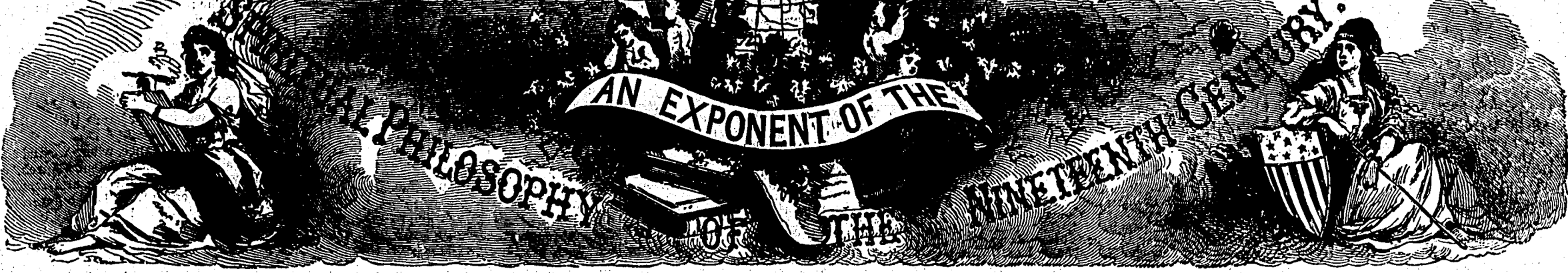


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DIXSON, M. D.

FRANCE.

Revue Spirite, Paris, for April. Prince Aden sends to the *Review* another article on Spiritualism in Russia. "Since my last letter," he says, "some little progress has been made in its favor. In the month of October a Sunday paper appeared, sanctioned by the censor, entitled *Le Rebus*, in which Spiritualism shares a part, small to be sure, still it is something. The editor of this sheet, M. de Perbittok, is a captain of marines, a man of the world, while his wife is an excellent medium for physical manifestations. In No. 4 of his journal Mons. P. makes no mystery of Spiritualism, which is noteworthy in Russia. Mme. P. and her husband belong to what is known as the 'coterie Aksakof,' or American, but do not admit of reincarnation. To be sure this *Rebus* does not treat of the phenomena of Spiritualism too pronouncedly, discussing with a kind of pleasant spiritual manifestations, still it makes breaches in the right direction; and Mons. P. merits much praise for what he is doing, for it is peculiarly and otherwise a detriment to him. We hope for this first infant of *journalisme spirite* in Russia a happy future, and that all Russian Spiritualists will sustain it; but it is not so, and more than half of its subscribers are glegymen."

Another contributor to one of the most influential journals of the empire is a declared Spiritualist—Mons. the Professor Nicolas Wagner, whom Mons. Rossi de Giustiniani forgot to mention in his "Spiritualism in History," after naming among others Messrs. Aksakof and Butlerov. It may be remembered that Mons. Wagner has done much for "this science" of Spiritualism by his translation into the Russian language of Mr. R. D. Owen's "Debatable Land." It bore the title: "Between the Two Worlds, by M. Poliansky, which is only a pseudonym." The censor played no little havoc with the manuscript; "nevertheless the work greatly interested the public." The article published also by Prof. Wagner produced a profound sensation, more especially among the intelligent youth, and no criticism was attempted upon it; even the learned Rev. Father Palisadof, a bitter enemy of Spiritualism, was silent. "That it was admitted into the columns of the *Novoe Vremya* showed that its editor, M. Souvorine, had begun to understand that Spiritualism was not a mere *plaisanterie*."

"Now," says the prince, "I have the pleasure of promulgating the great and good news that there is soon to be published in the Russian language the *brochure* of our beloved Master" (Kardec?); "What is Spiritualism?" The MS. has already passed through the hands of the censor. . . . It is an immense victory for the cause of Spiritualism in Russia. . . . The 2d part and the name of Kardec (which with the clergy is synonymous with Satan) have necessarily been left out. . . . It is not a sad thing, in this age of light, of civilization, to see a great nation, which forms a part of Europe, fearing the light of the science of Spiritualism?"

An article on education, following the above, shows a state of things hardly to be imagined in France, though thoroughly in keeping with what we experience here at home through our foreign population. "We are frightened at reading each day in our journals," says the writer, "a record of thieving and of assassinations, the heroes of which are young people from ten to twenty years of age; possessed of a ferocity such as the imagination the most depraved could hardly fathom. At that age,

when ordinarily the affections are gentle and pure, the illusions generous, and devotion touching, these miserable precocious youth resemble an organized band of brigands, who, some fine day, are to be brought before some tribunal, with the names of honest parents whom they dishonor." This, the writer thinks, is not a simple social incident, but a growing evil that will overwhelm the land with infamy unless some prompt remedy be found for it—"a menacing epidemic of crime." What education now affords seems not to be enough, though in the enforcement of its true value Lycurgus is quoted when wishing to make the Spartans capable of conquering the Athenians. But no grand and permanent advancement can be experienced till woman is made the equal with man—"the gordian knot of the whole question, otherwise the world will be led to its ruin. In the enfranchisement and education of woman society will find its redemption," etc. What really should be taught in the schools is laid down under three heads, embracing "first, the existence of a God, *synthese universelle*, a realization of our ideal notions of justice and love, written in our consciences; and secondly, the continuance of the life of the soul, its responsibility," etc. The writer of this noble article, Mme. Sophie Rosen (Dufauve), will, I trust, pardon this poor synopsis of what bears in each line and word the stamp of genius seldom equaled.

In its "Bulletin" the *Revue* quotes from the *Banner of Light* of August 13th, 1881, a *sermon* with Mme. Miller. I find here also the encouraging announcement that a new spiritualistic journal has made its appearance at Nantes. It is entitled *The Anti-Materialist*, and "fills a void long felt in the province." The price of it is five francs, or one dollar a year.

GERMANY.

Le Messager, of Liège, April 1st, is in hand. Its first article is on the "Origin of Christianity," from Dr. Wahu's "Spiritualism in Antiquity," in which, as he says, he attempts to go beyond the records of Jew and Greek, which have limited former investigators; to leave out, in fact, or consider secondarily, the doctrines of Moses and Plato and "turn to those more ancient, *plus haut*, the primitive Hindus, the Vedic Hindus, where we must go to find all that has served for the foundation of Christianity," etc.

Mons. René Calle continues here also his observations on "God in Creation"—the planet Venus being the subject considered in the present chapter; Venus orologically portrayed, with its atmosphere, heat and cold, its brilliant cascades, its fertile fields, its seas, lakes, birds, etc.

Following the above is an account of another of those startling phenomena, stone-throwing, which, in this instance, has occurred in Touraine. "For two months," says Mons. Léon Denis, "a series of strange things analogous with those of Cabane, of Poltiers and many other places, have overwhelmed with astonishment the people of this region. The police, the *gendarmes*, aided by hundreds of well-meaning townspeople, watchful and energetic, have failed in their investigations to discover the authors. . . . For sixty days a shower of stones has fallen upon the farm of Lioniers, near Montbazou. This farm is completely isolated and open to view, only a small bunch of woods standing near, but well guarded. The shower commences at twilight and lasts till morning. The stones are of silex, smooth, and come from the bed of a neighboring stream. They fall in great numbers, and from every direction, seemingly from a starting point about three hundred metres, nearly three hundred yards, distant. They make a deep impress upon the walls and doors where they strike, but never wound any one. Guards of *gendarmes* and others have lain in ambush throughout many a night, but to no purpose. Bundles of straw have been placed in the vicinity and suddenly set on fire, but they illumine no mischievous neighbor; the projectiles, however, continued to whistle past the ears of the investigators. The *Journal d'Inde-et-Loire* says that a Mr. B., a materialist, visiting the spot where the stones pierced the air about him, beat a hasty retreat, when one of them hit him just below the loins. One night a young farmer sleeping on the premises felt a vigorous hand on his throat, and a child bore upon its neck the marks of an attempt to strangle it.

At another "farm called *des Fontaines*, in the commune of Rozières, the people are almost nightly aroused by singular noises. Sometimes it seems as if a heavy laden wagon was passing by, shaking the very foundations of the dwelling; then the noise of feet upon the floor is heard, and the tones of a violin indicating a dance, while from a well comes up the sound of some heavy body falling into it, the water being disturbed, boiling up," etc.

Still another instance: At Rochecorbon, canton of Vouvray, there have occurred phenomena of a similar character to those just narrated, but the victims of these mystifications, being subject to the rallies of the ignorant, now keep silence respecting what they have seen and heard.

"The positivists and the materialists of all grades," says the writer, "have now a fine occasion for experimenting. They say, 'Give us facts.' Here they are, numerous, persistent. Explain them by your methods, your doctrines. In vain. Yet they say, 'It is done in sport; it will all be found out,' etc.

