men in a ruder age. He characterizes the Calvinistic conception of God (i. e., "Omnipotent Will, or inscrutable Wisdom") as "an idea of the intellect substituted for a reality of the spirit," and repudiates as a rationalistic error the conception of the human soul as a sphere or world baving its life in itself, entirely distinct and separate from the Divine or Universal Life, which is God. He recognizes as fundamental the grand truth for which Theodore Parker so stoutly contended, that of the immanence of God, saying of Jesus, "All his words and thoughts imply the manifestation of God in the life of man, and his own oneness with the Father-the consummation and perfection of human nature in union with the divine. There is a mystery of the divine power at the root of every springing blade of grass; and there is a mystery of the divine presence in the germination of every soul-life and its growth and unfolding." "The whole universe grows from a spiritual source, and quivers in all its forces with God."

No intelligent reader can fail to see that the drift of this new departure in theology is, like that of every new discovery and advance in physical science and cosmical philosophy, in the direction of Spiritualism in its broad sense -that is, a comprehensive Spiritual Philosophy.

The earnest explorers in all fields are tending to a common centre, whether they know it or not. Ere long the enlightened will find themselves standing upon the same platform, and rejoicing in the light of universal spiritual truth.

#### Explanatory.

The Religio-Philosophical Journal of May 6th copies a handbill, issued in New York City by one of its satellites, in which the editor of this paper is falsely accused of making special efferts to prevent Mr. Wallis, the English medium, from having tendered him a public reception in this city previous to his return to Europe, We were never called upon in regard to giving him a reception, and consequently could not have "flatly refused," as alleged, to "in any way aid the movement." At about the time an ovation is said to have been proposed we had two interviews with Mr. Wallis. At the first he simply said, "Mrs. Hull is a fraud -one other person and myself at least think Our reply was, "We don't believe a word of it." At the second, he requested the loan of \$5, previous to his visit to Chicago, which request we readily granted, and which amount was subsequently paid back. Had he made known his destitution, if he was destitute at the time, we would have willingly presented him double that amount. These are the only times we saw Mr. Wallis just previous to his leaving the country. He said nothing to us personally that he was desirous of being ovated in Boston-not a single word. The sole purpose of getting up such a handbill as was printed in New York was unquestionably to injure us in the estimation of the English Spiritualistic public-if we thought otherwise we should treat it with silent contempt.

To show the duplicity of the Journal, its editor left off the heading of the handbill, and in the fourth paragraph erased "Steck Hall, No. 11 East 14th street" [where A. J. Davis speaks], and substituted "Frobisher Hall, East 14th street." Then, again, he omitted the postscript, which announced that Mr. Wallis was to speak in Steek Hall, on Sunday, April 16th, the evening previous to the contemplated ova-

The animus of the affair seems to be this: Because we put in a remonstrance against an English "swift witness"-who published his conjectures in the London Light against one of our best mediums, in order probably to gain the favor of certain hypercritical individuals in our ranks-we have been grossly misrepresented by the Religio-Philosophical Journal of Chicago, which paper is-in the estimation of the best Spiritualists of this country, to say the leastmaking a great mistake.

We have charity for Mr. Wallis, as he is a young, inexperienced man; but, in this instance, he unwittingly put himself in the hands of designing individuals. The trouble he has caused in the spiritual ranks in this country he will live to regret in dust and ashes.

#### Clairvoyance vs. the M. D.s.

For three weeks past Mrs. T. L. Henley, of 4 Bond street, this city, has been quite sick, but is now convalescent, and hopes in a day or two dency of its expounders to rationalistic meth- to resume her mediumistic labors. Mrs. H., ods-that is, to refer all things to reason, or to our readers will recollect, is the medium who conceptions of the intellect, as the sufficient clairvoyantly saw and described a piece of glass and final authority of truth, to the neglect of which had been embedded in the leg of Mr. the equally valid and potential forces which Thomas F. Brooke for over twenty-five years, underlie all our mental life-our emotions and notwithstanding the fact that several eminent spiritual susceptibilities. He declares that "a . M. D.s persisted in declaring, after careful exreformed psychology would seem to be still one; amination, that such was not the case. But folof the first needs of our New England schools lowing Mrs. II.'s directions the glass was finally of philosophy and theology." Other significant removed, and proved to be exactly in size and shape as the clairvoyant had stated. The full account was printed in the Banner of Light of current mental science falls to render any satisfactory January 28th. Thus clairvoyance is daily prov-

> Important to Newspaper Publishers. In the United States House of Representatives, May 8th, Representative Townsend of 11 mittee on post-offices and roads to inquire into the expediency of abolishing postage on newspapers sent from a known office of publication to regular subscribers, which was referred. This tax upon newspaper publishers, inaugurat ed by Mr. Hamlin of Maine many years ago, which has always been considered a question able measure, should be repealed. There is no question about it to-day. It is a tax upon the promulgation of intelligence which should be as free as the air we breathe, and the thanks of the combined press of the country should be tendered to Mr. Townsend for his efforts to undo the great wrong.

### Pantological College.

In another part of the present issue will be found an article from Dr. Joseph Rodes Buchanan, of New York, wherein is made the initial statement concerning a project which is favorably entertained by himself and several others in that city, viz., the establishment of an institution for the natural and practical education of the young in medical matters. The idea is a good one, and deserves serious attention at a time when the medicos are endeavoring to (and in others, in like manner) to pass under the "Caudine forks" of Allopathy.

A despatch from the Lena Delta, dated March 24th, transmitted from Irkutsk May 5th, states that the suspense is broken, and that the bodies of Lieut. Geo. W. DeLong and his unfortunate boat's crew of survivors from the lost Jeanette have been found, together with papers, books, etc., sad relics of the fatal ending of the expedition. It is now supposed that Lieut. Chipp's boat was capsized in the gale in which the three detachments of the party became separated, and its occupants drowned to a man; so that only the first boat's crew heard of made good their escape in entirety. The Commandant had with him in his last struggle with starvation Surgeon J. M. M. Ambler, Jerome J. Collins, (special correspondent of the New York Herald,) Carl A. Gortz, Adolph Dressler, Nelse Ivorson, Walter Lee, Geo. W. Boyd, H. H. Erickson, H. Kauch, A. Sam and Alexy, W. F. C. Ninderman and L. J. Noros of his party (saved) having been sent forward by him in the vain hope of obtaining assistance.

In the "forty names" so pompously dis played in the "Martial Music" manifesto of A. J. Davis, we recognize only seven-all the rest are "Metropolitan" strangers. Verily, straws show which way the wind blows. Do not fail to peruse carefully Prof. Kiddle's excellent letter in another column.

W. Harry Powell, the slate-writing and physical medium of Philadelphia, created quite an interest in Toledo, O., and through the earnest solicitation of the friends returned there | nardston, for flowers for our Free Circle-Room The lines of thought are rapidly converging. May 5th. From there he will go to Cleveland.

#### The Andover Controversy

Has taken another step since our last issue. The antiquated "Board of Visitors" having decided against the appointment of Prof. Smyth by the Trustees, these latter have shown their independent spirit, and their determination to keep abreast of the age, in some fashion, by inviting Prof. S. to lecture for one year's time at the Seminary, on theological topics. Nothing, as we understand it, can be legally done by outside parties to prevent this brave and fearless action on the part of the management, and, should Prof. Smyth himself accept the offerwhich point is not yet made public-there is nothing, also, to prevent his being reengaged from year to year by the Trustees in the same capacity. Thus a certain measure of liberty of thought seems bound to get into the Orthodox castle-the "Board of Visitors" to the contrary notwithstanding-and let every lover of human progress say "Amen!"

#### Spiritualism in Cincinnati.

Dr. E. D. Babbitt desires us to state that the Rev. J. H. Harter is to lecture for the Union Spiritualists of Cincinnati during the first two Sundays in May, and that he will be open for an engagement to lecture in other western towns, or in places between Cincinnati and his home at Auburn, New York. Mr. Harter is one of our delightful lecturers, causimmediately, care of Dr. Babbitt, 200 Main street, Cincinnati, O.

The Spiritualists now use the beautiful Odd Fellows' Hall Sunday forenoons and evenings. Dr. Peebles has been engaged for the last half of May and the first half of June, and the ininterest is constantly increasing.

The one hundred and eleventh anniversary of the birthday of that active and efficient philanthropist, Robert Owen, occurs next Sunday, May 14th. Mr. John W. Ashton has called upon us requesting that the attention of all societies of advanced thinkers and liberalists be specially called to the fact, and desired to observe the occasion by lectures, addresses, or in any other way they may think proper, This we cheerfully do. Mr. Owen devoted his life and a princely fortune in endeavoring to follow his leadership. It is against these, his elevate and better the condition of humanity; but notwithstanding all this he was the object of church abuse because his honesty would not allow him to subscribe to a belief which he knew to be false. He was a Materialist a greater part of his life, but upon the advent of Spiritualism examined its claims, and became convinced of their truth. The great aim of his life of Mr. Davis and these his followers the exclube held in grateful remembrance by all who lists. love their fellow-men.

Kir It is a pleasure to note that the women of Mississippi are moving in the matter of higher education, and that it is officially stated that the progress of the free public school system of South Carolina has been satisfactory. Neither sectarianism, nor indifference, nor ignorance, nor all together, can be permitted to stand against the future advance of the good work throughout the South, and Texas has set a good example in the Southwest by making prevision commensurate with her vast domain and resources for her common schools.

Mr. Fuller's lecture last Sunday morning in Berkeley Hall, Boston, was listened to by a very select audience with marked attention. The speaker was emphatic in his expressions in regard to the duty of all Spiritualists to exerof earth as they now do. This lecturer should about to begin, at this early stage of their hisbe widely known and kept constantly at work as he is one of our most talented speakers.

NIANTIC CAMP-MEETING .- The Connecticut Spiritualists' Camp-Meeting Association organized at Willimantic, April 26th, 1882, by election of officers, etc. The Camp-Meeting will commence on Sunday, July 16th, and close August 20th. The grounds will be open on and after June 12th. Meeting for the selection of lots when it is clearly shown to me; but I shall al-Wednesday, May 17th, on the grounds at Niantic, Conn., at one o'clock P. M. All parties desiring information can address D. A. Lyman, Secretary, Willimantic, Conn.

Rev. J. H. Harter has been reconnoitering amongold familiar scenes. Thirty-six years ago he was the "village school-master" in Cedarville, N. Y., and recently he lectured in that place upon "Common Sense, Temperance and Personal Improvement." Several of his old pupils were in the audience. He also officiated at a funeral in West Burlington, and gave one of his stirring addresses in the evening.

To make this world a good place to live in we need good government; we need more truth and justice between man and man; we need righteousness in legislative halls; incorruptibleness on the judicial bench; honesty and intelligence at the polls; integrity in trade; purity in social life, and truth and fidelity in domestic relations.

The casualties among the Gloucester fishermen the past season have been terribly fatal. In our opinion there is only one remedy and that is that steam should be used in addition to sails. Then, when a sudden storm occurs, the steamers could speedily run into port

M A Spiritual-Liberal Camp-Meeting, to continue six days, will be held on Orion Park Island, forty miles north of Detroit, Mich., or the Detroit and Bay City Railroad, commencing on Tuesday, June 13th, 1882, and closing on Sunday, June 18th. C. E. Hitchcock, Georgetown, El Dorado Co., Cal., writes, "Among the messages

ance, Mr. Dennison, formerly President of the Grocer's Bank, New York." Dr. Joseph L. Newman, 81 Montgomery Place, Boston, as a magnetic healer, is truly a blessing to suffering humanity, for in his treat-

fording relief. Prof. J. W. Cadwell, mesmerist, is still meeting with excellent success in Providence,

ment of such he is invariably successful in af-

Judge Nelson Cross has changed his business location to 206 Broadway, office No. 11, (second floor) New York City.

Thanks to Mrs. Geo. J. Allen, of Ber-

#### Prof. Kiddle versus the A. J. Davis Manifesto.

To the Editor of the Banner of Light:

Your attention has probably been called ere this to the extraordinary address forwarded from this city to the Religio-Philosophical Journal, under the signatures of Andrew Jackson Davis and others, residents of this city and Brooklyn. The heading of this paper-"Metropolitan Martial Music"-implies that it is to be a kind of battle-cry in a war to be hereafter waged-against whom? According to the language of the manifesto, against "certain persons claiming to be mediums for spiritual phenomena," and certain other persons pointed at as "quasi-respectable Spiritualists," the "head and front of whose offending," it seems, is the "endorsement and encouragement" of these persons "claiming to be mediums, notwithstanding their frequent and thorough expos-And it is against both these classes of ures." offenders that Andrew Jackson Davis and his righteous followers deem it their duty to "warn the public.'

I repeat, this is truly an extraordinary fulmination to issue from the founders and followers of the Harmonial Philosophy - a philosophy that assumes to be a kind of new gospel—an evangel of "peace and good will to mankind." Who are these pretended mediums assailed in this paper? And who are these "qausi-respecting his audiences to alternate with tears and able Spiritualists" who have "endorsed and laughter, and is withal one of the best temper- encouraged" them? These innuendoes, or rathance speakers in the country." Those in the er covert attacks, are unworthy of the "illus-West who wish his services should address him | trious seer," whose intuitions, at least when he is in the "superior condition," should have infallibly taught him not to encourage "hatreds, strife, jealousy, etc.," but to foster "love, joy, peace, long-suffering, kindness," and all the other "fruits of the spirit."