El Faro announces that a new spiritualistic paper is to be published at Ciudad Real.

Respecting cremation, *The Messenger* says "that the French Society presided over by M. K. Swartz has obtained some concessions from the government and can cremate at the very low price of sixty cents a body. At Gotha, the sixty-ninth ceremony was the cremation of the

daughter of a professor of the University of Gotha, M. Von Peiten Koffer. She was of the Catholic religion, and hence the priests of that faith refused to have anything to do with the affair. A Protestant minister consequently officiated, and was surrounded by a large concourse of people who had come to pay their last respects, *les derniers hommages*, to the deceased."

The *Moniteur*, of Brussels, continues its criticism on the illiberal attack of *la Flanée libérale*, which assumes that "We, who have never had any experience and know nothing of Spiritualism except by name, decree from our own judgment and perspicacity that what are claimed for it are reveries." And, "how can these learned men, *savants* like Mr. Crookes, who belong above all things to the positive school, abandon their *methode* the moment they enter the domain of Spiritualism?" The thirteen divisions under which Mr. Crookes has considered this subject, with comments, and how Mr. Crookes has been assisted by Messrs. Sargeant Cox, Wallace and Huggins, as stated in his (Mr. C.'s) "Researches," cannot now be enlarged upon. "That the possibilities of nature are infinite," as Huxley has said, is one of several aphorisms that appropriately follow the *Moniteur's* remarks on this occasion.

Under the heading of "Progress Always," the advanced views of the clergy are made manifest by quoting the words used by the archbishop of Gand, at a recent funeral ceremony: "Confident in the law of universal progress," he said, "I love to believe that in the better world he, the defunct, will continue to live and to develop the qualities of the spirit and of the heart which he caused to be loved and respected while on this earth."

A lengthy communication from the "spirit of Pope Gregory" and "*Nouvelles*," conclude the present issue of the *Moniteur*. In the latter the progress of Spiritualism in Puerto Rico is announced, with the fact that marriages, interments, etc., daily take place without resorting to the priests. Recently, "on the occasion of the death of an honorable, venerable Spiritualist, the *curé* refusing him sepulture in the Catholic cemetery, the body was buried elsewhere—where, in fact, the Governor General Portillo ordered a new cemetery to be established for the Protestants, and where several notable persons have since found their last resting place."

SPAIN.

I have in hand six numbers of *La Luz del Porvenir*, of Barcelona, dating up to March 30th. "Everything has its Cause," (from the graphic pen of the editors) and "Astronomy," (by M. Flammarion) occupy the first of these. The editors also, with Mlle. Sanz, fills all of the second. "In the Crime Lies the Punishment," (also from the editors) and Mme. Armstrong's "*El Hogar*," are the leading articles in the fourth; while a splendid discourse by Mlle. Da Sanz y Cresnel, graces all the pages of the next in order. Mme. Soler and Mlle. Sanz fill up the last number; and Spain never had writers more worthy of attention.

El Criterio, of Madrid, has a number of dissertations of no little value, but all too lengthy for any brief summary that would do them justice. "Nature and the Origin of Man" takes up the views of Darwin, Haeckel, Huxley and others, and says, "if there is in nature a continual transformation, it can be said that man was pre-determined from all eternity, and his appearance upon the earth is not a phenomenon apart, an isolated creation, without any relation with other beings inferior to himself." But views to the contrary are also expressed; yet, "while by the organic part we are allied to the crude material, we are separated from the animal by an infinite abyss. By this the human species forms a kingdom apart, *el reino del verbo*, as Gratiet calls it. This consideration alone suffices to note the difference which exists in the body which constitutes us and the spirit which animates us," etc.

Under the head of "Spiritualism is a Philosophy," M. G. says: "Birth, this is not creation; it is a manifestation of being (*el ser*) in the organic life. . . . Death is the withdrawing *el ser* from the organic life: to live without organism" (?) etc. . . . *Re-incarnation* is to have a new organic manifestation of the same *ser* or personality—i. e., be born again," etc.

In a letter to Pope Innocent X. occur these words: "By the scandalous sale that is made of ecclesiastical benefices, . . . of corrupt and vicious people who have filled the church, . . . of avarice that has caused hunger in Rome," etc. But more important is the following announcement: "The Sanitary Board of Matamoros has asked of the Government permission to establish an apparatus for the cremation of bodies when the families of the deceased desire it. The petition has been favorably received. In a hygienic point of view it is supremely important, and probably it will be generally adopted by all countries of culture."

An able article, "To the Protestants," by Mme. Soler, and "Materialization," by R. Caruana Bernard, deserve further notice, but space forbids.

SOUTH AMERICA.

The *Constancia*, of Buenos Ayres, opens with an account of the celebration of the fifth anniversary of the *Constancia* Society. It is a continuation of some appropriate and agreeable remarks by a member (after the usual oration), in which he cites the "riches enjoyed, *spiritual, visible, tangible*, which comes to prove the truth of the words of our good guide and brother, *Espiritual Hilaria*," etc. The séance at the castle of Ravenscroft (noticed sometime since in the *Banner*) is then reported in full, as graphically rendered by Mr. A. Duguid. Several pages are given to Mme. Soler, who, in her own original style, furnishes some rich thoughts, with some from Kardec, under the symbol of inodorous

flowers. The "Pains of Hell," by Mlle. Sanz; "Spiritual Astronomy," by Archdeacon Colley, whose sermons will live when millions of theological tomes have been forgotten; "Spiritualism in Germany," by Dr. G. Bloede, and "Vartedades," complete the present issue. Among the items of the latter I find a notice of the important and modern use, on elevated railroads, of compressed air, of the cost of the Panama Canal, and that Dr. Fish, of Michigan, has charge of the hospital of the Isthmus; of the evils of cigar-smoking by the young (Dr. Sayre's and Dr. Hammond's protest), and of "Materializations at Terre Haute," from the *Banner of Light*.

The *Revista Espiritista*, of Montevideo, for March, begins with: "One of the preoccupations, prejudices, which some desire to keep up among men is the dedication of Sunday to prayer—a prejudice founded in the absurd, that the Creator rested on the seventh day of creation." Christ's injunctions about prayer—"Enter into your closet," etc.—are then quoted. An article from the "Angel Guardian" follows, and is as usual full of pure, good thoughts and rules of guidance. "The first thing for man to observe," she says, "is the faithful fulfillment of his duties." . . . "The law of universal brotherly love is little known," hence a grave error in our condition of life, etc. On the teachings of Rev. Mr. Roberts and Mrs. Cooper in the United States a few remarks are made. As an introduction the editor says: "Unfortunately religious fanaticism is not exclusively in the Church of Rome." It is pleasant to read here, also, that delegates from six towns had met together to arrange some plan by which they could work harmoniously in the cause of Spiritualism—taking Allan Kardec as a basis upon which to proceed. Other items, with what has been named, some judiciously selected, make the *Revista* one of the most desirable of periodicals received this month.

GERMANY.

I have in hand four numbers of *Der Sprechsaal*, of Leipzig; four of *Licht, Mehr Licht*, of Paris, and the *Psychische Studien*, Leipzig, for April. "Modern Spiritualism," in the first number, from the pen of its editor, Dr. B. Syriax, cannot fail, I think, to interest all readers. It is continued through several numbers. All phases of our faith seem to be brought to view in this popular paper.

Licht, Mehr Licht, handsomely printed in English type, is no less abundant in good things—even a list of them is out of the question. *Psychische Studien* is in the more desirable form of a pamphlet. The present issue has forty-seven pages of matter such as flows from the pens of Messrs. M. A. (Oxon), C. E. Noessler, Gr. C. Wittig, Louisa Andrews and others, with many minor items of general interest.

ITALY.

Annali Dello Spiritismo, Turin, for April, is also a very attractive magazine. Its present issue opens with (part second) M. Eugene Nus's "The Grand Mysteries." Mons. N.'s writings have created a profound sensation in France, and are thought worthy of being translated into the Italian language. Don Amigo y Pelleri contributes an article on the "Work of the Age," in which he asks us "not to lose courage, for our progress will end in conquering the most tenacious resistance. . . . We are gathering the fruit of many a past age," etc. Prof. Tizzot writes here, also, of the "Origin or Birth of the Organic World," and Prof. Barbagello treats of "Superstition and Incredulity." "An Unexpected Visit" relates to an interview with a spirit, which seems to have been productive of much good. The *Annali*, quoting from a journal of Utrecht, says that a manufacturer of Osterwold has his windows broken every day before his eyes. The police and others have failed, after diligent observation, to discover the cause. The closing article in the *Annali* is a short notice of the death of Mr. H. D. Jencken, "who in 1873 married Miss Kate Fox, the medium through whose instrumentality Modern Spiritualism had its birth."

MISCELLANEOUS.

La Chaine Magnetique, for March, and the *Journal du Magnetisme*, for April, both of Paris, contain the usual amount of matter—important, entertaining, instructive—that all advocates of this progressive science would do well to consult. "Magnetism in Science," "Treatment Hypnotique," "Coup d'œil of the History of Magnetism," "Medicine Magnetique," with a catalogue of valuable books, are the attractive features of the *Journal*; while *La Chaine* produces an interesting history of an invalid; a rough portrait of Mons. Chevallier; "Doctors Unprogressive and the Magnetizers"; "The Magnetizer, M. Sartini"; "Professor Moutins's Séances," and notices of several new books: *Revelation, Cabale, Magnetism and Spiritualism; Les Fleuves*, and *Manuel d'hygiène*.

The *Echo*, of Otago, says: "The large proportion of Roman Catholic prisoners in our gaols is a fact that cannot be denied." Out of seventeen in the female department of one of these institutions, one only—a Scotch woman of high culture, but addicted to the bottle—was a Protestant.

Le Magnetisme Humain is the title of a neat brochure, to which is attached the name of Mons. Camille Flammarion, and in which he says: "It seems to me that the *savants* worthy of the title, the naturalists, physiologists, and notably the Messrs. of medicine, without loss of dignity, might accord to these new experiences an enlightened attention and a frankness void of all prepossessions—*idée préconçue*."

Espiritismo Ante La Ciencia, is a handsome pamphlet of one hundred and twenty-four pages. It contains such gems of thought as would naturally be evoked in a "Discussion sustained between the Professor of Chemistry in the Uni-

versity of Buenos Ayres, Sr. D. Miguel Puiggarí, and Sr. Dn. Cosme Mariño." The *Banner of Light* is quoted, and such learned writers and scientists as Messrs. Crookes, Varley, Zollner *et al.*, are appealed to.

Esprittismo. This is another (and I may say elegant) brochure of one hundred and three pages, and is devoted to Conferences in the "Spanish Athenaeum"; to a "Discourse of Sr. Dn. Miguel Puiggarí"; to a "Refutation of Sr. Dn. Rafael Hernandez," and to "Modern Spiritualism." It is published by the "Society Constancia," of Buenos Ayres, and is worthy of the grand cause to which it is dedicated.

La Lumiere, of Paris, and the *Revista*, of Caracas, have come too late for further notice now.

Spiritual Outcroppings.

To the Editor of the Banner of Light:

Despite all the obstacles that men raise, the force of long continued prejudice, the bias of early education, the establishment of creedal systems, the conceit of superior knowledge, etc., through and over all, the intuitions are as determinedly, as inevitably bound to assert themselves.

Spiritual outcroppings appear when and where least anticipated. The innate cannot be extinguished. Inherent Nature, the immanent in man, will ever transcend the philosophy of the schools.

It is a pleasure to note in the line of its fundamental teachings, the unconscious yet emphatic confirmation of the Spiritual Philosophy in the expression of thoughts and sentiments which are in perfect harmony with it, by those who, in the interest of their particular calling or personal belief, think they are doing a special duty as well as courting popular favor, whenever they seek to publicly repudiate all claims and alliances of a distinctively spiritual character.

The latest instance I have met with is the following extract from Rev. E. A. Warriner's "Kear," a poem in seven cantos, just published by J. B. Lippincott & Co., Philadelphia. The introduction prologues the story, the theme being taken from the legends of the Indian tribes who dwelt along the Susquehanna and among the hills of Pennsylvania. The following from the introduction is a fair sample of the verso of the entire poem.

Washington, D. C., May, 1882.

Kear, to those gloomy spirit 'neath the pines
A ray of sunshine heavenly promise brought;
Thou priest, who ministered at nature's shrines,
And from her soul her inspirations sought,
Which heavenly life and love and wisdom wrought—
Be still my teacher, as in years gone by,
When daily sitting at thy feet I sought
To know life's true philosophy, and why
The light and darkness blend, and all things live and die.

And ye, too, spirits of earth's solitude,
Souls hid from sight, but once to flesh allied,
Who through the silent dead, the lonely world,
The pathless paths where sylvan waters glide,
Draw near, nor from my eyes your presence hide,
The legends of your outward lives reveal—
For I, who to your haunts my footsteps guide,
Would know the truths which outward forms conceal—
The freedom, love and joy that deathless spirits feel.

List I in the waters sweetly murmuring,
In the low breeze and rustling leaves, I hear
The soft vibrations of a hidden string.
Let one by one the loving dead appear—
The plumed chief, the maiden, lover, seer—
Whose names and deeds to other days belong;
Who lived and died, were born and buried here;
Healed to life by magic sylvan song,
People the woods and round the hidden minstrel throng!

Excellent Tests.

To the Editor of the Banner of Light:

Independent slate-writing and materialization phenomena are doing much now-a-days in carrying conviction. I am led to make this remark in view of what Mr. Charles E. Watkins is accomplishing. His singular mediumship is of the true stamp in every particular; it is genuine, no trickery whatever. If the spirit does not manifest the sifter gets nothing. A few days ago this medium stopped with us for a day and an evening, on his way to Erie, Pa. Some of our most respected and wealthy citizens visited him and obtained slate-writing, wonderful and astonishing to them. The pellet test is still doing its work.

In the evening, we witnessed what was to us a new exhibition of independent slate-writing. In a circle around a large table, after tests with pellets, he put two clean slates together, without any pencil between them, and handed them to a sitter on the opposite side of the table, almost as far as they could both reach, and he was ordered to extend them behind him as far as his arms would let him, and hold them there. Soon he said, "the writing is done." The upper slate was removed, and behold! there were written three short communications from three different spirits, two of them children of different parents there seated, and the other from a mother of another one, all in different handwriting. One father, who lost his only boy a short time ago, had written to him in his own handwriting, "Dear father—I love you—Willie." The father broke completely down, and cried like a child. Mr. Watkins knew nothing of this man or his family. In a private sitting he obtained quite a long communication on a slate in the usual way, and that he carried home to preserve. At the latter part of the evening we had materialization of spirit forms, equally successful and convincing. S. G. McEWEN.

Westfield, N. Y., April 15th, 1882.

The grave of Prof. Darwin in Westminster Abbey, London, is in the north aisle at the northeast corner of the nave, this point being at the left of the visitor when he enters the abbey through the front doorway, beneath the towers built by Sir Christopher Wren. The digging for the grave went down seven feet into the dry sand that is found to a great depth beneath the edifice. Darwin, therefore, lies just north of, and side by side with the body of Sir John Herschel, and some ten or twelve feet from that of Sir Isaac Newton.

POEM

GIVEN BY OUTA, THROUGH THE ORGANISM OF MRS. CORA L. V. RICHMOND, AT FAIRBANKS HALL, CHICAGO, ILL.

(Subject chosen by the audience—"Prove all things hold fast that which is good.")

All things in life we cannot prove;
No human thought can analyze
The great stretch of infinitude
That round existence broadly lies.

The blind eye cannot see the light;
The sealed ear cannot sense the sound
Of music in the pulsing air—
The rhythmic measure, round and round.

The halting step can never prove
The grandeur of the mountain's height;
Can never scale the lofty peaks
Where eagles poise for upward flight.

No eye but hath some blindness here;
Each ear is closed against the call
Of some voice singing, far or near,
And halting steps are found in all.

The strongest limb will weary grow
If too far be the mount to climb;
The swiftest feet may wander slow
Before they reach the highest sublime.

How can we probe the intellect,
And soundly prove its wondrous laws?
How gather up its forces here,
For their destiny as well as cause?

For truth itself cannot be proved,
Nor man's researches ever find,
Nor life in mystic tones explain
The boundless powers of the mind.

Through mortal weakness, finite sense,
Would ye prove God by puny man?
Not so! for Great Omnipotence
Reveals the grandeur of his plan.

By testing you from hour to hour
With the full measure of his love,
He knows your weakness, strength and power,
By which your lives their meaning prove.

While feeble minds can never grasp
His methods with dull, mortal ways,
Nor hold his stars with human clasp,
Nor fashion sons with burning rays.

Ye prove how finite is your power;
How childlike is each way and plan
To measure God's eternal might
By the intelligence of man.

Until you stronger shall become,
Your slight more clear, your hearing keen,
You cannot prove all things in life—
Those visible, and those unseen.

Yet Truth will triumph over wrong,
Each soul in its own scales be weighed;
And, by experience grown strong,
All error in the grave be laid.

The Anniversary.

The Thirty-Fourth Anniversary in Buffalo, N. Y.