As I look down the list of "forty names' signed to this "martial" proclamation, issued with such a loud "flourish of trumpets," I see those which plainly indicate its object and the spirit which prompted its preparation and issuance; and it is perfectly plain that it is aimed at persons not simply "claiming to be mediums," but alleged to have proved their mediumship by the positive testimony of those who can receive no injury by being stigmatized in this paper as "quasi-respectable," whatever that may mean in the mind of Mr. Davis, and those who, in this movement, have chosen to brothers and sisters in the cause of Spiritualism (if he has not repudiated Spiritualism as well as mediumship), that Mr. Davis warns the public, as if they were dangerous characters, to be apprehended as criminals, and dealt with according to law. This looks very much like an attempt to make the special views and methods was to do good, and for this reason he should sive criterion of respectability among Spiritual-

> Of course, such a proceeding would be exceedingly silly, if it were not really lamentable to see those who should be the true leaders of public opinion using their influence to embitter it against mediums and Spiritualists, and to 'stir up strife" in the ranks of the believers. Mr. Davis, as well as those associated with him. knows very well that there is a wide but honest difference of opinion as to the matters alleged against the persons pointed at in this paper as false, or pretended, mediums, and as to the real validity of what have been called "exposures," when judged in the light of those laws and principles of spirit action and control which the experience of many careful and intelligent investigators sustains, and which his own favorite "Diakka" hypothesis also seems to support.

Why, then, I would ask, should be consent to act as the leader of this "martial" uprising cise the greatest charity toward their mediums, against one of the contending parties? Are as without them, he said, the angel-world work- | Spiritualists, notwithstanding all their claims ers could not express themselves to the people to liberality, charity, and freedom of opinion, tory, a crusade against one another? Why does not the seer discuss the points of difference, and, in the light of his spiritual discernment, show the falsity of the claims set up, both by the mediums and their defenders, instead of branding the one as impostors, and the other as disreputable, or "quasi-respectable"?

My own position has ever been for the truth, as I see it; and I am willing to see it otherwise ways follow where it leads, at all risks, and every personal sacrifice. When Mrs. Reynolds was said to have been exposed at Clyde, I was inclined to take ground against her, as either a deceiver, or responsible for the deception, if the latter was the work of spirits; but I have found the best of reasons for revising and reversing that judgment, as others have also, after a personal examination of her claims to mediumship, and an observation of the effects of hostile sitters. I have studied the history of other socalled "exposures"-that of Mrs. Corner, for example; and I have given due weight to the fact that this "exposure" business is a common experience in the career of the greatest mediums for materialization, which is now an acknowledged, scientifically proved fact. There must be some principle, it is obvious, underlying these common experiences of genuine mediums-some explanation other than the coarse allegation of fraud on their part and fanaticism on the part of the investigators or observers. It is true, such an allegation is the cheapest and easiest way of solving the difficulty: it is the despot's mode of proceeding, to cut the Gordian knot instead of untying it; but it is not the mode dictated by reason or science.

Trickery, whether of mediums or others, is detestable; but I contend that the parties charged with the trickery should not be condemned upon the one-sided and apparently prejudiced, if not malevolent, testimony of those who have constituted themselves detectives, accusers, judges, jury and executioners, all on the one case; and who are ready, and eager, to pronounce a swift sentence of condemnation upon circumstantial evidence, with the most important circumstances eliminated; and who, moreover, permit no appeal, but must, published I recognize one from an old acquaint- in their over-righteous indignation, hurry the victim thus condemned to an ignominious cru-

The tribunal of Judge Lynch is merciful compared to this inquisitorial proceeding. Is this in accord with the high principles of the Harmonial Philosophy, let me ask? Does its "illustrious" founder think that he can elevate the status of himself and his coterie of followers by branding all who do not range themselves on their side in such an unjust proceeding, as "quasi-respectable"? And is the Religio-Philosophical Journal hereafter to be the exclusive organ of this faction of respectables, all others, who treat mediums and mediumship with decent justice and respect, being ruled out as fanatics?

Mr. Davis has lived and prophesied to little purpose, if he has not learned that such a course is calculated to breed discord-not har- | gan.

mony; and that where one will applaud him for his partisanship, a hundred will condemn the spirit of bigotry which is conspicuous in this his latest pronunciamento.

Truth is not to be crushed by violent words or violent measures; and, let it be borne in mind, all "martial music" is not so effective or so destructive as that which issued from the rams' horns blown by ancient seers at the famous town of Jericho.

I am sorry to see the disciples of Harmonialalism and Spiritual Fraternity uniting their forces to produce inharmony and strife, when they, above all others, should have shown, both by their sentiment and practice, a thorough appreciation of the tender beatitude-"Blessed are the Peacemakers!" HENRY KIDDLE.

New York, May 6th, 1882.

#### "The Allopathic Czars."

The announcement that Dr. R. C. Flower of New York was to lecture on "THE LITTLE LORDS OF CREATION, OR THE ALLOPATHIC CZARS," attracted a good-sized audience to the Tremont Temple on the evening of Wednesday, May 3d. In the seats at the rear of the platform and elsewhere was observable a large representation of the so-called "irregular" physicians of the city, among whom may be mentioned Drs. Andrews, Newton, Main, Newman, Richardson and Dillingham. Several elegant bouquets of flowers, presented, it is said. by some of the former patients of the lecturer, appeared upon the speaker's stand. Dr. Flower. who came in about 8:15, and was received with cordial applause, proved to be a dark-complexioned gentleman of about 30 years, with cleanshaven features, graceful address and pleasing voice. He spoke substantially as follows:

Ladies and Gentlemen—Wherever you see allo-pathic doctors, there you will discover busy un-dertakers and flourishing graveyards; wher-ever you find the allopaths getting rich and fat, ever you find the allopaths getting rich and fat, there you will observe a large number of people getting ready for heaven. The allopathic czars have had things pretty much their own way for one hundred years. As a result of their reign, and according to their own statistics, there is not one perfectly healthy man or woman in thousands of our population. In the face of this fact they ask for laws in the various States which will give them entire control of the side. which will give them entire control of the sick and enable them to finish the job of death they have undertaken. We object to and protest against such infamous and cowardly measures of the medical Jesuits, and we shall continue to protest emphatically until every man and woman is emancipated from social slavery of woman is emancipated from social slavery of the horrible nature which laws of this kind bring about. We say to these practitioners, "hands off, and at the bar of human criticism prepare to defend yourselves." The allopaths have seen fit to denominate physicians differing from themselves in their matheds of practice as from themselves in their methods of practice as "quacks" and "humbugs." I propose, ladies quacks and humongs. I propose, lades and gentlemen, to show up a real system of quackery, a system of death, a system of misery. If they mean by "quacks" doctors who have emerged from the superstitions of the past, who have investigated for truth even in the bowels of the earth, who have brought flowers, and sunlight, and fresh air into the sick room; the physicians who have introduced hydropathy, homeopathy, electricity, magnetism and their manifold blessings, then we acknowledge the term. But the real quacks are those who have brought debility to the race, who have ruined the teeth of thirteen per cent of the people, drugged and narcotized the blood of generations and filled the insane asylums, the hospitals and retreats.

The speaker then referred to the restrictive

The speaker then referred to the restrictive bills which have been introduced into a number of legislatures for the purpose of regulating the practice of medicine. "The effect of these," he said, "is to create a monopoly for the allopaths. Two years ago they attempted to engineer such a bill through your own Legislature. But, be it said to the honor of Massachusetts, their offects here met with defeat chusetts, their efforts here met with defeat. The old Bay State will never be ruled by an allopathic czar. [Applause.] But in New York they did pass such a bill. They introduced it they fild pass such a bill. They introduced it one night about 12 o'clock near the close of the session. Many of those who in their haste to adjourn voted for it, had not the remotest idea of its purport. That bill to-day, on the New York statute books, renders it a criminal offence and punishable by imprisonment for father or mother to give a glass of milk to a dring abild without directions for the second control of the dving child, without directions from a regular M. D. The allopaths of New York originated this bill, claiming that it was for the good of the people. There is no other class of brains in existence, from those of an alligator to those of a Jumbo, which could have seriously framed such an excuse. [Laughter.] A few weeks ago they attempted, but failed to pass another bill with still more preposterous provisions. We object to such medical legislation for three reasons: First, because it gives a monopoly in the practice of medicine to an ignorant, unprogresspractice of medicine to an ignorant, unprogressive, unsuccessful class of physicians; second, because it is an outrage upon the rights of a large number of naturally gifted healers; third, because it is an insult to the judgment and discretion, and an infringement upon the liberty of men and women, to say that they shall not employ the doctor of their choice.

The allowaths have here progressive. Step

employ the doctor of their choice.

The allopaths have been unsuccessful. Statistics show that in the cholera-stricken districts of the South from twenty-two to sixty-eight per cent. of their patients died, where only from two to five per cent. of the cases of the irregulars were fatal. To show that the allopaths were unprogressive and ignorant, the speaker quoted extensively from medical works of various dates, going as far back as the sixteenth century. He also referred to recent instances of alleged malpractice by allopaths. He characterized the treatment of the late President Garfield as one of the most conspicuous dent Garfield as one of the most conspicuous medical blunders on record. The present use medical blunders on record. The present use of morphine and other narcotics by the regulars was severely criticised. It was stated that in Pennsylvania it has been found by actual investigation that as a result, directly or indirectly, of this administration of drugs, eightysix of one hundred patients of allopaths were afflicted with rheumatism and neuralgia, while but seven of one hundred patients of irregulars were thus troubled." The doctor then dwelt at considerable length on the other reasons for opposing restrictive legislation. Numerous staopposing restrictive legislation. Numerous statistics were quoted in support of his position. In closing he said that all the irregulars asked was fair play for all parties; that all might use what knowledge, skill and natural gifts of healing they possessed; that men and wamen might ing they possessed; that men and women might have a right to decide who should hold their lives in their hands; that all honor should be given to success, achieved by whatever school; that every case of malpractice by regular or irregular should be investigated and punished according to law. cording to law, and that thus the opposing practitioners should be tested and allowed to demonstrate their efficiency or failings by time and experience. The doctor was frequently interrupted by laughter and applause.

Dr. Monck informs us that he has been privileged by his lectures and public healing in Sterling Hall, Huntington, L. I., to awaken renewed interest in the consideration of spiritual topics. "A local physiclan of the old school," he writes, "has openly acknowledged the reality of the remarkable cures ef-

A. W. S. Rothermel will be in Philadelphia, Pa., for a short time, and would like to make engagements in and about that city for private séances. Address him at Mind and Matter office.

LILY DALE CAMP-MEETING.—The Sixth Annual Camp-Meeting at Lily Dale, Cassadaga Lake, N. Y., will commence on Saturday, June 17th, 1882, and close Sunday, July 9th.

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

#### BRIEF PARAGRAPHS.

FOR ADDITIONAL EDITORIAL MATTER SEE

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.—Pica yune.

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 ma'am, 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 pungent, 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 Mechanic's Building, and agents are now on their way to the East, via Australia, with plans and draw-

Brooklyn is a fighting city, in-so-far as spiritual things are concerned. It does n't 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 accent the doctrine of evolution as one of the fundament al 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-cared monkey." Will our correspondent please accept the assurance of our heartfelt sympathy?—The Evening Hem (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 wond'ring still, while years have rolled, When is it that a man grows old?" 'T is when he simply 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 Boston Horald.

A steamer going up the overflowed Mississippi the other day lost her way and bumped up against a farmhouse. She had n't 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: "Whar 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 country wid yer boat, anyhow? Go on back yander froo de c'on fields an' git back into de ribber whar yer belongs. Aint got no business sev'n miles out in de country 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 andlence cheered.

April 22d, and ascribed by the press throughout the country to Longfellow, has been claimed by Dr. O. M. published it in The Independent, over his initials, in

The authorship of a poem published in our columns

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 assailants 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 Ire land, no man knoweth.

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

"With him winged poesy 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 5th, at the age of seventy years. Mr. Rodgers was born in Maryland, and appointed midshipman from the District of Columbia, April 18th, 1828.

ODE TO MAY WEATHER.

The pine-clad hills around me enjoy their nice warm furs,
And the little pussy willow along the brookside purrs;
I need not gather knots of flowers, the wind makes my
"nose gay,"
The end so 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 Raltimore 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 unpremeditated 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: "This State pays a quarter of a million dollars annually for unnecessary gab." That's getting off pretty heap, judge.—Waterville (Me.) Matl.

Movements of Lecturers and Mediums.

Matter for this Department should reach our office by

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

Mrs. R. Shepard-Lillie 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 the 28th; Mystic Hall, Charlestown, 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 Slade Rooms, Providence, R. I., on Tuesday even-

Hon. A. H. Dailey 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. II., Haverbill, 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 Powlet, Vt., during this time. May 7th and 9th he spoke at Glen's Falls, N. Y.; the 10th and 11th at Morlah, 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 16th. 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 som Facts and Experiments in Psychometry," at Brook lyn (N. Y.) Fraternity conference, Friday evening May 19th.

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 Es sex 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, I. 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. Coonley will remain in Lawrence, Mass for the present. Parties desiring his services can ad dress him at No. 507 Essex street, that city.

Mrs. Zella S. Hastings will leave Bartonsville, Vt. May 4th, to meet engagements to lecture in Alleghany Co., N. Y., and thence to Western New York and Ohlo. Address her at Cuba, N. Y., until June, care of N. R 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 Sun

#### 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. Spiritual ism 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 whatsoever language, and through the several phases of the manifestations. Besides, wheresover 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, 1860.

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 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 organist, Mrs. Hopkins, presided at the organ, and Mrs. Gallison, a sweet singer, charmed the audiences with her rendition of excellent and appropriate selections. Mr. Fuller, after delivering an elections of the state of the selections. selections. Mr. Fuller, after delivering an elo-quent and soul-stirring invocation, proceeded in a very able and highly satisfatory manner to elaborate the principles of the spiritual phi-losophy. He chose for his theme "Spiritualism an Ever-Present Inspiration, and the only Reve-lation of a Future Life." Among other things the speaker said: "Spiritualism is a demonstra-tion 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 wayof truth which have been scattered by the wayside; 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 especial age. The present is not deof truth which have been scattered by the wayed to one especial age. The present is not de-prived of inspiration, and does not glean the fields of olden time for all its religious knowl-edge. The smouldering 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; consequently it all the more readily touches our

consequenty it all the more readily 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 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 mile-posts 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 were in full sympathy 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 Chalces at 7:33

field, 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 Republican Hall, 55 West 33d street, at 1934 A. M. and 734 P. M. Henry J. Newton, President: Henry Yan Gilder, Secretary, Children's Progressive Lycoma meets at 234 P. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monek lectures on "A postolic Healing," and addresses are delivered by other speakers, at "Science Hall," 141 East 8th street, every Wednesday, at 75, P. M. After each lecture, Dr. Monek publicly and freely heals the sick poor from the platform.

The Second Society of Spiritualists health free.

The Second Society of Spiritualists holds free meetings every Sunday morning and evening, at Frobisher Hall, 23 East 14th street. Mrs. Milton Rathbun, Secretary.

Ladies' Spiritualist Aid Society.

To the Editor of the Banner of Light: I am glad to report our flourishing condition. 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, following.

We have had two "monthly meetings"—the first at Prof. Kiddle's, the second at Mr. Henry 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 ellocutionists; as to speeches we can lave the heat at any time. as to speeches, we can have the hest 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 speechmakers, of whom our dignified President, Mrs. Mary A. Newton, is not the least.

Saturday, 6th inst., Prof. W. E. MacMaster, a as to speeches, we can have the best at any time.

gentleman of high culture blended with common sense, who has sojourned in every city of note in the world, gave, for the sole benefit of our society, a lecture; subject: "The Influ-ence 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 inthanks to the Professor for his kindness in in-teresting 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 nice little sum netted to our treasury will en-able us to put the wolf to flight from several doors of poverty. All honor to Prof. MacMas-ter 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.

New York City.

## 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 "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 39th street.

### Meetings in Chelsea, Mass.

Quite a large audience assembled in Temple of Honor Hall, Chelsca, 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 Spiritual-

ism," 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 symptom evening. Mr. Fuller will lecture in the sa hall next Sunday evening, May 14th, at 7:30.

#### Mrs. Gale in Haverbill. To the Editor of the Banner of Light:

The Spiritualists of Haverhill and Bradford 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, "Sball 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 l'YLE'S PEARLINE. Be sure you are not deceived by the vile imitations which flood the market, but see that the name of JAMES PYLE 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. 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 claborated to great length the position of the timesorvers 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 there is something better than success, better than applause, better than victory: it is selfespect. Policies change with every varying ide; 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 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.

GF Mrs. Mary 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, ame and address of writer in all cases indispensable as a naranty of good faith. We cannot undertake to preserve return communications not used.

A. R., AUSTIN, TEX .- Your best course under the circumstances is to peruse works treating of the Spiritual Philosophy and Phenomena, such as "THE SCIENTIFIC BASIS OF SPIRITUALISM, "by the late Epes Sargent, Est., "TRANSCENDENTAL PHYSICS," by the late Prof. Johann Carl Freidrich Zöllner, etc., etc. Colby & Rich, 9 Mont gomery Place, Boston, have these and kindred volumes of

#### Married:

In Marshall, Mich., April 15th, 1882, at the residence of Chas, H. Voke (son of the bride), by D. Cunningham, Esq., L. S. Burdlek, Esq., of Kalamazoo, Mich., to Mrs. Laura I. Voye, formerly of Paw Paw, Mich., late of Boston,

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

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the Bureau, and to otherwise aid in the work by their counsel and advice.

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

ance of its objects. Until further notice all literary communications, excerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary,

286 Broadway, office No. 11.
Funds for the support of the Bureau should be forwarded to MESSIS. COLBY & RICH, 9 Montgomery Place, Boston, Mass.

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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.

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

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ADVERTISEMENTS.

## DR. COLLINS'S PAINLESS OPIUM ANTIDOTE.

TESTIMONIAL. Victoria!

SHERIDAN, Mich., Sept. 20, 1881.

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You are at liberty to use this as you please, abridging it

Yours gratefully. ED. P. DENHAM.

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INDEX. Angel Care, A little while longer, Angel Visitants, Augel Friends, Atmost Home, Ready to go. Shall we know each other Angel Visitants,
Angel Friends,
Angel Friends,
Annot Home,
And He will make it plain,
A Fragment,
A Gay's march nearer home,
A seended,
Beautiful angels are walting
Bethany,
Benutite City.
Benutite City. Summer days are coming. They 'll welcome us home. There 's, a land of fadeless beauty. They 're calling us over the Bethany. Beautiful City. Beautiful Land. Beautiful Land.
Bulss.
Bulss.
Beyond the mortal,
By love we arise.
Come up thither.
Come, gentle spirits,
Consolation.
Come, go with me,
Day by day.
Don't ask me to tarry.
Evergreen slove.
Evergreen slove.
Fold us in your arms.
Fraternity. They 're calling us over sea.
Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morn.
The ery of the spirit.
The sleat city.
The nangels are coming.
The angels are coming.
The year coming.

Fraternity
Flowers in heaven,
Gathered Home,
Gone before,
Gentle words,
Grattitude,
Golden shore,
Gathered home beyond the
Bearth and the search and the sea

Find us in your arm Fraternity. Flowers in heaven. Gathered Home. Gone before. Gentle words. Gratitude.

nome is not here guardian Angel.

Never lost,
Only waiting,
Over there,
One woe is past,
Outside,
Over the river I 'm going,
Oh, bear me away,
One by one,
Passed on,
Passed on,

weeping there.

I 'm called to the better latting to be there.
Looking over.
Looking beyond.
Longing for home.
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
toving Homeward.
Iy home is not here.
y guardian

We shall meet on the bright, etc.
Welcome angels.
Walting 'inld the shadows,
When shall we meet again?
We welcome them here,
We 'll meet them by-and-by,
Where shadows fall not, etc.
We 'll anclor in the barbor,
We 'll gather at the portal,
We 'shall know each other
there,
We 'll dwell beyond them all,
Walting to go, Waiting to go. Waiting on this shore.

We're journeying on.
What must it be to be there.
Where we'll weary nevermore.
Whisper us of spirit-life.
Waiting at the river, CHANTS.

Come to me. How long. I have reared a castle often. Invocation chant.

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## Free Chought.

MALSTREATMENT OF MEDIUMS FOR MATERIALIZATIONS.

> BY F. J. BRIGGS. No. 1.

To the Dibber of the Bunner of Light.

I have been considering this painful matter of the late Crindle-Reynolds's 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 intended frauds. Her accusers feel to a moral certainty that they have evidence in abundance that proves her guilt, and her strongest friends are stiggered, 2d. The former are right, or they have been misted in their honest convictions. That is a taje statement of the case. Now let us face the marsic, and hunt solely for truth and justice without prejudice or favoritism. Thapel these two perverters of justice

Para diernalia were found with her so that is one fact. They were found by breaking in upon the order of the seances canother facts There were no traces of them till after the seanses were under way-the third fact.

How came they there? That is the question. To this there can be but three answers. Ist. 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 blained 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 scances plotted against lier.

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 séance, or what they can show were honestly found secreted mischief-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 roscals till they prove themselves innocent, their exposers must get into the same boat with them. This taking articles found by breaking up a séance, 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 inthose 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 séances are always greedy for, or when the concult 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 scances 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 engazed one to watch with me and draw the line of distinction; but before we had finished her went to a neighboring town. In those days I, things are as easily as they can be treacherhad not learned what I have since had demon- ously done. strated, that fastenings on a good medium in 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 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

light was sprung upon that first medium in the midst of one particular manifestation; he was this scene occurred came into the printing-ofwas well aware that the medium sometimes every reasonable person might expect. was used to do some of the performances, behim securely?" "They said they purposely things so they could not tell whether he acted fraudulently, or was freed under spirit-con- if there are evidences to the contrary, it is prohe did not seem to know anything; his eyes is not enough. Spirits also (in many cases) he didn't know where he was." ful, and show temper?"

tlemen, I do not know how I came here; the last I remember I was fastened in my chair. I am at your disposal." "Could be have feigned " "No, he did not. No person living all that? could have put on that look: it was impossible." "Then he was under influence" "Oh, 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 spirittrance. I have seen McQueen do his best at it; ifestations 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 séances, 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 ometimes 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. am satisfied, also, that the spirits acting through that form at those, times were the spirits they chained 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 conversastanding 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 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 séance rooms with the houses or rooms closed and doors to of this event. Bring the light, and let the locked (as many can testify), and leave them, or transport them away, as they deem proper. I all. Farewell." The next morning I scaled the but in exposition of the abuses and corruption have had it done in my house in dark séances, upon his or her person. I say honestly, for 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 a scoff if I should ask, Is it "manna"? The some of their clothes. We went directly up the rose was a rose of Paradise. The leaves shrank stairs, the scance room was open, we all saw more than natural leaves in drying. the preparations and the empty cabinet open for inspection; we saw the medium enter and all doors closed. The first manifestation was a ter, an only child, at Terre Haute, last fall, young and humorous lady relative, who came early in a scance my only sister opened the cabout of the cabinet with that identical cat in | inet door and invited my daughter up to her. her arms and laid it in my lap, in a mesmeric and, presenting a rose, said: "Your mother stupor, with a quiet laugh. "Where did that cannot come to-night, and so she requested me cat come from?" "I do not know." "How to bring this rose for her to you, and tell you it did you get it?" "The first I saw of it it was was from her spirit home." The attendants vestigations have not been as numerous and as in the cabinet; I suppose it was some of S-'s easily obtained as those of many others. But I (the control's) work, I thought, I would give it other things had they wanted them, as easily as 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 seances 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 séance room; but no lemons were there. At ditions are such that the higher and more diffi- the next séance the control said be 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 séances. Such

3d. Now about spirits reproducing things that the hands of spirits are utterly worthless only. 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 substans, unrecognizable by our physical senses, but which is the real to them as the physical is to us; that prove nothing further than that the medium, they take such as keepsakes, for use, or as their property, whenever and as long as they desire. When this substans 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 of mediumship connected with materializations, and its laws. Hence they take the spiritual But to return. In that neighboring town a entities of things that have existed in the physical, and clothe them with their physical properties and appropriate forms. And if the rapcaught in the floor, and great disturbance arose. port of that connection which gives them power A few months after the man at whose house over the physical is not violently broken, or they do not withdraw it, they dissolve them fice, mortified and bitter enough. I told him I again. If it is severed, the things are left, as

Hence in all cases of roughly breaking up sefore he left my house. "Did they first fasten ances, the first thing to be ascertained in each case before falling to accusing the medium is, fastened him so they knew he could get loose if 'is there good evidence that the medium prehe wished." "Then they commenced by fixing pared them beforehand? It is not right to make an allegation upon an assumption. And, trol?" Hisfaith rested upon the strength of that. ceeding very unwarrantably, though that evi-"Lwant to learn from you exactly how he ap- dence may not be conclusive. To study out peared after the light was sprung." "At first | some way that the medium might have done it, were rolled up, and he looked like he was dead, might have done it. Something should be and could not move. Then he seemed lost, like brought forward to show that the medium did "When he do it, besides the mere presence of articles came to himself did he appear vexed and spite- spirits might have brought, captured by sur-"No. He said, Gen- prising the medium or spirits, and breaking up of textures, cleanliness and splendors far

contemuers of physical manifestations.

this spirit power: Two skeptical relatives from themselves-I shall never believe they are lyanother State came to Terre Haute. They ing, deceiving, vile spirits, though thousands bought a hat, and secretly by themselves, in a who never witnessed them should denounce yes, I always knew he was under influence; hidden place in the hat, put a small obscure pri- them as such; nor that it was a trick of the mevate mark, and gave to their materialized rela- dium, creating what no mortal could create, tive, who "took it away with him." On their imitating the inimitable. return visit (perhaps two years after), I met them. That relative materialized, and, with It may indicate the spirit's undeveloped condithe hat rematerialized, came out and gave it to tion, or degree of development. It may indiand he was the closest imitator of genuine man- them. They went together into another room cate how deeply the spirit is ecstatic; or how where there was full light, and examined it; far, though holy, blessed and good, its beatitude came back and reported that it looked like the is toned down by a sympathy connected with same hat in every respect, and had the identi- our conditions. Sometimes, certainly, instead cal mark where they had placed it. They re- of looking at our friends' real spiritual conditurned it; the form took it back into the cabinet and it disappeared with him. It must be | sider how far our own spiritual conditions and 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, ete. 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 tion with father, in relation to the watter to materialize them by special exertion so as to have them remain. We have in our home a few such dear treasures.