For some time the city of Buffalo has been awakened to the truths of Spiritualism, yet when it was proposed that we could celebrate the Anniversary there seemed to exist a feeling of doubt in the minds of some; but Mr. and Mrs. Moses Hull, with the many other kind workers, proved a host for the occasion, and St. James Hall, which I think the best in the city, was engaged for the day. At the early hour of 9:30, on the 31st of March, the convention was called to order by Mr. Hull, at which time were present on the platform Mr. Lyman C. Howe, of Fredonia, N. Y.; Mrs. M. J. Clark, of Erie, Pa.; Mrs. Carrie E. Twing, of Westfield, N. Y.; Mrs. Mattie Hull, of Erie, Pa.; Mrs. Walters, of Auburn, N. Y.; the Eddy brothers; Mrs. M. Charter, of Boston, Mass., and others.

After a few well-chosen words by way of an introduction to the exercises, the Chairman called upon Mrs. Clark, of Erie, an old veteran in the cause of building up societies, who addressed the audience in a manner to carry conviction to all hearts present, and asked Spiritualists to carry onward the work by bringing their children forward, and leading them to become believers in the truth. Mrs. Clark's narration of her experiences was interesting in the extreme.

Mrs. Emma Taylor, of Johnson's Creek, the next speaker, said she had come up to receive a blessing, but was willing to give out any truths if by so doing she might sow seeds that would spring up and bear good fruit. She spoke of her experiences, and of the growth of soul-power when one is willing to work, and remarked that in the future the greatest compensation she could receive would be a realization that some weary soul had been led to the light by her ministrations.

This is only a brief synopsis of the good things she said, and in such manner as to carry conviction to many hearts.

She was followed by J. H. Randall, who spoke with great earnestness, and helped to give confidence to those waiting to proclaim the truth. Mrs. Mattie Hull was then called upon to speak, and said among many other impressive things that Spiritualism came to earth armed with the banner of God to regenerate the human race. There was earnestness in her manner and a determination in her voice that charmed the largely-increased audience, and indicated the sincerity with which she spoke.

AFTERNOON SESSION.

As early as 1:30 a large audience had assembled. An anniversary song composed by Mrs. Hull was sung, each person present being furnished with a printed copy of the words. Then Moses Hull, after making a few impressive remarks, called upon Mrs. Carrie E. Twing to speak, to which the lady responded by giving a brief account of her experiences in mediumship. She urged all to raise others by making their own hearts pure. Her idea was that seeking for truth brought it; and that those who asked for bread should not be turned away with a stone.

Mrs. Walter, of Auburn, next addressed the audience. She dated her experience of mediumship back forty years, and could truthfully say she had enjoyed more of real happiness during that period than in the years spent in the Church. She expressed herself as willing to work in any place to which she might be called.

The next speaker was Lyman C. Howe. "We are standing," he said, "upon an island whose shores are washed by the ocean of mystery, and we hear the sighings and sobings of that troubled sea of doubt and despair in which humanity has traveled for ages." Continuing the illustration, he said that progressive minds had determined to do away with the mystery by discovering what was on the other side of this ocean. Like Columbus, they set out on their voyage, and the record of what they found is given in the history of modern Spiritualism. He vigorously protested against the cavalier manner in which modern science has treated Spiritualism, and claimed for it that it has given more in the way of positive demonstration than any of the modern sciences. Modern Spiritualism he held to be a continuation of the form of power which placed Moses and Elias in glorified conditions before Peter and John; it has extracted the sting of death and taken away the terrors and emancipated the human mind from the thralldom of superstition; it has liberated woman from the condition in which Solomon left her to repine until within the last generation, and placed her where her powers will do the most good, and it has exalted the human soul to its true and appreciable plane.

The evening session of the hall filled, and after singing all were well entertained by J. H. Randall, of Jamestown. He took for his text a paragraph in the London Nonconformist, denouncing the corruptness existing in the parishes of London, where men hold church livings of from \$3,000 to \$10,000 a year to minister to from two to forty souls per Sunday. He used this text by way of showing that the Chris-

tian system of the present day is a very expensive article, and that those who find the money for the churches get very little practical benefit from their outlay. His address was listened to with great attention.

Moses Hull made the next address. In the course of his remarks he said, that just as Paul had said of those whom he addressed that they were living epistles seen and known of all men, so were the living Spiritualists of the day the epistles of the faith and hope of the teachings of the spirit-world. Spiritualism, he claimed, has lifted the shackles from the human soul, taught men to think for themselves, loosened the bondage of women, and paved the way to a brighter and better era. The speaker closed by urging his hearers to strive to advance the cheering and comforting tenets of a system which brought them in contact with the spirit-world, and surrounded them with the influences of the loved and gone before.

On motion of Mr. George Whitcomb, a vote of thanks was extended the speakers of the day and the ladies who had carried out the musical programme. The convention then adjourned.

NOTES.—Mrs. M. J. Fullerton, who is meeting with marked success as a physician, made a brief address during the sessions, which was very satisfactorily received.

Dr. and Mrs. Wilcox, formerly of Hamlet, N. Y., are doing efficient work in their mediumship in Buffalo.

Mrs. Mallison, a well-known clairvoyant, has brought terror to the hearts of some of the Regulars by the marked success attending her practice.

Among other things worthy of note was the service by the elders, Miss Edith Hazen, of Erie, deserves great credit for her kindly efforts. Although for the first time appearing before a large audience, her voice rang out clear and sweet in a solo that was well appreciated by all present.

The meeting closed with the best of feelings.

H. S. T.

Milwaukee, Wis.

To the Editor of the Banner of Light:

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism was celebrated at Boynton's Hall on Sunday, April 2d. The rostrum was profusely decorated with flowers, filling the hall with fragrance, and seeming as though it could not be otherwise than that our spiritualists were attracted by them.

The morning's lecture was ably delivered by Mrs. Ophelia T. Shepard, of Waukegan. The subject was, "The Truth Shall Make You Free." The audience were agreeably surprised by Mrs. Shepard, and while listening to her speaking, it seemed as though the soul was transported out of the mortal body into the spirit-world.

This is the first time the people of Milwaukee have had the pleasure of listening to Mrs. Shepard. We all hope she will return many years to expound the Truth to the world. The afternoon exercises were opened by Mrs. Spencer (under control of one of her spirit-guides). The subject treated was the progress of Spiritualism during the past thirty-four years. The lecture was ably delivered and attentively listened to, as all this lady's lectures are. At its close, I thought it best to have a little more, and gave impromptu poems through Mrs. S., the subjects being chosen by the audience. Among the poems were beautiful verses addressed to four ladies who had presented an anchor of flowers for the occasion, and scarcely a dry eye was seen in the hall at the close of the poem.

"Dewdrop" next described spirits in the audience, all of which were requested by their friends in earth-life. Prof. Severance made a brief address.

The evening's exercises opened with an interesting scientific lecture by Prof. Lockwood, of Ripon. Frank T. Ripley gave a short discourse, and described spirits seen by him, which were recognized by those to whom they came. Mrs. Shepard spoke of Mrs. Spencer's efforts in Milwaukee in spreading the truths of Spiritualism, and the fact that though at first, twenty-seven years since, only a mere handful of hearers assembled, now the hall is scarcely large enough to contain those who come to the lectures. At the close of Mrs. Shepard's remarks, at her suggestion a vote of thanks to Mrs. Spencer for her able efforts in making known the truths of Spiritualism in Milwaukee was unanimously adopted.

The exercises throughout were ably conducted, and the lectures all that could be desired. The music by the choir was very good; and with music, flowers and good lectures, the day was one that will be long remembered.

Many private circles are being held in this city, among them are two prominent circles; and even among some church-members private circles are held. Spiritualism is progressing rapidly in Milwaukee, and at Boynton's Hall on Sunday evenings every seat is generally filled. New faces are always seen among the audience. The interest is on the advance, while that of the churches is retrograding. MILWAUKEE.

452 East Water street.

The Anniversary at Springfield, Ill.

To the Editor of the Banner of Light:

The Spiritualists here by their private circle observed the Thirty-Fourth Anniversary at the residence of Dr. J. A. Higgins, "at the old Tyndal Place," Friday evening, March 31st. A pleasant, happy-faced audience assembled, composed of old, young and middle-aged, about thirty to thirty-five in number. We were entertained pleasantly and most appropriately for one and a half hours, the exercises consisting of an invocation by Mrs. Peter Beriman, selections of vocal and instrumental music, and remarks by members of the circle.

The Spiritualists and investigators of this city are manifesting a greater degree of interest in the phenomena than for many years past. We are having developed three new mediums, who promise to be of great benefit to the cause of truth. There is considerable demand in our city for a full-form materializing medium. We are now making an effort to secure the services of Mrs. Cora L. V. Richmond for one or more lectures on week-day evenings this spring. J. Q. A. FLOYD.

Springfield, Ill.

The Anniversary at Worcester, Mass.