In one of our private séances in November, as we were all sitting with joined hands around the stand, the controlling scraphic 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 séance] 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. time I chose, with other paraphernalia, unless The medium took out 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 memenexhausted medium recuperate. God bless you 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 few years rolled by. Mrs. Briggs departed for her spirit home. Attending with my daughwas from her spirit home." The attendants saw and admired it. It is preserved.

have done, and are repeatedly doing, if not could have brought clothing or masks, or you see is no part of me, any more than your netism in the case of a child pronounced incur clothes are of you; it is only adress that I wear that eat, perfectly decile, alive and unharmed. 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 some times for special purposes they use some rematerialized article. For that reason the last shred 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 wit nessed, 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 rematerialized and materialized articles. The former they guard with less vigilance, handle with less carefulness, 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 rematerialization must take on its earthly conditions; a materialization, the brought to approximate to it. All I have witnessed confirms this conclusion.

For these reasons I shall never believe, nor those spirits who have appeared in garments graduate.

the scance. This of course will not weigh with | transcending the highest that earth could produce, and whose every deportment was as For want of space I give but one example of heavenly as those spirits have always shown

> Color should not be taken as our sole guide. tion as the cause of the hue, we had better consurroundings 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 committees, 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 sprig under a glass, and I found that what we 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 7,503 medical and 975 surgical cases were treated in 1881, with 354 surgical op-

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 The spirits cannot re-incarnate living flesh apropos and rather amusing to hear a magtried to make honest, common-sense uses of to you, as you like cats. We do not want it; it and blood. The materialized body is but a netic healer, Dr. Vosburgu, of Troy, narrate a those I have secured. And I know that spirits was in our way in the cabinet." Now, they simulachre. Said my father: "This form that remarkable cure which he had made by magable 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 crudite 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 inade-

quate 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 ilspiritual, as far, at least, as the physical can be literate style of ungraduated but experienced practitioners are often associated with greater benevolence, greater skill in healing, and a more valuable knowledge of medicines and othwill those who have witnessed as much, that | er healing agencies than belongs to the college

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 sulgar 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 Aristotlelian 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 sarcognomic 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

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 admira-

tion. 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 The-RAPEUTICS, 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, Woolson, of North Bay, Oneida Co., and Miss Carrie E. Downer, of Baldwinsville, N. Y. There will also be speaking 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.

## Penrls.

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

USE WELL THE MOMENT. Use well the moment: what the hour Brings for thy use is in thy power: And what thou best canst understand, Is just the thing lies nearest to thy hand. -[Goethe

There is a strength of quiet endurance as significant of courage as the most daring feats of prowess .- Tuck-

OUR BEING MOVES.

Time moveth not; our being 't is that moves: And we, swift gliding down life's rapid stream, Dream of swift ages and revolving years, Ordained to chronicle our passing days: So the young sailor, in the gallant bark Scudding before the wind, beholds the coast Receding from his eye, and thinks the while, Struck with amaze, that he is motionless, And that the land is sailing.

The mind does not know what diet it can feed on until it has been brought to the starvation point.-

> LEARN A LITTLE EVERY DAY. Little rills make wider streamlets, Streamlets swell the river's flow; Rivers join the mountain billows, Onward, onward, as they go! Life is made of smallest fragments, Shade and sunshine, work and play; So may we, with greatest profit, Learn a little every day.

Tiny seeds make boundless harvests. Drops of rain compose the showers, Seconds make the flying minutes. And the minutes make the hours! Let us hasten, then, and catch them As they pass us on the way: And with honest, true endeavor Learn a little every day.

Let us read some striking passage, Cull a verse from every page; Here a line, and there a sentence. 'Gainst the lonely time of age! At our work, or by the wayside While the sunshine's making hay: Thus we may, by help of study, Learn a little every day.

It is a great deal easier to build castles in the air when you are young than it is to live in them when you

## Original Essay.

AN APPOMATTOX SURRENDER. To the Editor of the Banner of Light:

The North American Review for May contains a very remarkable article from the pen of Elizabeth Stuart Phelps, author of "The Gates Ajar," etc., and daughter of Prof. Austin Phelps, D. D., of Andover, the redoubtable would-be instigator of a clerical crusade against Spiritualism. The article is entitled "What does Revelation Reveal?" but is principally occupied with a statement of what Revelation does not reveal. In stating this, the talented authoress deliberately throws overboard not only every "point" of old-fashioned Calvinism, as we learned it in childhood, but also every distinctive doctrine of "evangelical" theology, as taught for the last thirty or forty years. She makes thus an entire surrender of the battleground between the partisans of so-called Orthodoxy, on the one hand, and Liberalists in religion, including a large class of Spiritualists on the other. How far Miss Phelps may be authorized on the part of "modern Christian scholarship," as she claims, to make this surrender, may be somewhat doubtful; but it cannot be questioned that she is in a position to be thoroughly well-informed on the subjects of which she treats, and has sufficient mental grasp and perspicacity to understand the matters with which she deals. A few passages in her own

misstated her position: "Progressive Christian scholarship no longer believes in what was called verbal inspiration. We are not taught that the Bible, as a product of inspiration, is a book whose language was originated, corrected, and revised by the divine Author; or, as Webster gives it, in which the very words and forms of expression of the divine message are communicated to the inspired author?

vigorous language will show that I have not

"No truly educated preacher teaches that the awful God, in such a sense, wrote the Song of Solomon. We do not hold that the Almighty troubled himself about the cloak that Paul forgot at Troas. No exegete calls the All-wise Being to account for the discrepancies between Matthew and John. The theory that the mind of God peremptorily dictated the composition of the Bible... is a theory already gone with the damnation of infants, and the incredible nonsense known a the doctrine of imputed sin, which would have held you or me responsible for the guilt of Adam.

"Intelligent Christians to-day no more suppose that babies go to hell than Strauss did. A growing proportion of such Christians do not believe the Bible teaches the doctrine of an eternal hell at all. Instructed believers no more think that the majority of the human race are damned than Theodore Parker did ... The Christian pulpit does not teach that heathen who never heard of Christ cannot be saved. The Christian parish does not learn that faith without character ever carried one single soul to heaven. Nobody claims that mere belief in the redemptive power of Christ counterbalances an evil or a selfish life. No one urges the secondary importance of individual purity and humanity. Christians do not shed tears of remorse for the sin of Eve. We do not believe that hell is a lake of material fire. We do not hold that we are unable to do right when we want to. Few of us think that God willfully fore-ordained some of His children to endless torture and some to endless peace, and that we cannot help ourselves, but must do as we were predestined to do, and abide the consequences and bless Him for it. We do not believe that the saints in heaven are happler for the sight of devils in hell. We do not believe that God gets angry. We do not believe that Christ died to satisfy the 'vengeance' of his loving Father and ours. We do not believe that there is nothing good and beautiful and true in unconverted human nature. We do not believe that there may not be virtue in very bad people. We do not believe that the merciful and marked growth of character to which the Church has given the name of regeneration, must of necessity take the form of a spiritual convulsion and jerk itself under the methods of a revival, or the iron limits of a creed. We do not believe that the Almighty is ignorant of the laws of heredity, or that He overlooks the awful pressure of circumstance on human character. We do not believe that He ever created a soul, the least, the lowest, the most denied, the most sorely bestead by life. and pushed it aside as nature and the modern philosopher do, as an unfit survivor, beneath His careful respect and personal tenderness....
"Nelther do we believe that God made the world in

six days of twenty-four hours each; nor that Moses may not have absorbed a great deal of Egyptian culture: nor that the early Jews were not barbarians who acted and were treated accordingly; nor that David and Solomon were ideal modern Christians; nor that Matthew and Luke were skilled as genealogists; nor that the substance of the Golden Rule had never been taught before Christ taught it; nor that Gautama and Mohammed and Confuctus did not say a great deal

that was true. Nor do we assert that Moses and Paul knew as much science as Herbert Spencer."

After all these nots and denials the astonished reader will be curious to know what this intelligent lady and her compeers in "progressive Christian scholarship" do believe—that is, what Revelation does reveal. This part of her trenchantessay is comparatively meagre and vague. She formulates no definite creed for the modern believer, and has little to say of specific doctrines. I will give a few passages to show the drift, and to be interpreted as the reader may:

"The first thing that we observe about the Bible is, that it is a human history, written by men and for men, and to be judged by human standards. Whatever God has to do with it is for us a matter of inference, not of assumption. Whatever be the supernatural element in it, we are to decide as a result, not as a condition, of our study of the book."

The italics above are mine; but the undersigned cannot help remembering what an awful heresy he was deemed guilty of, in setting forth the same doctrine in a Spiritualist journal, twenty-five years ago. Now, forsooth, it is proclaimed from Andover, the very Jerusalem of New England Orthodoxy! Again, we have the following significant statements:

"All that any believer in the Bible has a right to ask, or needs to ask, is that it should be subjected to the same historical laws which govern other books."

"The Bible reveals once more, in a degree unequaled by any human production, a power of adaptation to human consciousness."... In those emergencies of life which are fathoms deep below all intellectual querulousness or self-delusion, the Bible grasps us as the very hand of God might do, if we find in this fact alone sufficient proof that the hand of God is in it." "Revelation reveals the only clear basis of hope there is that the world can ever become what unbelieving science claims that it will."

"Revelation contains the only true democracy. Christ was the first great and consistent communist." "Our Bible reveals the best, explanation we have of the phenomena of life. It is a mysterious one, it is an imperfect one, it is a half-developed one, but it is the best we have." (!!)

"It assumes to declare to us the existence of a wise and affectionate God, whose children we are, and whose purposes to us it partially explains."..." It is true that this book fails to tell us why God made the world at all. It is as silent as reason, it is as dumb as the stars, upon this tremendous question."

"The Bible, then, we say, is a mysterious book; as yet possibly a misunderstood, certainly an ill-understood, one; it has been as much abused as used; it has cloaked amazing error and shielded incredible crime; it has been the object of idolatrous worship and of infernal hate; it has aroused almost all the passions of humanity," etc.

The distinguished authoress finally sums up her idea of what Revelation does reveal in the following not altogether lucid passages:

"But even supposing that candid and devout scholar ship should eventually leave us little of these miraculous incidents [the alleged miracles of Jesus1 except the great fact and symbol of the Resurrection, it is certain that we should not lose our Bible with them. We should lose nothing unless we lost the Christ. He is the miracle. Revelation reveals Ilim. He is the message of God to man. Through Hin: is the divine law offered to human obedience. By Him all that it has pleased the Ruler of the world to explain of His mora government is expressed. Jesus Christ is Revelation, and Revelation is Jesus Christ."..." Revelation re veals less science, less dogmatic theology, less miracle than we used to think, but more of Christ. The Bible is a frame, of which he is the picture. We have no right to turn from it till we have received into, and tested by our own, that marvelous and mystic life."

It will be noticed that nothing is said here of doctrine or dogma-nothing of "atonement," or "blood-redemption," or "substituted righteousness." All that "incredible nonsense," to use the writer's expressive phrase, has gone by the board. Precisely what "the Christ" means to her she does not clearly define, but leaves it to be inferred that that name is regarded as the symbol of a noble, pure, unselfish and spiritual life, with assurance of immortality, rather than the synonym of any scheme of speculative doctrines.

Such are the present attainments of "modern Christian scholarship," as set forth by Miss Elizabeth Stuart Phelps. It may not be wholly safe for the armies of Liberalism to regard the warfare against ancient superstitions in the garb of Christianity as entirely over, until the distinguished "Professor of Sacred Rhetoric" at Andover, with the "Board of Visitors" and the editors of The Congregationalist shall have been heard from in the matter; but the foregoing remarkable announcement—taken together with the recent action of the Trustees and Faculty in the case of Dr. Smyth-doubtless indicate the beginning of the end. Verily the world moves !

In case the authorities above mentioned, and the clergy in general, disclaim any sympathy with the "progressive" ideas of Miss Phelps, what shall we think of their "Christian scholar-A. E. NEWTON. ship "?

Arlington, Mass.

#### New Publications.

FASCINATING WOMAN (Laide). By Madame Edmond Adam (Juliette Lamber). Sq. 12mo, paper, pp. 232. Philadelphia: T. B. Peterson

The author of this book is one of the most prominent women in Europe. During the Franco-Prussian war her salon in Paris was the rendezvous of the leading men of the time, and it is asserted that in it governments and public ministers were made and overthrown. To-day her influence is immense, both socially and politically. She is the editress of the Nouvelle Revue, and her reputation as a writer is as great as her fame in political circles. Her life has been a strange and eventful one, and this book, claiming to be founded on her experiences, will attract many readers. The book contains a portrait of the author.

ILLUSTRATED ART NOTES upon the Fifty-Seventh Annual Exhibition of the National Academy of Design, New York. By Charles M. Kurtz. 8vo, paper, pp. 96. Cassell, Petter, Galpin & Co., New York, London and Paris. The contents of this work comprise reproductions of one hundred and thirty-five of the principal pictures now on exhibition in New York, one hundred and twenty of them being photo-engraved from sketches by the artists themselves, together with brief personal notices. The value of these Notes must be very great to artists—as each of the illustrations is a study—and every admirer of art will find in a perusal of them much pleasurable satisfaction.

LITTLE SONGS FOR LITTLE SINGERS. By W. T. Giffe, Superintendent of Music in Public Schools, Logansport, Ind. 16mo. paper, pp. 64. Cincinnati, O.: G. D. Newhall & Co.

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

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# Banner of Light.

BOSTON, SATURDAY, MAY 13, 1882.

The Late Indian Outbreak. As usual, there is a good and sufficient reason for the recent Indian outbreak in Arizona. About a year ago extensive deposits of coal are said to have been discovered in the San Carlos Reservation in that Territory. The accounts state these deposits are peculiarly valuable because of the scarcity of wood and other fuel in the Territory. The miners and prospectors poured in, and very naturally the Indians became excited. It was with great difficulty that the reservation was cleared of intruders. Many attempts were said to have been made to get possession of the coal lawfully. Appeals were made for the segregation of the coal-bearing lands from the remainder of the reservation. Requests were made for leases, and propositions were submitted for the exchange of other lands for the coal lands. At last the a rein, called the helians together, and supervised the execution of a lease by them which placed in the hands of one man, for the term of fifty years, for a cash royalty, all coal or other mineral lands in the reservation.

This one-sided lease was promptly disapproved by the Department. Next it was proposed to remove the Indians, but to such a step they raised insuperable objections; and it was also answered that there was no other place in the Territory where they would be less in the way of railroads and white settlements. Within the past ten years this reservation has been reduced five times. Its area altogether is two and a half million acres, but not more than sixteen hundred acres are regarded as tillable. On the reservation are four thousand five hundred and seventy-eight Apaches, including the Chiricalmas, who are now on the war-path. As a leading New York journal states, it is not difficult to infer, from the account given by the Department, that this latest Indian outbreak was indirectly caused by the effort made to get possession of the coal and to drive the Indians to some other place. It was proposed to remove them to the Indian Territory; they replied that the old men, women and children might be removed by force, but that the young and middleaged never would go.

It has been suggested by the Indian Commissioner that a law be passed by Congress authorizing the Secretary of the Interior to lease the coal lands to the highest bidder, and to pay the receipts into the Treasury, to offset the money -\$300,000 per annum-expended in the support and care of these Indians. Some of them are reported to be willing to work in the mines. The despatches forwarded to the War Department are all of them bloody affairs, and are devoted to the accounts of contests with the Indians, who have been driven to hostilities by this undisquised attempt to dispossess them of lands of which they alone are the rightful possessors. It is a clear case of attempted robbery again. The white man's greed is beyond their power of endurance. It is no new thing, this robbing the Indians of what is honestly theirs. But if it results in open outbreak, would it not be as just for us to stop and consider how justice can be done them, at the same time that further injuries by violence are restrained? If we provoke war, it is our duty to try something besides fight in order to arrest its evils.

The most encouraging sign connected with the present outbreak and its effect upon the public mind, is the improved tone of the press regarding the Indians and the necessity of a more rigid following of the demands of true justice toward them. Take, for instance, the following stirring appeal to those in authority from the New York Sun of April 29th. [The italies are our own):

The new Secretary of the Interior has determined upon his Indian policy. The news despatches credit him with an unofficial announcement of his intentions toward the tilbes: The Indians must be dismounted and disarmed before peace will be secured.

Yes, take away their ponies and their guns, and a good many Indians would starve to death. The bur dens of the Interior Department would be correspondingly reduced. Or kill them all, and have no further

Twenty years ago a member of Mr. Lincoln's cabl net said to a delegation with a grievance: 'If you came to Washington to tell us that our Indian sys tem is a sink of iniquity and a disgrace to the nation, we all know it? From that day down to the present time the variations in the Indian policy of the United States have merely been variations between the extreme of sly dishonesty and the extreme of diabolical cruelty. The Indians have been swindled in the name of religion, plundered in the name of progress, and butchered in the name of civilization.

A policy of plunder, swindling and butchery! Administration after administration has consistently adbered tolt. No change of Secretaries has made any difference to the Indians.

President Arthur and Secretary Teller can do noth ing in the old line of policy that has not been tried be fore. Suppose they make an innovation. Suppose President Arthur's Administration were to experi ment as to the effect of absolute honesty in its dealings with the red men; to protect them in their rights under the treatles; to secure for them fair play from the frontiersmen; to call off the sharks that rob them at the trading stations; to stop the punishment of whole villages for the crimes of individuals, and to treat them in all respects like human beings."

The Philadelphia editors have also issued an address to the press of the country, urging the necessity of reform in the present system of treating the red wards of the Government, and asking the help of all among their brother editors who are lovers of fair play toward agitating for such reform. Commenting on this address the Buffalo Courier (N. Y.) remarks sententiously:

"The Courier is in hearty sympathy with the purpose of the Philadelphia editors, and will do what it can to further the good cause; but the callousness of the American conscience in regard to the wrongs inflicted upon the Indians is a strange anomaly. We are quick to perceive the injustice or oppression which other nations are guilty of, and we are by no means blind to our own obligations toward every people save this one. It seems as if every nation was without a sense of right or wrong in some particular direction, and the

United States lapses into crime in its Indian policy. There are about 275,000 Indians in the country, and their number is, not as is commonly supposed, rapidly diminishing, but slowly increasing. While some of the Indians are very low in the scale of humanity, the race must take rank as a whole among the finest specimens of savage men. The Indians are brave, strong, eloquent, self-reliant. There is no reason to fear that they will prove, if civilized, an incongruous element in our nationality, since physically they are more closely allied to the American than is the Chinaman or the negro. Moreover, even If they should remain a race apart, there is no reason to suppose that their growth will ever be rapid enough to threaten our supremacy or affect the white people of the country with any serious deterioration. Every consideration of humanity, therefore, should urge us to do what we can for their preservation and prosperity, and no consideration of self-interest urges us toward their destruction. The history of our dealings with them is the history of a or affect the white people of the country with any se

THE PARTY OF THE P

The main features of the Philadelphia address above alluded to may be condensed to read as follows: Never break faith with the Indians; keen the Indian territory secure against intruders and allow the civilized tribes selfgovernment; individualize crime in the reservations and punish those who commit crime by law: create a separate Indian department under a civilian secretary, abolish all privileged traderships and all traffic in arms, ammunition and liquors; keep all the tribes where they are, and if they are content with their present homes civilize them there; educate all the Indian reservation population, not only in schools but in the arts of life; grant lands in severalty to Indians fit to farm, them; and give citizenship to all self-supporting Indians who are ableto appreciate it and ask for it.

Such a policy, if inaugurated in practical bring in an era of improved conditions in Indioutcome would be beyond the hope of successful present prophecy/

An enumeration of the attendance at all the churches in Liverpool, Eng., was taken a few months since for the Duily Post of that city. A similar census was taken in 1853. The report shows that in 1853, with a population of 100,000, the attendance was 101,982. This year, with a population of 552,600, the attendance is 63,576, showing the attendance at places of public worship to be not only proportionately but numerically smaller; and this after thirty years of evangelical labor! The expectations of those who are looking for the world to be "converted in a day" to orthodox Christianity, do not gain much encouragement from facts like this.

#### Written for the Banner of Light, IN MEMORIAM.

BY M. THERESA SHELHAMER.

The universe with blazing light Reveals its splendors to our sight. Displaying all the orbs of night: So does the glorious world afar: Gleam brighter now than sun or star, And show its massive gates afar! A year ago, one little year, A happy household gathered here, Of parents, friend and children dear; A mother blessed us o'er and o'er, A sire indulged us as of yore, A friend oft lingered at our door.

But soon, a saintly holy grace Transfigured mother's loving face. An angel smiled out in her place; And then her form so radiant grew, As though heaven's light was shining through. That we, alas! its meaning knew, Our mother passed from mortal sight Like some fair vision of the night, Leaving a trail of golden light-The record of a noble life Triumphant over pain and strife. With lofty deeds of goodness rife, Oh, mother! first of woman's state To whom no sacrifice was great, Could it thy children elevate ! We praise thee now with voice and pen, With hearts unsearched by eyes of men, We bless thee as the angels ken!

A few short moons had fulled and waned Since her freed spirit gladly gained The joys that angels have attained, When he, our friend, with radiant eyes Cast off the earthly outward gulse, And donned the robes of Paradise! Dear friend and guest, we loved thee well, Oh! better far than tongue can tell; We cannot bid thee now farewell! But we would listen to thy song, That echoes mid the angel throng. In mystic numbers clear and strong! We bless thee for thy life on earth, So rich in honor, truth and worth. Sweet prelude to thy heavenly birth; And we would follow in thy way Toward the land of endless day, Where thou doth dwell in peace for aye!

Our friend had scarcely passed from view Before our sire was summoned, too, To pass the shadowy valley through, With kingly step and regal air He joined life's heroes " over there," Who conquering palms of triumph bear. Brave soldier! In the flercest fray Thy flashing steel did hew its way Through earthly night to heavenly day; For thee death's mysteries are revealed, The book of life is now unscaled, And knowledge is thy strength and shield!

Why should we weep, and sigh, and moan, Because our loved too far have grown To measure paces with our own? Why should we grieve because our loss Has given them fine gold for dross, The victor's sceptre for the cross? Our hearts are human, true, but oh! We lift our weary eyes, and lo! We see the heavenly heights aglowt And hark! what flute-like clarion call Falls from the battlemented wall!

"Eternal Wisdom governs all !" Oh, matchless soul of perfect love! "Oh, holy spirit! heavenly dove," Descending from the world above! We hear thy harmonies divine. We see thy glories all ashine, And know that endless life is thine !

Our treasures now in heaven appear, Their presence makes that land so near. It seems to touch our earthly sphere; Our love-roots may be under ground, But oh! their crest on high is found With choicest blossoms sweetly crowned. Oh! blessed dead who have not dled, Oh! sainted souls by suffering tried, Oh! life-throned heroes glorified! Your days were noble, and the earth 'Is brighter that it gave ye birth, Is richer in its truth and worth! Then let our sighs and moanings cease, In knowing ye are all at peace, Where joys and happiness increase: The while our spirits grandly soar Toward you bright, immortal shore, Where sighs and partings come no more!

The reporters of the Boston Advertises took a census of the church attendance of that city on a recent Sunday. They found a total of 124,909 people in the two hundred and fifty churches. The population of Boston is now somewhere toward 400,000, it having been 362,535 in 1880. Making allowances for the persons who may have been counted twice, the enumeration having been made at the different services, it is safe to estimate that about one quarter of the people of Boston were at church that day. That is a proportion much larger than would be found in our New York churches on a single Sunday. It is doubtful if the church attendance here numbers more than a fifth of the actual population of the city; and perhaps the proportion is not as large as that. The four hundred or more churches of New York York provide sittings for about three hundred thousand people; but about two-fifths of the seats in the Protestant houses o. worship are unoccupied on the average.—Truth Seeker.

career of tying, cheating and cruelty almost without | Anniversary Reception to "Light for All."

> To the Editor of the Banner of Light: A grand reception was given by the Spiritualists of San Francisco and vicinity to Mr. and Mrs. A. E. Winchester, publishers of Light for All, on the occasion of the second anniversary of the establishment of that Journal, Friday evening, April 14th, 1882. The large parlors of the Winchester mansion, 204 Stockton street, were uncomfortably crowded by the throng of friends who had flocked thither to extend their congratulations upon the encouraging success of the paper so far, and its brighter prospects for the future. Hitherto a monthly, Light for All will hereafter appear every two

Mr. R. A. Robinson presided during the interesting exercises of the evening, with his accustomed gental snayity. Congratulatory addresses and poems succeeded each other in quick succession from Dr. Dean Clarke, Wm. E. Coleman, Mrs. Ada Foye, Col. W. H. Hollister (who terminated bis remarks by a contribution of twenty dollars to aid in the sustenance of Light for All), Mrs. R. A. Robinson, Mrs. Lena Clarke-Cooke, fashion on the part of the Government, would Col. G. P. Dameron, J. M. Matthews, Mr. Wadsworth Amos Adams, G. B. Green of Richland, Cal., Dr. Dunan affairs, a correct portrayal of whose goodly lap, N. C. Mayo, Mrs. S. R. Stevens, Mrs. Scott, Mrs. Sleeper, Mr. Ambrose, Mr. Arnott, of Oakland, and others. Choice musical selections were also given during the evening by Prof. Cruft, Mrs. Earl, Mrs. Gerrish, and Miss Katle Foreman.

In returning thanks for the many kind wishes exressed Mr. Winchester introduced to the assembly the new junior partner in the publication of Light for All, Mr. Geo, B. Green, of Richland, Cal.

The sum of \$60 was handed to Mr. and Mrs. Winchester as the free will offering of those present in appréciation of their efforts to sustain a spiritual journal on the Pacific coast. WM. EMMETTE COLEMAN. Presidio of San Trancisco, Cal.