To the Editor of the Banner of Light:

The Society of Spiritualists in this city held two sessions here Anniversary day which I think worthy of notice. In the afternoon the children were arranged in the form of a school, and had singing and recitations, followed by refreshments. They really did themselves credit, and we were much encouraged by remarks from Hon. Warren Chase, who was then with us. Happy childhood! the germs of truth are there, and it behooves us to encourage, stimulate and strengthen them. Their growth is as our growth, and I consider we are in a great measure responsible for their development. In time we hope to form a Lyceum here. The evening was occupied by our own older mediums and members of the Society. We had an essay and a poem, both good; also a reading, with songs and speeches, that were spiritually refreshing, ending with a supper and dance. WORCESTER, MASS. E. M. SHIRLEY.

The Anniversary in Manchester, N. H.

To the Editor of the Banner of Light:

I do not wish the readers of the Banner of Light to think that Manchester Spiritualists were asleep on Anniversary Day, because they have not heard from us, for we were not. We held our exercises in the City Hall; had supper from 6 o'clock until 8 p. m., then an address by Anna M. Twiss, M. D., whom you all know, and nothing can be said of her speaking but in praise, which, with music and a reading by Mrs. Lucy White, our Vice President, and a recitation by a little Miss Flora Everett, constituted the entertainment, after which there was dancing until the small hours. Everybody seemed fully satisfied and enjoyed the occasion. With our small Society we think we did ourselves and the cause credit, and hope to do better next year. GEO. F. RUMBLE.

The Anniversary in London, Eng.

The Thirty-Fourth Anniversary of the Advent of Modern Spiritualism was celebrated in London, April 20th, by an audience that completely filled Neumeier Hall. Mrs. Hallock presided, and made the opening address. Following her remarks letters of sympathy with the objects of the meeting, and expressing the regrets of the writers at their inability to attend, were read. These were from "M. A. (Oxon)," Mr. F. Adhead, T. Everett, and others. An eloquent address was delivered by Mr. J. C. Wright, of Liverpool, followed by one from A. T. P., and then came the chief feature of the evening, an exhibition by means of a stereopticon of spirit-photographs taken by Mr. Hudson, the history of which is fully described in Miss Houghton's recently published book, a review of which we gave April 29th. The exhibition was accompanied by a descriptive lecture by Mr. James Burns, in which he stated that the object of the lecture and its pictorial illustrations was to prove by the testimony of facts that spiritual manifestations are true, and that thereby those who have left earth-life again communicate with those still remaining in the flesh. By this process the mighty issues involved in what is called Spiritualism were incontrovertibly established.

Seventy-five photographs were shown, enlarged to life-size on the screen. Of these sixty were by Mr. Hudson, two by Mr. Parkes, six by Mr. Morgan (the Boston), and seven of materialized spirit forms. The lecture and exhibition were intensely interesting. At its close Mr. Hudson was presented with a testimonial consisting of a beautiful purse containing forty sovereigns, remarks appropriate to the occasion being made by Miss Houghton. Mr. Hudson, who is an extremely modest, timid man, and in very delicate health, caused by years of trouble, advancing age, and above all the loss of his partner in life, which occurred a few weeks ago, expressed his deep thanks for the gift in a very few words. Rev. C. Ware, of Plymouth, made the closing address. The exercises of the evening were interspersed with choice selections of vocal and instrumental musical compositions from Bach, Chopin, Gounod and others, finely rendered by Charles Davidson, Mrs. Georgina Weldon, Mrs. Whelan Davies, Miss Cooper, and Mr. E. A. Tietkens.

Verifications of Spirit-Messages.

OLIVER BACON—DEA. JOHN D. TIDD—DR. JOHN CLOUGH—JAMES W. KNIGHT—FRANCES CLARRIDGE—CARRIE GURNEY SNOW—WILBUR BUSH—MRS. LAVINIA WINN—PRUDENCE WORCESTER—BESSY HAPGOOD.

To the Editor of the Banner of Light: The first copy of the Banner of Light I read, I think it was in 1858, contained in its Message Department a communication from OLIVER BACON, of Woburn, Mass., which I fully recognized as correct, having been well acquainted with him when he was a dweller in the mortal. Since that time several other verifications have appeared, which I have been able to verify as true.

The first was that of DEA. JOHN D. TIDD, received at your Public Free Circle Feb. 24th, 1880. Then one from DR. JOHN CLOUGH, Jan. 28th, 1881, which is deserving of more than a passing notice. Dr. Clough was an independent thinker, and boldly expressed his opinions regarding the matter of the resurrection of the dead many years ago, when Emma Hardinge (now Mrs. Britten) lectured in Woburn, he propounded a number of questions to her guides in relation to the origin and nature of evil; and I think he was present when the Rev. John Pierpont gave by request, in the Unitarian church at Woburn, an account of facts that had come under his observation substantiating the claims of Spiritualism. The Doctor held an office in the Mount Temple, Boston, and for a number of years was a leading dentist.

The next message in which I had a personal interest was one from JOHN W. KNIGHT, March 18th, 1881. Mr. Knight was a schoolmate of mine, and a book-keeper in Woburn for many years. The intimate acquaintance I had had with him, and the notes I made in his message many proofs of his identity.

The message given Nov. 18th, 1881, by ANNIE FRANCES CLARRIDGE has been recognized as from her. She died in Woburn, Dec. 1st, 1880, of pneumonia.

The message of CARRIE GURNEY SNOW, of Winchester, received by you Feb. 4th, 1881, is known to me.

WILBUR BUSH was a prominent citizen of Northboro', for many years director of the bank in that place. I am informed by one who knew him well that the message published as from him is eminently characteristic, and fully identifies him.

I was much pleased to see the message from MRS. LAVINIA WINN, given at your Circle-Room Dec. 20th, 1881, and the verification by a gentleman from New Bedford. I was well acquainted with her in her youth.

In Hudson, where I have resided the past eight years, two messages have been fully identified as coming from the spirits of those whose names were appended to them, namely, one from PRUDENCE WORCESTER and one from BESSY HAPGOOD. Mrs. Worcester, while living, was a devoted friend of the cause, and it was possible for spirits to return she would do so; and she redeemed her promise through Mrs. Danks; not in the vicinity of her life here, but in Baltimore, where she was unknown. She was an active, influential woman, and spoke at the dedication of Paine Memorial Hall, Boston. Mrs. Hapgood was, as she states in her message, an old-fashioned, conservative woman in this life, and the message, based on her taking very readily to "new-fangled notions" in the spirit-world. Let those who cavil at the Message Department of the Banner of Light mark the difference in the two messages above mentioned, one broad and comprehensive in its views, the other narrow and contracted, both of them characteristic of the individuals from whom they came.

In these messages we have Spiritualists and Materialists, persons of all sects and of no sect, returning with evidence of the reality of a future life for us all. We have just passed the day that marks the closing of one year and the opening of another in the record of Modern Spiritualism, and the day is rapidly coming when all mists of darkness and clouds of doubt and error shall pass away, and all earth's inhabitants rejoice in the light of a demonstrated immortality.

Respectfully, JAMES H. FOSS.

Hudson, Mass., April 28th, 1882.

To the Editor of the Banner of Light: How much like the spirit is the message in the Banner of April 22d, "MABEL TO V. C. T. I." I knew the gentleman referred to quite well. He is a dear friend of mine, and is well known in Boston and elsewhere as an excellent medium and man. I had had communications through him from "Mabel," and the one you published is so true and so much like her that I am happy to acknowledge its genuineness. W. L. JACK.

Haverhill, Mass., April 28th, 1882.

To the Editor of the Banner of Light: DR. PASSMORE TREADWELL. We are pleased to read the message from Dr. PASSMORE TREADWELL in the issue of April 22d. Dr. J. L. Stephens, his former partner, says, "it is just like him." He has heard him express similar views in earth-life, and has no doubt of its genuineness. I also concur in the same, having been acquainted with him about six years. E. E. RICHARDS.

Boise City, I. T., May 2d, 1882.

We would call attention to the prospectus of the Banner of Light, published in another column; a journal devoted to the Spiritual Philosophy. Among its contributors will be found some of the ablest writers of the age. Messrs. Colby & Rich also keep for sale a complete assortment of Spiritual, Reformatory and Progressive books. Send them a postal card with your name and address, and receive free a specimen copy of the Banner, and also a catalog of their books.—The Willowemoc Valley Times, Morriston, N. Y.

At the change of life nothing equals Hor Bitters to allay all troubles incident thereto.

Banner Correspondence.

Maine.