THE COUNCIL FIRE AND ARBITRATOR. T. A. and M. C. Bland, Editors, Washington, D. C. The current number opens with further tributes to the memory of Col. Meacham. "The Zuni Indians" is the subject of an interesting sketch, called forth by the visit to Washington of Mr. Cushing and the five chiefs of that tribe. A report is given of the proceedings at a meeting of a branch of the Universal Peace Union in New York for the discussion of the Indian question. Much is said in this number upon the destrability and possibility of settling disputes between nations without recourse to war. The articles portraying the wrongs inflicted on and in advocacy of justice to the Indians are many, and very interesting. Speaking of "Indian Bills before Congress," it is stated that fifty-three have been introduced in the House, and thirty in the Senate during the present session, and the titles of those of general interest are given. It is gratifying to learn that, engaged as it is in so praiseworthy a cause, this magazine is meeting with renewed encouragement. Every friend of the Indian should be a subscriber. The publisher's address is Box 718, Washington, D. C., the price one dollar a year.

#### To Business Men.

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

#### Special Notice.

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

### Special Notice.

In conjunction with his professional work as lecturer, Cephas B. Lynn will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

### Mass Convention.

There will be a Sphitualists Mass Convention held at Glen House, Last Middlebury, Vr., on Saturday and Sunday, May 20th and 21st. Three sessions each day, commencing Saturday, at 10 o'clock,

By order of the Committee,

April 24th, 1882. Mrs. Will Allen, Scretary.

## SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 r. M., in Union Hall, Charles Holden, President: E. T. Shaw, Treasurer and Secretary, The public cordially invited.

CHICAGO, ILL.—The Progressive Lyceum meets in Union Park Hall, on Mailson street, near Bishop Court, at 12:30 and closes at 2:30 r. M. every Sunday. All are invited. Z. T. Griffen,
A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Halstead street, Sundays, at 3 r. M. J. Mathew Shea, M. D., principal speaker and test medium, assisted by other well known clairvoyanis and test mediums. Strangers and others cordially invited. Geo, Mostow, Chairman.

Strangers and others cordially invited. Geo. Mostow, Chairman.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hail (in Music Hall building), corner State and Handolph streets, at 7:450 clock. Bible interpretations in Martin's Parlor, corner Wood and Walmit streets, at 10:45 A. M. every Sunday. Mrs. Corn L. V. Richmond, regular speaker. Dr. L. Bushneil, President; Collins Eaton, Secretary.

ton, Secretary,

CLEVELAND, OHIO,—The First Religious Society of
Progressive Spiritualists meets frequiarly in Weisgerber's Hall, corner Pro-pect and Brownell streets, at 75
P. M. Thomas Lees, President; Tillie H. Lees, Secretary,
The Children's Progressive Lyceum meets in the samo place
at 105 a. M. Win, Z. Ratcher, Conductor; Mrs. Ella WilBanson, Guardian; Tillie H. Lees, Treasurer, 105 Cross
street.

street.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists mee-severy Sunday, at 7½ P. M., at Emos Free Library Rooms, lowa Avenue, Inspirational speaking, Dr. J. L. Enos. President Mrs. Namine V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer, President; Dr. Hamilton Warren, Secretary and Treasurer, HANSON, MASS,—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McChellan, Secretary; Mrs. Barnahas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious review every Sunday at 25 and 75 p. M. J. R. Buch, President; S. D. Buell, Secretary, The First Society of Spiritualists meets Sunday and Wednesday evenings, in Palace Hall, W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treasurer.

LYNN, MASS. Meetings are held in Mechanics' Hall, 100 Market Street, every Sunday, at 12 M. and 7 P. M., un-der direction of Dr. George Dillingham.

LEOMINSTER, MASS.—Meetingsare held every other Sunday in Atlen's Hall, at 2 and 6½ o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-nie Wilder, Corresponding Secretary. LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 r. m. at Good Templar's Hall, Main street. All contlaily invited, especially strangers. President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MANGHENTER, N. M.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ P. M. in Spiritualist Hall, No. 85 Opera House Block, Hanover street. As Emery, President; Mrs. Lucy Whittle, Vice President; George F. Rumril, Secretary; Frank Philbrick, Collector, MILWAU'KEE, WIN.—Spiritualist meetings are held at Boynton's Hall every Sunday ovening at 7%. Mrs. L. M. Spencer, regular speaker.

NEW HAVEN. CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ P. M. NEWBY RYPORT, MASS.—The First Spiritual So-clety holds meetings every Sunday at Temple of Honor Hall 49 State street, at 2% and 7% P. M. Vice President, J. W. Ricker, Secretary, R. E. Braun; Treasurer, Moses A. Plummer,

Pointer.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday alternoon and evening at Mercantile Hall, Farrington Black, Congress street, at 2% and 7% o'clock, Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHILADELPHIA, PA. The First Association of

The Second Association of Spiritualists holds conterences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.

James Marior, President; Charles W. Yard, Secretary, MALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

MAN FRANCINCO, CAL.—The First Spiritual Union Society holds a conference and seance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

VINELAND, N. J.-Meetings are held every Sunday morning and evening. A. C. Cofton, President: John Gag and Effer Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary: Susan Cornell, Corresponding Secre-tary: Mrs. Portia Gage, Treasurer, Children's Progressive Lyccum meets at 12 F. M. Charles E. Greene, Conductor.

WORCESTER, MASS.—The Worcester Association of Spiritualists holds meetings every Sunday at 2 and 7 P. M. (Grand Army Hal). Woodbury C. Smith, President; Hattle W. Hildreth, Vice-President; E. P. Howes, Secretary; John A. Lowe, Corresponding Secretary; F. L. Hildreth, Treasurer.

# ween, Freasurer. WEYMOUTH EANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

SPIRITUALIST LECTURERS.

REV. WILLIAM ALCOTT, Swift River, Cuminington, Ms. J. MADISON ALIEN, Matifield, Mass., box 26.
Miss, N. K., Andross, trance speaker, Delton, Wis. C. Fannie Allen, Matifield, Mass., box 26.
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4w\*-May 6.

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March 18.—13w\*

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OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. Jan. 7. Mrs. M. J. Folsom,

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In what way is Christ our, Savior? Nature of the Christ-Spirit.

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## Banner of Dight.

L. Hatch, who is well acquainted with its writer, has placed it in my hands, requesting me to forward it for publication in the Ranner of Light. It seems to me to contain some interesting statements which tend to verify the genuineness of Mrs. Hull's mediumship. It is the view of an impartial witness, an educated and intelligent man, who has seen the manifestations occurring in Mrs. Hull's presence.

HENRY KIDDLE. Yours truly, New York, April 24th, 1882.

ALBANY, N. Y., April 11th, 1882.

M. A. C., Columbas, Ohio;
My DEAR FRIEND-Thave just received from you a copy of the Cincinnati Enquirer with an article "marked" evidently for my perusal and article marked evidenty for my perusal and benefit, detailing the circumstances of an alleged exposure of Mrs. Hull in the matter of spirit-manifestation in material form. I had already seen the article when first published in the New York Sun, from which it was copied

the New York Syn, from which it was copied into the Ecquiver.
Of course you want to know what I think of it; and the question naturally arises, "May I not after all have been mistaken in what I have claimed to have witnessed in this line?" I answer emphatically, No! Much of what I have seen has been under the most absolute strict test conditions; and when I tell a friend that I know, I mean that I do know exactly what I am talking about.

talking about.
Of course I cannot say that in this instance this fraud, as it is called, was not perpetrated just as described, and yet the question might even then arise whether it was after all a brand? For I have seen so much of the power fraid? For I have seen so much of the power of spirit, or spirits, if you please, over matter—such as improvising or manufacturing solid matter where none existed or was visible before, and such as passing solid matter through solid matter with perfect case and before my eyes in full daylight, that if this affair should prove to have occurred exactly as narrated it would still not by any means convince me that Mrs. Hull was a conscious and responsible participant in it. The narration itself is open to very grave, suspicion, and I wrote three letters very grave suspicion, and I wrote three letters immediately of friends in New York asking for

Mrs. Hull lives in Brooklyn. This exposure took place at a house several miles from her own on Broadway, New York, above 46th street, and at a place where she had never been before. and at a place where she had never been before. She must have been the very boldest of impostors to have ventured to perpetrate such a fraud in a strange place, and where she would have needed to take a Saratoga trunk to hold all the clothing and paraphermalia requisite to exhibit the personation of lifteen or twenty forms, some old, some young, some male, some female, some tall, some short, some stout, some slender, such as I have seen in her presence.

Supposing the statement is true as made,

Supposing the statement is true as made, could she have taken all this material to a strange house where she went on invitation? No one claims, I believe, but what she went there empty-handed, with not so much as a hand-satchet. Then where did it come from? Either she brought it, or some sitter brought it, who had some object to accomplish by effecting an exposure, or the lady of the house furnished it, or else it was made or brought by some invisible actor intent either on fraud or on showing what spirits could do; and if the examination of Mrs. Hull's person by the ladles present had been thorough (as it should have been), and the room had been examined, as should bave been done, then the production of all this stuff under such conditions would have been a very convincing, although un-wished-for manifestation of spirit-power, and instead of being denounced as fraud, should have been re-ceived as triumphant proof. But if it did occur exactly as stated by Mr. McVicker or Mr. Sammis, (whom I have no desire of accusing of mis-representation) it would still be strictly re-concilable with the spiritualistic philosophy, which is that people enter the future life nei-ther letter nor worse than they leave this; and ther better nor worse than they leave this; and we certainly know that there is an immense mass of very poor material leaving here every day. And if spirits can return and give proof of their presence and identity, of which the evidence is abundant enough, then why not those intent on perpetrating practical jokes or downright fraud? but in attempting such frauds, they might really be giving very intense proof of their capabilities. Still I would much rather such things would not occur, and that such vindications as I am now attempting were not needed.

needed.

For myself, I believe Mrs. Hull to be a thoroughly honest and conscientious woman, yet my belief does not make her so; but I will here relate a circumstance that occurred on the Friday evening previous to this alleged exposure, and it seems very pertinent just now—notice, it was two evenings previous. I went to New York from Albany on Friday morning, March 17th, to attend to a matter of business, the only time I have been there since early in January. I was accompanied by a friend, a member of the Assembly, an educated gentleman, and a lawyer of fine ability, and of very exacting turn of mind. He was anxious to see something, if possible, in the way of such manifestations, although ble, in the way of such manifestations, although n the way of such mannestations, attnough a total disbeliever in the reality of such things, and especially in their spiritual origin, for he was a thorough materialist in his belief. After attending to my business, and being at

After attending to my business, and being at leisure as evening approached, we went over to Brooklyn, hoping to secure seats at one of M1s. Hull's semi-weekly scances. We succeeded with some difficulty. There were, perhaps, fifteen or sixteen persons present, and there were nineteen form-presentations. I will call my friend Mr. French, simply because I have not asked of him the right to use his name in this connection, and he is now absent for a few days. No one present knew him. Mrs. Hull did not even see him, for she was not in the parlor when he arrived, and when she made her appearance she passed directly into the little rear

did not even see him, for she was not in the parlor when he arrived, and when she made her appearance she passed directly into the little rear room, and lay down on a lounge.

About the tenth tigure which appeared was that of a female, who advanced at once to my friend, and called herself his sister, "Sarah Frances." He arose, and met her with a sort of timid cordiality. She kissed him with marked affection, and he returned it. She did not seem to be able to speak distinctly, nor above a whisper, and he did not seem to catch what was said, but she seemed much gratified at the interview, which lasted some little time. No friend of mine appeared. On our way back to the hotel on the New York side Mr-French-seemed dissatisfied and disappointed, and so expressed himself. The show had not come up to his expectations; but, please notice, he informed me that he once had a sister named "Sarah Frances," who died long ago, when about six years of age, and whom he could not now recognize either as a child or as grown up; but now comes a curious sequel: The next morning (Saturday) my friend went to have a sitting with a Mr. A. H. Phillips, of 36th street, a most surprising young man, in whose presence slates are written on without a pencil, and a most surprising young man, in whose presence slates are written on without a pencil, and where questions are answered which are folded the vest pocket of the sitter, and unseen by

enough, and was accepted for its full value by my friend, now fully interested, but in the way of cumulative proof something else occurred. We returned to Albany on Saturday night; on the following day, in the afternoon of the same day when this fraud is said to have been ex-BOSTON, SATURDAY, MAY 13, 1882.

In Re Mrs. Hull's Mediumship.

The necompanying letter by a prominent legal gentleman residing in a Western city was sent to the New York Sun for publication, as a response to some extent to its report of the "exposure" of Mrs. Hull, but was returned. Mr. A. L. Hatch, who is well acquainted with its writer, "My dear brother, no matter what any one may "My dear brother, no matter what any one may say, I want you to know that you saw me in person in Brooklyn. Do not doubt that it was myself, your sister, Sarah Frances." This in Albany a few hours before the exposure in New

York.

Now I have written this out at great length and exactly as it occurred, and I would like to have it explained on the theory of remarkable coincidences, for, bear in mind, Mr. French was a total, absolute stranger to these parties.