LEWISTON.—Dr. B. F. Brown writes: "I feel it my duty to report to you the result of some materializing séances that have been held at my rooms by Mr. R. J. Shear. This gentleman is a medium for full-form materialization. He visited my place March 21st, and on the following evening held a séance with about twenty persons present. All the cabinet there was consisted of some pieces of black muslin tacked to the wall at the corner of the room, with a curtain for an opening. Mr. S., after seating the audience and having the cabinet thoroughly examined, announced that he was ready to submit to any test conditions. No one caring to examine his person, he disrobed before the audience, and subjected his clothes to an examination. He turned them, the pockets, etc., inside out to prove to the people that he had no paraphernalia about his person. After re-dressing he entered the cabinet, and the audience being requested to sing, sang 'The Sweet By-and-By.' In about five minutes the curtain was parted, and the spirit form of a lady, dressed in white and very tall, came out of the cabinet. A lady thought she recognized her as Mrs. Susan Sampson. After remaining a few moments she went back into the cabinet, and another female form came out with a dark hood covering her head. Next came a tall, slim, male form, wearing a black moustache; he stood at the left side of the door of the cabinet. At the moment of his going back to the cabinet, a female form robed in white appeared. The next form was that of a male, height about five feet eight inches, strongly built, apparently weighing about one hundred and sixty pounds, wearing a dark beard, very full, and represented to be the father of the medium. He said as it was the first time they had held a séance here, they would be obliged to disband for the present, as they wished to save their magnetism for the cabinet. Mr. S. omitted one night, and then held another séance, attended by about twenty people. The manifestations were marvelous. In addition to all the different forms that appeared, children came, and a female spirit made lace in front of the cabinet in full view of all; the lace finally dematerializing while she was holding it in her hands. In all eight or nine forms came out of the cabinet. The next séance, a most successful one, was held at a private residence, under conditions satisfactory to every person present. I would like to ask skeptics how this is all done? If not by spirit-power, by what process can it be? The medium, Mr. Shear, is a young man, scarcely twenty-five years of age, smooth face, height about five feet seven inches. How can female forms, and forms of small children, and forms also of males who have beards upon their faces, be produced by any materializing medium, if not by spirit-aid? Mr. Shear stopped at my house for over two weeks, and I think if he had had any paraphernalia about his person for use at his séances I should have discovered it."

Pennsylvania.

PITTSBURGH.—Mrs. J. B. Zimmerman writes: "I depend on having the Banner of Light every week, and would be sorry to miss a single number. I prize the Message Department very highly, and always look in the list of messages to be published when I first get my paper, hoping I may find the name of some deceased relative in it, or of some other spirit-friend; but my watchfulness has never been rewarded with success thus far. Still I am glad that others are more fortunate, for I know those messages must be a great comfort to many, and I will still keep watching and hoping that my turn will come in God's own good time. The Spiritualists as a class are not very zealous or wide awake in this region, I am sorry to say, and I should hear very little about our beautiful faith were it not for the good Banner. Our home is in the country seven miles from the city, and we could not attend meetings regularly if there were any held, but there are none; and it is very seldom that a lecturer or reliable medium visits Pittsburgh. Mrs. Amelia Colby came last fall and roused them up a little, so that they organized a Society, and some private circles are kept up. I recently made a visit to my mother and other relatives in Lockport, N. Y., and while there enjoyed several grand spiritual trances in the shape of lectures from Mrs. M. A. Fullerton, C. Fannie Allyn, Mrs. Emma Taylor and others at the Convention in September. Besides all those and many pleasant conference meetings, I was privileged to attend three of Mr. Harry Bastian's interesting séances, which were very satisfactory to me, as I think they are to all who attend them, and I am glad to add my small testimony as regards his reliability (though I know it is not needed). My husband is a Spiritualist too, and has been much longer than I, as his father was, and often entertained mediums at his home, and was widely known many years before he passed away. We have only one child now on earth, (though two more in the Summer-Land,) and we think as he is now eight years of age, it is time he learned something better of spiritual things than he can get in the Orthodox Sunday schools, which is the only kind here, therefore I am sending for 'The Child's Guide to Spiritualism' to aid me in teaching him what we believe and love so well."

Ohio.

ALLIANCE.—Mrs. R. Shepard-Lillie writes: "It is nearly three months since we (self and husband) left Brooklyn for Willoughby, O., to fill an engagement of one month; but at the expiration of that time we were re-engaged for another season, which has just closed. It has been one of pleasure and profit to ourselves, and we have reason to believe spiritually so at least to some of the anxious inquirers and earnest thinkers who comprised our large congregations.

Instrumental in our making this visit to Ohio, and in whose home we have found a haven of happiness for these two months, are those good and true souls, Mr. and Mrs. E. W. Bond. Dr. Slade, Dr. Peabees, Charles Watkins, and several others, whose names are familiar to Spiritualists, know what it is to find themselves under the shelter of this home; to meet the genial welcome of its occupants, and receive their generous hospitality. Long may they live to continue the good work they are doing, to extend their good cheer to other pilgrims, as they have to us, is my selfish prayer.

The evening before we departed they gave us a farewell reception, serving refreshments to more than seventy people. With the kindly greetings of friends, music and improvisations by my spirit guides, the evening passed very pleasantly, and all too swiftly away. It being the anniversary of my birthday, the ladies present surprised us by the presentation of a beau-

tiful silver fruit basket, also a very fine toilet case containing several articles of both use and beauty. The recollections of this occasion will remain with us as one of the bright pictures on Memory's walls. I believe that Mr. Nichols, in his notes from Brooklyn, mentioned a similar testimonial of appreciation and good will from the society there. I sometimes wonder when will come the reward to such as these, who so unselfishly hold up our hands that we may do our work.

We are now in Alliance, where we find a good society called the 'Independent Church,' owning their own church building, and seeming to be really independent. It is the outgrowth of the free thoughts and liberal teachings of Dr. R. C. Flower, while yet the pastor of the Disciple Church of this place, causing the sundering of old ties, and a disruption in ranks, the progressive ones forming this society.

We have been with them only a short time, but have had crowded houses at each of our several lectures. We find in the surrounding country a call for work, and have been kept quite busy. Our address for the month of June will be Worcester, Mass.; permanent address 3222 Haverford street, Philadelphia, Pa."

ARCADIA.—Joseph Dillery writes: "There is a great inquiring after knowledge in the interest of Spiritualism in this place. If some one of the test mediums who are traveling East or West would stop here and hold séances, they would greatly advance the cause of truth and receive the thanks of the people. There are now two good railroads running through our place, the L. E. Western and the N. Y. & Chicago. If any one should stop over inquire for Joseph Dillery; his home is always open for lecturers and mediums, free of charge."

New York.

SARATOGA SPRINGS.—P. Thompson says: "How often and how earnestly have earth's weary children repeated, as the full expression of their souls, 'Let us have peace!' This much-desired condition is not found any more in the spiritual ranks than among other religionists. We have not reached the time when even brethren can dwell together in unity. It seems, too, that men cannot express their convictions and understanding of truth without angry and personal attacks. In opposing and exposing fraud no one can be too rigid, but there is possibility of mistaking even what may appear crooked. Every thoughtful person who has studied the beautiful and hopeful philosophy of Spiritualism cannot but feel a love for it, and the innermost soul of all humanity leaps for joy when made to know that neither the dark veil of Materialism, nor the still darker theory of eternal torment, is the doom of any soul. He or she must feel the new light is for them, and turn to it as the flower turns to the sun and is warmed and strengthened by its rays. We can listen with patience to the ignorant misrepresentations of its enemies, knowing that when an understanding of its principles comes to them a reaction is certain; but, oh! the stumbling-blocks of so many who claim to be its friends!

More than twenty years ago, when fully assured of the truth of spiritual intercourse, I thought such a truth would be hailed with gladness, and that a few years would enthrone it in the minds and souls of all; but, slowly as the morning approaches, silently as the roots feel their way, winding around the hard and stubborn stones they encounter, so must changes come, and truth can afford to be patient. How many of the early workers have departed! and I almost fear the new ones are not so earnest and self-sacrificing as were they. Is it because as it approaches popularity it no longer needs the courage once required? It is more the social influence than the inherent truth which is the strength of the church-organizations today. There are few indeed who can have the Westminster catechism repeated to them and respond 'Amen!' Some investigate, become convinced of the truth of Spiritualism, then subside in great measure. They take no responsibility in sustaining lectures; take no Spiritualist papers, neither try to learn beyond the one fact of continued existence. There may be excuses for many, but as life is a school, and eternity too short to learn it all, how can they expect to make progress without study?

Mrs. Brigham has won a name and a fame among us, and when the weather is fair can get a full house, but those not so well known do not. If we could advertise that phantom locomotives would move above the heads of the audience and spirit-passengers throw flowers to their friends in the crowd, we would bring even the church-members:

A traveling company, assuming a different name at every exhibition, has been treating the people abundantly to that against which they cry so much, *Humbug!* If Spiritualism possessed no more than 'the people' say, it would have been killed long ago. We find there is so much for which we must labor and wait that weariness comes over us sometimes; but

"The way is long, we need no faint,
Or play the hypocrite or saint.
What'er we do in goodly deeds
Will reach some fellow creature's needs.
And so our efforts are not lost,
Though much of pain they may have cost,
But some day will return to bless
And give us strength for weariness."

Iowa.

DES MOINES.—W. H. Davis writes: "Having been employed for some time past by Dr. Gile, magnetic healer, in this city as an assistant, I have had an opportunity of witnessing some wonderful cures by the 'laying on of hands.' I had heard the Doctor speak of a fine oil coming on his hands in some cases, particularly when treating for rheumatism. Having never seen anything of the kind, I was on the watch for the phenomenon, as I am naturally skeptical, and do not go much on faith. My opportunity soon came. While the Doctor was absent for a few moments one day, a man, a Dane, came laboring up-stairs, into the office, and it was with the utmost difficulty that he succeeded in getting up. When seated, he said he had had rheumatism for nearly a year; was diseased from head to foot, and had not done a full day's work for over eight months. The Doctor soon came in, diagnosed his case, and found it as stated. He then gave him a treatment, and told him to come again in two days. He came, and the Doctor commenced treating him again, and immediately the oil came on his hands, eliminated from the atmosphere. He turned around to me, showed me his hands covered with the oil. After I examined them carefully, he washed and wiped them dry. He held them out for me to look at, and as he did so the oil returned. While I was critically watching the phenomenon, he continued to treat the young man. In a short time he asked me to finish treating him, and doing so, I found his back and shoulders covered with the oil, and a quantity of it adhered to my hands while treating him. After five treatments the young man was cured. He walks off now as if he had

spring in his legs, and is going to work at his trade on Monday next. I am not writing this to advertise Dr. Gile, though he is certainly a wonderful healer, for this is only one case out of many I have witnessed. The old Regulars wanted to get our Legislature to put a stop to the application of this wonderful healing power, but they did not succeed."

Massachusetts.

EAST BOSTON.—Wm. H. Banks writes: "On Saturday evening, April 22d, it was my good fortune to attend a spiritual séance at the residence of Mrs. Mary P. Lovering, a well-known inspirational and musical medium, 81 White street. The gathering was composed largely of church people, there being present members of five different churches. Among those publicly known as Spiritualists were Dr. A. S. Hayward and wife, Mr. and Mrs. Benjamin Shurtliff of Revere, Mrs. Dr. H. M. Flint, Mrs. Dr. Goodwin, Mrs. I. E. Allen, musical medium, Mr. Daniel A. Story, Miss Lucy Barnicot, of Chelsea, inspirational medium, delivered the address of the evening, she being under the spirit-control of the Rev. Thomas Starr King. Capt. P. C. Drieko then made some eloquent remarks, with which the assembly were highly pleased. Mrs. Charles W. Odiot's Indian control, 'Jilly,' gave a number of tests which were recognized. Her quaint talk was amusing and interesting. Dr. Geo. W. McLellan, of Chelsea, and others made excellent remarks. The singing by Mrs. Lovering and Mrs. Durand was praiseworthy—the composition, both of the words and music, being that of the hostess, Mrs. L., who also read an appropriate poem, entitled 'The Signs of the Times.' Mrs. Lovering is doing a grand and noble work in the island ward, and many homes, including those of many church people, are opened to her, wherein she enters and gives the anxious ones spirit-messages from their departed friends and relatives. Sad hearts are led to rejoice as she unfolds to them the true Spiritual Philosophy. Long may she be spared to continue her good work in the great and grand cause in which she is engaged."

MILFORD.—C. P. Pratt writes: "On April 27th, the talented young inspirational speaker, Mr. W. J. Colville, lectured in our town to a very attentive audience, taking for his subject 'The Scientific, Philosophical and Moral Uses of Spiritualism'; and on the 28th he held a reception at the residence of Dr. E. A. Pratt, on Congress street. His answers to questions by the audience were given in his usual clear and concise manner, and with much satisfaction to all. Mr. Colville is expected to be with us again the first week in June."

GARDNER.—T. B. Warren, who is in his eighty-third year, and a Spiritualist of twenty-five years, upon renewing his subscription and contributing to the Free Circle Fund, writes, March 27th: "We have had a visit from Mrs. H. C. Mason, of Troy, N. Y. She has been somewhat mediumistic from her youth up, but has only come out as a public medium a little over a year. She was at Lake Pleasant last year. She has been giving séances and private sittings the past week, and is pronounced by old and experienced Spiritualists to be one of the best mediums for spirit-communication and spirit-presence, and I join with them in that opinion."

Michigan.

GRAND RAPIDS.—J. W. Kenyon writes: "My field of labor is widening before me. There are more calls to labor for the truth as it is in Spiritualism than ever before. It is growing in popularity; our audiences are larger than the church can boast of. While lecturing at Manchester, a Catholic priest came forward and looked over our large audience to see if any of his flock were there, then left; but none of his people left with him, although there were quite a number present. The truth is sinking deep into the hearts of all. This condition should be encouraged and aided by culture and harmonious development. We need a college where all facts will be received and studied, even the psychic facts of human experience. It would indeed prove a grand thing, if there could be established such a school as O. S. Fowler originated for the purpose of teaching philosophy? I have often thought that Prof. Buchanan would be just the man for such a college, and am glad to see his call in this regard. Persons in early mediumistic development are in deplorable conditions to day, for want of just such a place. They are compelled to pass through very great suffering, both in mind and body, for want of proper aids and harmonious surroundings, and are often compelled to drive the spirit-force back that is thrown upon them to quicken their psychic perceptions. There are thousands of rich men in the spiritual ranks who could, if they would, establish just what is needed by investing their superabundance of wealth in this direction. How much happiness would grow out of such an institution, both to the recipient and the establishers. This philosophy teaches that unhappiness grows out of misuse, or a lack of use of any power of good possessed by any person. The Wicket Island movement also opens an opportunity for the moneyed man to accomplish with a little money a great deal of good. How many rich ones have returned from the world of spirit with these words to us: 'Would I had been a wood-sawyer rather than rich,' just because they did not do the good they might have done with their money."

YPSILANTI.—J. Newell writes: "Having arrived at the age of 66, feeling myself bordering on old age, physically, but spiritually simply in my prime of life, with angel friends hovering near me, loving, caring for and protecting me, I am deeply thankful for the facts given me each week by the *Banner of Light*. As I have heretofore possessed means to investigate the Spiritual Philosophy, I did so quite fully, for myself only, as we all must do, as we cannot do it for each other, any more than we can eat and drink for each other. I have been living for the last thirty years on an income fairly earned by my industry and economy, but in trying to help others I parted with much that I had, and have returned to the field of daily labor, and enjoy it much, as it gives me a good appetite, sound sleep, a peaceful conscience and health. I feel thankful that I am able to continue the *Banner*, and hope that it and myself may never be obliged to part company."

Illinois.

HARLEM.—Frank Andrus writes: "I had been a Materialist until this winter. I was visiting in Wisconsin and there became convinced of the beautiful truths of Spiritualism. As soon as I got home I subscribed for the *Banner of Light*, and you may consider me a life-long subscriber. I live between Rockford, Ill., and Beloit, Wis. Both places are in need of good mediums. Folks laughed at me at first,

but they are getting interested now. I was the only one here a month ago; now there are five. We are holding circles three times a week; we have the raps, and stands are lifted from the floor, and messages given us by means of the alphabet. We have one we are in hopes will be a materializing medium."

Dr. Henry Slade.

HIS RETURN AND RECEPTION AT THE PLACE OF HIS BIRTH AFTER THIRTEEN YEARS' ABSENCE.

To the Editor of the Banner of Light:

It is with unaffected pleasure that after over sixteen years have passed since I first took my pen to contribute to the glorious *Banner of Light*, I now resume my acquaintance to announce to its thousands of readers the status of Spiritualism in this vicinity and the hearty reception tendered Dr. Henry Slade on his return, after his successful sojourn around the world, to the haunts of his childhood in this County.

The Doctor arrived in this city on the 20th ult., direct from Indianapolis, Ind., where he had recovered sufficiently from his recent severe attack of paralysis, to enable him to again give séances to hungry souls yearning for the facts of immortality. He took rooms at the Judson House, where he had been locally advertised to hold forth, and remained until last Thursday morning, when he took a private conveyance to Johnson's Creek, twelve miles distant, in this county—the place of his birth, and where he passed his boyhood days.

His parlor séances while in this city were quite well attended, as were also his lectures given in Temperance Hall on the afternoon of Sunday, the 23d ult., and evening of the following Tuesday, and many were brought to a knowledge of immortality through his unparalleled mediumship and undeniable proofs of spirit-communication. But the reception and ovation tendered him on Sunday, April 30th, at Johnson's Creek, where he had been announced to lecture, was the most remarkable that has been seen in that place in a long time. The day was fine, and people flocked in from the surrounding country, coming in wagons and on foot, and when the hour arrived for him to speak the audience room was packed—both afternoon and evening—and the universal verdict was that every one was doubly rewarded for his time and money. For two hours at each lecture he held his audiences spellbound. During his stay at his birthplace he has been besieged with applications for séances, and has been obliged to decline many for want of time. Hundreds of the most persistent skeptics have been convinced of the facts of spirit-intercourse by evidences which have created such a *furor* thereabouts that they are loth to let the Doctor depart until the entire community are raised to a knowledge of the glorious truth by the same heaven which he invariably administers at his séances.