Somehow I feel that it ought to be given to the

press as helping to vindicate a very worthy wo-man whom I think has been greatly aspersed. When they begin to search hostile sitters as well as innocent mediums I shall hope that we may get at the bottom facts; for any one can readily see that a sitter, having perhaps a bet to settle, or determined to show fraud, can fur-

nish plenty of it for the public to laugh at.
So, I must still be allowed to say that if Mr. So, I must still be allowed to say that if Mr. McVicker has not seen what I have, it is his misfortune, and must not invalidate my positive statement that I have seen, and conversed with, and taken by the hand, people from the other life; and that if my ordinary senses are to be relied upon as trustworthy avenues of information in the ordinary affairs of daily life, then all this was very real. If he still says that Mrs. Hull was caught in a base fraud on Sunday evening, March 19th, I shall respond that many other people equally reliable with himself are ready to swear, in the face of all the world, that they have had triumphant proof of the grandeur and the heauty of the phenomenal manifestations that have occurred in the presence of this same much maligned woman.

much maligned woman. Lawyers are familiar with the story of a county justice, before whom a man was on trial for stealing bacon. Three men testified positively that they saw him take it; four others testified with equal assurance that they did not see him take it, and the attorney said he could bring a million more who would testify the same. Of course the thief went clear; but negative testimony, for all that, does not go for much before

mony, for all that, does not go for much before an intelligent court,
I think a debt of gratitude is due to Mr. A.
L. Hatch for the array of names which he has given to the public certifying to the reality of the facts which have been witnessed in his pleasant parlor. These names ought to command attention and respect they have been cheerfully div parlor. These names ought to command attention and respect; they have been cheerfully given to Mr. Hatch and accompany the beautifulen-graving in India proof of his "Spirit Daughter," as taken by the well-known artist, Mr. Frank B. Carpenter, whose name is on the list. Sure-ly Mr. Carpenter must have known what he was about when occupied for hours in a hand-smaly lighted prober in taking this sketch was about when occupied for hours in a hand-somely lighted parlor in taking this sketch. Some of these are names of judges well known in the courts; some are business men of high standing; all are intelligent and cultivated peo-ple whose word would pass unchallenged on all ordinary occasions. Is it to be supposed that such people are leagued in fraud, determined to deceive themselves and all their friends? Shall we not rather say that a meablem is pre-Shall we not rather say that a problem is presented for solution that is full of mystery and full of difficulty? that we know little of the law governing such manifestations? little, or nothing, of the conditions requisite for the production of these astounding facts? for facts they assured to a not facts demanding the they assuredly are, and facts demanding the careful and honest and searching investigation of the clearest heads and most luminous brains devoted to the clucidation of scientific truth.
Where is Science, with all her resources and her eager mind? Where is Theology, that she stands aloof while God is coming to his own and his own receive him not?

Yours in all sincerity, W. W. B.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Suaday at 10% A. M. J. B. Hatch, Conductor,
THE SHAWMUT SEWING CIRCLE; conducted by the ladlesof this Lyceum, meets at 24 Dover street, Wednesday afternoon of each alternate week, at 30 clock. Gentlemen friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commenting at 104 o'clock. Thepub-lic cordially invited.—F. L. Union. Conductor.

ne coronally invited. F. L. Union, Conductor.

Replicated Hall, 4 Replicates Street (Odd Fellows)

Building).—Free Spiritual Meetings every Sunday at 10:30

A. M. and 3 P. M. Sacred Concert first Sunday in the month at 7:30 P. M. President and Lecturer, W. J. Colville (residence 30 Worcester Square); Treasurer and Secretary, Timothy Bigelow, 3 Hancock street. The public cordially invited to all the services.

Engle Buil —Suiditual Meetings 2022-222.

to an the service. Spiritual Meetings are held at this halt, 416 Washington street, conner of Essox, every Sunday, at 10 % A. M. and 24 and 74 P. M. Ehen Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 2 cyclose.

Science Hall, 712 Washington Street.—Spiritual neelings every Tueslay, at 3 P. M. 30 Worcester Square.—The Ladles' Benevolent Union meets every Thursday at 2 P. M. for work.—Public enter-talnment, spiritual, musical and literary, at 7 % P. M.

gamment, spiritual, musical and literary, at 7½ P. M.—Spiritual meetings in this new and beautint hall every Sunday, at 10½ A. M. and 2½ and 7½ P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Chairman.

Spirituni Bethesda, 36 Hannson Street. - Meetings: Tuesday, 3 P. M. - Lectures on "Heath and Healing"; Tuesday, 8 P. M. - Seclable for Conversation, with no formal exercises. Wednesday, 8 P. M. - Conference for the discussion of all subjects relating to the welfare of man. Friday, 8 P. M. - A meeting of mediums for mutust aid and consultation. Saturday, 8 P. M. - Developing and Test Circle. Five cents admiss on to each of these meetings will be charged, to faid in defraying the expenses of the Bethesda. On Sunday evenings the hall can be obtained on easy terms for any worthy and philanthropic object. Object of Spiritual Bethesda, to core disease by Spiritual Power, "without money and without price" to those unable to pay. Contributions respectfully requested. Pati-nts must apply between the hours of 10 and 12 A. M. and 2 and 4 P. M.

Ladles Aid Parlors, 718 Washington Street.

tycen the hours of 10 and 12 A. M. and 2 and 4 P. M.

Ladles' Aid Parlors, 718 Washington Street.
The Spiritualist Ladles' Aid Society meet in their Parlors
every Friday afternoon and evening. Business Meeting
4 P. M. Mrs. M. V. Lincoln, President: Mrs. A. M. H.
Tyler, Secretary.
MEETINGS held every Sunday. At 215 o'clock, Test Circles
by prominent mediums. Evening, at 7½ o'clock. Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Bailey, organist.

Mystic Hall, Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 30 clock.

Chelsen.—The Spiritual Association holds meetings at 3 and 7½ P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station. Next Sunday afternoon, conference. In the evening George A. Fuller will occupy the platform.

The LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon and evening in the same hall. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL.-Sunday, May 7th, Shawmut Lyceum opened as usual with a crowded house, and the exercises passed off in a pleasant and harmonions manner, and quite enjoyably to all. They commenced with appropriate selections by Miss Dawkins's orchestra, and the reading and singing of the Silver Chain recitations by the children. Then followed the Grand March with full ranks. Remarks by Assistant Conductor Rand, who officiated in place of Conductor Hotel, who was unprecidely ably about the conductor of sistant Conductor Rand, who officiated in place of Conductor Hatch, who was unavoidably absent. Recitations then followed by the scholars as follows: Bessie Brown, George Wilson, Emma Ware, Emily DeBock, Winfield Osborn, Gracie Burroughs and Annie Fearing. Piano solo by Annie Folsom; Reading by Lillie Armstrong; Gerty Seavey and Master Carl Cockran then gave a number of their songs and duets, assisted by their teacher, Miss Almond. Physical exercises and the Target March closed the session.

J. A. Shielhamer, Secretary Shawmut Spiritual Lyceum, Chice 8½ Montgomery Place.

Souther, Freddie Stevens, Sadie Peters, Esther Oettinger, Mamie Havener, Flora Frazier and Miss Howe (from the audience). Singing by Eva Morrison and May Waters, also by our Assistant Guardian, Miss Helen M. Dill. From overwork our Guardian has been absent from the platform the last two Sundays, her place being filled by the past Guardian of the Lyceum, Mrs. Sarah Hartson. Dr. Richardson occupied a seaton the platform and was called upon to speak, which he did in his usual good humor. He had the pleasure last Sunday of visiting the New York and Brooklyn Lyceums.

At our monthly meeting of the association, May 4th, we welcomed into communion with us quite a number of new members, and thus we are gaining new recruits and confidence in the ever growing success of our cause.

We want new members—want children to attend our sessions, want to educate them in the broad principles of Spiritualism and free thought—want them to take our places when we go up higher. For this we wait and labor, hoping and trusting for the grand result.

ALONZO DANFORTH, Cor. Sec.

Children's Progressive Lyceum No. 1.

HARMONY HALL, 34 ESSEX STREET. - The meetings in this hall are growing in importance, and the interest in our glorious cause is rapidly increasing. On Sunday, May 7th, the exercises, which were unusually interesting and instructive, consisted of remarks by Dr. Street, Miss M. F. Wheeler. Mr. Bradford, Father Locke, Dr. N. P. Smith, Dr. Richardson, Mrs. Maggie Folsom and others. Convincing tests were given through the organisms of Dr. Street, Mrs. Maggie Folsom, Mrs. L. W. Litch, Dr. Richardson, Dr. Smith, Mrs. Collin and others, nearly all of which were recognized, and acknowledged to be correct. Many of these were to entire strangers who had never before attended a spiritual meeting. Excellent music was rendered by Miss DeMont, Father Locke, Mrs. Bennett and another lady, whose name I fail to remember. meetings in this hall are growing in import-

The evening's exercises were opened with a beautiful poem, improvised and given through the organism of Dr. Richardson, after which Mrs. Maggie Folsom entertained the audience with excellent remarks, followed by many tests, all of which were recognized. Psychometric readings were given in the most satisfactory manner by Dr. Smith, Mrs. Coffin and Dr. Rich-

These meetings are also held every Thursday,

CHARLESTOWN-" MYSTIC HALL."-Sunday, May 7th, the platform was occupied in the afternoon by Mr. C. M. A. Twitchell and Dr. N. P. Smith, assisted by Mrs. Twitchell, who gave us some excellent selections of piano music under the influence of her spirit guides. An able discourse was delivered by Mr. Twitchell on "Spiritualism, its Uses, What it has Done, and What it Will Do in the Future," which was listened to with marked attention. After the discourse the speaker answered several ques-tions in a very satisfactory manner. Interest-ing remarks were also made by Dr. Smith, followed by psychometric readings from handkerchiefs belonging to different persons in the audience, which were quite satisfactory. Next Sunday, May 14th, Mr. David Brown will speak and give tests in this place at 3 P. M. C. B. M.

A PLEASANT MEETING, and one in which spiritual profit also blended, was convened at 198 West Springfield street. Boston, on the evening of May 4th, by Mrs. Gale—it being the first of a series of reception-scances she purposes holding at that place on Thursday evening of each week. A small fee will be required of visitors to cover expenses. visitors to cover expenses.

LADIES' AID PARLORS, 718 WASHINGTON STREET.—Meetings are held every Sunday at balf-past two P. M. Sunday, May 14th, Mrs. Bagley will give tests from the platform. Mrs. M. V. Lincoln, President.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent speaker—holds services at Everett Hall, as Fulton street, between Smith street and Galatin Place, every Sunday, at 103 A. M. and 7½ P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. David Chaliman—every Saturday evening, at 8 o'clock. H. W. Benedlet, President.

evening, at so'clock. II. W. Benedlet, President,
Brooklyn Spiritual Fraternity.—Sunday services
in Large Hallof Brooklyn Institute, corner Washington and
Comord streets, seven blocks from Fulton Ferry, at 3 and
75 P. M. Speakers engaged: May, Mrs. Hannah B. Morse;
June, Mrs. Abby N. Burnham. Conference meetings held
every Friday evening in Lower Hallof Brooklyn Intsitute,
May 12th. "What Should We Do to be Saved?" Hon, A. II.
Dalley: May 18th. "Some Facts and Experiments in Psychometry," Mrs. Mary A. Gridley: May 26th, W. C. Bowen. All the spiritual papers for sale at all our meetings.
S. B. Nichols, President.

Adelphi Hall, corner Myrtle Avenue and Adelphi Street, liev. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at 80 clock.

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

The lecture of Mrs. H. M. Rathbun of New York, on "Mediumship: Its use, its abuse," attracted an intelligent and cultured audience, who listened with close attention and frequently applauded the salient points of the lecture. Mrs. Rathbun can speak ably and well upon mediumship, for she is one of the best private mediums in this vicinity. She is an earnest, faithful worker; an easy and graceful speaker, and in all the womanly graces, as a wife, mother and all the womanly graces, as a wife, mother and friend, a peer among her peers. She spoke in substance as follows:

substance as follows:

"Mediumship has been truly defined as the corner-stone of Spiritualism, without which Spiritualism would become as a dead letter or unmeaning sound. It bears the same value to Spiritualism that the alphabet does to the English language. It must be in constant use in all its phases, yet should not be kept prominently in view except when the A B C of Spiritualism alone can be used. By this we mean that the truths coming through padiumship must out. alone can be used. By this we mean that the truths coming through mediumship must out weigh and overshadow the channel through which they reach us, so that in receiving the truth we lose sight of the medium of communication. If we are intelligent pupils we learn to speak and comprehend the significance of speak and souteness without the observance of speak and comprehend the significance of words and sentences, without the observance of individual letters; so in Spiritualism, if we are thoughtful, aspirational and progressive, we reach, after a time, the plane where we can lose sight of individualized mediumship, accepting and applying to our lives and rules of action the philosophic facts and wise counsels of those

'gone before.'

The power of mediumship is great, and as varied as its phases. Every medium has a power and force of magnetism, peculiar to him or herself. Each medium is a magnet of greater or less force, and through these magnets the er or less force, and through these magnets the spirit-world acts upon the universe and its inhabitants. No mortal understands, therefore no one can explain, the laws governing the manifestations through these magnets; hence the multitude of mystifying and perplexing evidence mixed with the clear and absolute testimony which comes so frequently to those who seek and to those who will not seek. Mediums of all others are clear seem the least away of seek and to those who will not seek. Mediums of all others, as a class, seem the least aware of the laws by which they must be held in order to give out clearly unto the world of mortal form the world of spirit. They know instinctively that there are laws, most subtle, but to grasp, comprehend or define is, as yet, to them impossible. This being true, let us exercise charity when we see the powers of mediumship subverted to selfish ends, or in opposition to the best interests of the philosophy of Spiritualism. Let us point out the error, and with charity, in loving good will, seek to enlighten and aid the erring medium, rather than turn away in coldness, or worse still, in harsh denunciation. We must neither countenance nor condone fraud, nor excuse willful misrepresentation, but we must exercise great care and discrimination, lest in our acceptance or con-Phillips.

Mr. French had written a question before leaving the hotel and placed it in his pocket, simply saying, "Did I meet you last night?" size on one. Instantly after siting down with Phillips the response was given in writing, "Yes, you did!" and it was signed with the full name of "Sarah Frances French." He then wrote, "Where?" and the answer came at once, "In Brooklyn," and underscored four times. He again wrote the question, "In whose presence?" and the answer was "Mrs. Hull's," and this was underscored. He got a great deal number of their songs and duets, as sisted by their teacher, Miss Almond. Physical states and the Target March closed the session.

J. A. Shelhamer,

Secretary Shawmut Spiritual Lyceum, and discrimination, lest in our acceptance or condemnation we commit even a great care and discrimination, lest in our acceptance or condemnation we commit even a great care and discrimination, lest in our acceptance or condemnation we must exercise great care and discrimination, lest in our acceptance or condemnation we must exercise great care and discrimination, lest in our acceptance or condemnation, but we must exercise great care and discrimination, lest in our acceptance or condemnation, but we must exercise great care and discrimination, lest in our acceptance or condemnation, lest in our acceptance or condemnation, but we must exercise great care and discrimination, lest in our acceptance or condemnation, but we must exercise great care and discrimination, lest in our acceptance or condemnation, lest in our acceptance or condemnation, but we must exercise great care and discrimination, lest in our acceptance or condemnation, lest in our a

employ life-long diligence in acquiring knowlemploy lite-long dingence in acquiring knowledge of the laws governing mediumship we shall, at the setting of life's sun, realize that we are yet babes in wisdom concerning this powerful instrument. Let us respectfully hear all sides in discussing this great theme, but may we never sacrifice our honest convictions to the will-power of another stronger than ourselves.

the will-power of another stronger than ourselves.

Much is said about retaining our individuality—that it is at least unwise to yield to the control of spirits however they may have been tried and found true. If in the earth-life we carried this point to the extreme now advocated by many so-called wise leaders, what would be the result? Inharmony, discord and supreme ignorance! If we tenaciously hold our individuality we banish the sweet intercourse of true friendship, for, with the positiveness necessary to strict unbroken individuality, the loving ministrations of friendship would be impossible, for their very mission is to mingle and commingle souls in the grand universe of thought and deed, until in the sea of brotherly love we can clasp hands, for the time forgetting the distinctions which mark our individualities. If we are so thoroughly individualized that our minds are inflexible, how can we hand toward channels of true wisdom? how can we that our minds are inflexible, how can we bend toward channels of true wisdom? how can we hold out our cup and gain for ourselves the drink which shall quench the thirst engendered by ignorance? how can we turn in suppliance to those who will gladly give us the relief which our minds crave? We may be wrong, but we fear that the terms 'self-centered' and 'individualized' are too often synonymous with but we fear that the terms 'self-centered' and 'individualized' are too often synonymous with 'egotism' and 'self-will.' Not that we would advise the sacrifice of self-hood or true individuality to mediumship, but we do deprecate the wholesale advice in this direction which so often misleads because of its sweeping ambiguity! Let our missionaries of truth sift, weigh and prime; to accept the good and east from us the untrue, we shall have in the power of mediumship a wide field for evolving the truth.

Of what use is mediumship? is a familiar ques-

tion. Its use is mentifold, and myriads can testify to the use it has been to them: that it has lifted the veil dividing the two worlds, and given the blessed assurance their loved ones still live; that they can and do return, and that there is no death. Its use is to comfort the sorrowing; to convince the unbelieving; to kill error; to promulgate truth; to elevate humanity; to aid progression; to banish intolerance, and establish free thought; to confound egotism, and eradicate selfishness: to sap the foundations of pre-judice, and build up the walls of right living; to leaven the whole lump of humanity with correct understanding, and to force onward into the haven of true liberty all progressive into the haven of true liberty all progressive minds. In the use of mediumship we can solve the old-time problem, 'If a man die, shall he live again?' We can prove the falsity of dogmas and creeds, and bring indisputable evidence of continuity of life beyond the event called death; we even catch glimpses of the spirit-world, and, best of all, we can in the use of mediumship and have radiated it upon all who approached. best of all, we can in the use of mediumship unfold and develop our spiritual nature until like a flower it will give out fragrance which others may inhale and exhale, and still others, until it shall go on and on into the great for-

over.
The abuse of mediumship is, we fear, as frequent as it is deplorable; and we predict with sorrow that this state will continue until mediums are not only systematically instructed. but systematically protected. What wonder, when the mother hears her children's cries of lord from whom she can expect no considera-tion or elemency, that she is tempted, as op-portunity offers, to overreach her mediumship? Can you marvel, under the glare of the wolf (one might say wolves, including the land-lord), that she yields to temptation, especially when we have mountains of proof that unre-liable spirits as well as the true can respond to our call? The love of money is well known to prevail in humanity, and we fear even the loudest in their condemnation would scarcely come out unscathed, were they placed in the same fire of temptation as the victims of their de-

nunciation.
So far as I know, or have been able to ascertain, every so-called fraudulent medium, or those who are said to be guilty of deliberately concocted fraud, is admitted by all who know concocted fraud, is admitted by all who know whereof they speak, to be able under the right' conditions to give yenuine manifestations. If this be true (and we doubt it not), is not our duty apparent? Shall we not gather them into a protective fold, where they cannot be reached by deceiving spirits, either from this life or from the other? We foresee great trouble in the from the other? We foresee great trouble in the selection of persons fitted to become members of this fold, for where shall we find those who never deceive? who never tell a lie? who never evade the truth? who never color their expressions until the line of misrepresentation is reached and crossed? who never slander a fellow-being? who never shake their heads while the unwarrantable smile of suspicion plays upon their lips? who never extend the hand of seem-ing friendship while in their hearts the demon hate is hidden? who never are uncharitable? who never turn from distress for want of sympathy? who never condemn without evidence? who never malign another? who never accept who never malign another? who never accept for truth what seems to be truth, without examination? who never turn a deaf ear to the cries of the oppressed? who never refuse a hearing to the unjustly condemned? Where shall we find mortals for this position whose qualifications are beyond question?

Would it not be well for us to become less activation investigations are lives and the second question.

Would it not be well for us to become less active in investigating mediums, and investigate ourselves for awhile? If we should devote much of our time to destroying the weeds, and cultivating the plants in our own gardens of life, I predict greater happiness for ourselves individually, and the dawn of the millennium in the world collectively.

One of the cardinal points in Spiritualism is, that we begin spirit-life just at the point where we leave earth-life. Our experience teaches us that false and deceiving spirits disembodied, must greatly outnumber the trustworthy and reliable; this being also true of earth's denizens, it takes no great round of reasoning or logic to discover the precipice upon the brink of which discover the precipice upon the brink of which the medium stands when yielding to the demands of a large and promiscuous circle.

When a medium has become so unfortunate

When a medium has become so unfortunate as to succumb to his or her own avarice and duplicity, or to the evil influences brought to bear on all combined, making the downfall the more certain and the more pitiable, then presents itself the pressing need of a committee empowered to protect said medium or advise all such mediums to leave the field in case they refuse such protection. Let these mediums continue under the control of this committee until they shall have gained sufficient strength of purpose to once more stand in the public arena of spiritual manifestations.

of purpose to once more stand in the public arena of spiritual manifestations.

This suggestion is only for temporary relief, for we firmly believe that no medium should ever stand outside of the systematic aid and protection of Spiritualists. This subject of protecting mediums is a great movement, and must of necessity be slow in its steps; therefore must we exercise patience with long-suffering and charity. When we have the manhood and the womanhood to get up to our highest knowledges. the womanhood to act up to our highest knowledge, then shall cease this wholesale abuse of mediumship. Meantime, let us be true to the spirit-world; let us cherish and protect as best we may the instruments upon whom we must rely, to a great degree, for the advancement of Spiritualism.

rely, to a great degree, for the advancement of Spiritualism.

Before we condemn mediums as frauds, let us grant them a hearing; let us count reason above ranting, and bear in mind that often the loudest outcry is simply the voice of a single individual—so one should not be unduly influonced thereby. Most of all do we need the quiet, but effective, systematic work which is the result of deep thought, calm reflection and the wise interchange of ideas. May God and the angels hasten the day when we shall become strictly true to ourselves and each other. Then will mediumship become a boon rather than 'a bone of contention'; then shall we cast off our ugly characteristics and blossom as the rose, and mediumship will be to us a power which we will use but never abuse." [Applause.] Short addresses were made by Deacon D. M. Cole, Mr. Fred Haslam, Mrs. H. B. Morse and Col. J. T. Graham, who related some interesting experiences with Dr. Shea, of Chicago. Hon. A. H. Dailey is to give our next conference lecture. Subject, "What should we do to be Saved?"

May 6th, 1882.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

The President, Mr. C. R. Miller, read a poem by Miss Mary K. Hanly, entitled, "The Resurcetion Day," and after the singing, Mrs. T. B. Stryker, a new trance speaker of great promise, gave an invocation while under control.

Ouestions being called for by the control.

gave an invocation while under control.

Questions being called for by the control, the following were presented: Are not physical manifestations better calculated to convince skeptics than any others? Answer: What would convince you or me would not convince another, perhaps. The cry of fraud is often raised by those who have not learned the first letter of the alphabet of the knowledge of the law that governs these things. With regard to trance and inspirational manifestations, many have said that the utterances of the entranced medium were simply guess-work on her part, and not the words of a spirit. When a skeptic enters the séance chamber he carries his own aura, and consequently his own conditions with him, and the manifestations present themselves according to his state of mind, or the conditions

according to his state of mind, or the conditions surrounding him.

Question: What is implied in spiritual unfoldment? Answer: As the plant unfolds from leaf into the bud, and from that into the flower, and into the bud, and from that into the flower, and is finally perfected in its rich fruitage; or, as we teach children, first a letter of the alphabet, then words of one syllable, then of two, and so to longer lessons; it is best to begin at the foot of the ladder. We have no faith in the sudden bursting of any plant into fruitage. The spirit is immortal and eternal, and its progress is infinite.

Question: Is man ever free in thought or act? insuer: Man is ever free to choose between good and evil. We call around us such influences as we will. Our thoughts call about us

ences as we will. Our thoughts call about us from the courts of heaven such influences as we desire. No law causes man to be a slave unless he is a willing slave. The Nazarene said: "Knock, and it shall be opened unto you"; and "Whatever ye will, shall be given to you if ye shall ask in my name."

Question: What do spirits know of time and space? Answer: In our beautiful summer home, for so I call it, time is without limit, it is eternal. There is no space, for that which you consider space is crowded with innumerable witnesses; there is no matter, for that which you consider solid matter is impalpable to our vision, while that which is invisible to you is tangibly present to us.

present to us.

Question: What and where is the home of the or zone where spirits especially belong, for in my labors I find that all spirits naturally tend to the place which is theirs, to which their aspirations have raised them. The heaven of the and have radiated it upon all who approached. God is love; God is great. He has filled earth and sea with jewels for humanity. The universe is filled with blessing; nature is stamped with its imprint, and when we are filled with love for humanity we can more clearly discern God within.

Question: Can the sexes develop as well alone as together? Answer: Man's best qualities are developed by association with true and noble womanhood. Compare the man who has always associated with men with the one who loves to linger in his mother's society, and you will see

linger in his mother's society, and you will see the difference.

Question: Is there any truth in Phrenology?
Answer: There is truth in Phrenology, as in all science, and it is relatively true, as all science is related to man.

Question: Is prophecy the same now as in the days of Jesus? Answer: Why should it not be so? Is this time inferior to that of eighteen hundred years ago? Is not our civilization superior, and our power of invention as active? and think you the world has receded? "Greater things than these shall ye do if ye follow me," said Jesus, and this is true now, as well as in

All questions submitted having been answered the audience were requested to select subjects for poetic improvisation, and this being done the controlling spirit wove them into a poem. The bright little control "Molly" then came, and described spirit friends of several present. The guides of Mr. Swift, the trance medium, made a short address, and Col. Graham gave some of his experiences with several mediums, Mrs. Elsie Reynolds, Mrs. Maud Lord, and others. Mr. D. Hamilton, of Maine, made a short address of farewell in his own peculiar quaint rhyming style, and while these speakers were occupying the platform Drs. Coffin and Patch gave gratuitous magnetic treatment to all who desired in one of the parlors.

DR. WM. H. COFFIN, Sec. 204 South 8th street, Brooklyn, E. D., N. Y. All questions submitted having been answered

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