But the Doctor realizes that there are thirsting souls everywhere, as he is in constant receipt of letters beseeching him to come here and go there, from all quarters. Hence he cannot remain in one place any great length of time. From Johnson's Creek he goes to Oswego for a few days, and from thence he returns to his home, 228 West 40th street, New York City.

Hundreds in this vicinity (your correspondent among the number) who have known Henry Slade during his whole life, and also know his family relations, will bear testimony to the fact that he is above reproach, and would not for his life stoop to practice deception or fraud for an instant upon any one, however credulous or simple-minded. And when your correspondent sees, as he occasionally does, some brainless Bohemian giving publicity to stories inconsistent with the Doctor's life-experience, it is enough to make his blood tingle with disgust and pity at such brazen effrontery.

Notwithstanding the opposition of Orthodoxy on the one hand and materialism on the other, Spiritualism, with its glorious philosophy backed by incontrovertible facts, is rapidly marching onward, revolutionizing the sciences and ethics of the past and absorbing the religious elements of humanity.

Geo. F. Kittredge.

Lockport, N. Y.

The Magazines.

"THE PSYCHOLOGICAL REVIEW" for May is received. It contains its usual "Summary of Contemporary Spiritual Opinion"; Part IV, of "Thoughts Regarding the Mystical Death in Mediumistic Persons"; "A Ghost from the Shires"; "The Psychology of Gull"; "Ghostly Visitors"; "Realistic Assumptions of Modern Science," Part II, two new chapters in "The Great Kingsbury Puzzle," and a continuation of "Reminiscences of Epes Sargent," by M. A. (Oxon), this being Part V., and confined exclusively to a consideration of Mr. Sargent's "Scientific Basis of Spiritualism," designated by the writer as "his crowning work, matured by patient thought and long experience." In it, says M. A. (Oxon), "the beliefs which he held during the vigor of his life, he restated with ripe experience, and expanded with added illustration on the very verge of the tomb. His faith was more firm, his knowledge more exact, and his desire to make others partakers of his own blessings more burning. He had a keener scorn for 'science falsely so-called,' and a truer reverence for every form of knowledge. And with all, he had a conviction that every day seemed to deepen, that he and we, the much despised Spiritualists, are living in the light of the enduring and the eternal, while they, the scientific materialists, are groping in the twilight of error. So he died—as men say; so he lives still—as I know."

SHAKER MANIFESTO. Published by the United Societies, Shaker Village, N. H. The contents of the May issue comprise an article upon "Communal Relations," by O. C. Hampton; "What is the Matter?" by G. B. Avery, in which an attempt is made to discover the cause of the decadence of the Church, and many shorter articles of interest. In "Notes" by the editor we find the following: "It is reported that a Connecticut jury, of recent date, set aside a will which had been made by a Spiritualist. The ground of this verdict was that a person who is a Spiritualist is necessarily insane. So much for judgment. Well, the Bible is filled with illustrations of spiritual phenomena from Genesis to Revelations; so that whoever believes in the Bible must believe in spiritual manifestations, consequently believers in the Bible are insane, and such persons should not be allowed to make a will."

THE MANHATTAN. A Magazine for the People. New York: John W. Orr & Co., 100 Nassau street. This is a new venture in the line of periodical literature, the first number being that for April. Its aim is to disseminate a knowledge of societies founded on benevolence, temperance, morality and fraternity, namely, those of the Odd Fellows, Knights of Pythias, Knights of Honor, etc. It is finely illustrated, and devotes considerable of its space to *Belles Lettres*, the Fine Arts, Science, the Home Circle and the Social Problems of the day. Its typography is neat and tasty, and its contents attractive.

HERALD OF HEALTH. New York: M. L. Holbrook, M. D., 13 Light street. "Food and Education," by Anna Kingsford, M. D., "Reform for Criminals," by Elizabeth Oakes Smith, and a poem by H. L. Howard fill the department of "General Articles." The "Answers to Cor-

respondence" furnish much information of practical value regarding health and diet. "Topics of the Month" and "Studies in Hygiene for Women" contain as usual a good variety of instructive readings for the season.

YOUNG SCIENTIST. A Practical Journal of Home Arts. New York.

Replete with information, eagerly sought for by amateurs in art and science; invaluable to young students.

CHILDREN'S MUSEUM. F. B. Goddard & Co., 6 Bond street, New York.

This dollar monthly for young folks sustains its reputation as a bright and lively guest at the fireside of its patrons. Its purpose to entertain, educate, refine and delight, appears to be meeting with remarkable success.

THE SOUTHERN SCIENCE RECORD. Melbourne, Australia.

In order to furnish all available information respecting work in every branch of science throughout Australia and New Zealand, this magazine has been increased in size from sixteen to twenty-four pages, without increase of price, and presents in each issue a series of articles that cannot fail to be of interest to students and others, not only in the country in which it is published, but in all others.

CHOICE LITERATURE. A Weekly Magazine. New York: The Useful Knowledge Publishing Co., 102 William street.

The leading feature of this is its reprints from foreign magazines and reviews. It is now giving Green's "History of the English Painters"; this will be followed by Ruskin's "Modern Painters." The publishers state that whatever is of transient or superficial interest will be avoided, and that worthy of preservation be chosen.

MECHANICS. A Weekly Journal of Engineering and Mechanical Progress. New York: David Williams, 83 Reade street.

A sixteen-page quarto magazine, profusely and finely illustrated, and evidently of great practical value to all mechanics and inventors. A series of articles on the mechanical production of electric currents will, at this time, when electricity is being employed as a source of light, heat and motion, be read with more than ordinary interest.

LINCOLN'S INSPIRATION.—Judge Johnston, of Cincinnati, is quoted as saying that he was with Abraham Lincoln one day when a committee came to ask the President to suspend the draft until after his second election, on the ground of his unpopularity. Said Mr. Lincoln, quietly, "What is the Presidency worth to me if I have no country?" Whereupon the committee retired. The Judge says also: "Mr. Stanton told me the next day or so after Lincoln's death that there was a time when the members of his Cabinet and he disputed on questions of policy, but they so often found themselves wrong and Lincoln right, he came to have his own way, and they to have entire confidence in his 'inspirations,' as they called them. He was a man of wonderfully clear inspirations; a man who employed no spies or others to collect stories, but judged of the public sentiment by inquiring into his own breast, and asking himself what ought to be done."—*Chicago Weekly Journal*.

THE SOCIAL PROBLEM.—Dr. Ure, of London, has said, "I see the time coming when less than 100,000 men will perform all the work of England now requiring 12,000,000 of men." That the introduction of labor-saving machinery is revolutionizing almost all constructive processes is patent to every person. What is to be the result upon our social system is the great problem of the day. The establishment of a Republic in lieu of a monarchical government is the very limit of political action, but it scarcely touches the question of social changes. The introduction of a machine that displaces a hundred men upon whose daily toil one hundred families are depending for support, is a fact of more than political import, for it is a matter of life, instead of one of rights. What can society do, in the face of this great problem, to remain stable and peaceful? The question deserves profound consideration.—*Forney's Progress*.

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Lily Dale Camp-Meeting.

The sixth annual Camp-Meeting at Lily Dale, Cassadaga Lake, N. Y., will commence on Saturday, June 17th, 1892, and close Sunday, July 4th. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCormick, of Franklin, Pa.; J. Wm. Fletcher, of Boston, Mass.; Miss Jennie Rhind, Boston, Mass.; Mrs. Sarah A. Byrnes, Boston, Mass.; George W. Taylor, Lawton Station, N. Y.; and Lyman C. Howe, Fredonia, N. Y.

SOJOURNER TRUTH, whose fame is world-wide, is expected. She is aged 106 years, and is Nature's own orator; formerly a slave, and one who has done much good work for the oppressed; an author, and an inspired speaker. She is wholly uneducated, but brimming with wit, humor and good sense, and is not the least among the many attractions offered.

Among the mediums engaged are Mrs. Mary Andrews, of Moravia, N. Y., the first full-form materializing medium ever developed, and one of the best, and whose remembrance cannot be questioned; Mrs. Carrie E. S. Twine, equally noted in her specialty, also Mrs. Maria Russell, medical clairvoyant, of Leona, N. Y., and Miss Lucy Huntington, an excellent world-wide medium of Randolph, N. Y. Others are expected.

These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere, and bless all who come within their influence. The new speakers engaged are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium, and gives public tests from the platform.

Board on the grounds \$1.00 per day. One lecture each day during the week; admission to the grounds, 10 cents. Sundays, two lectures; admission 15 cents. Geo. C. Allen, Cassadaga, Chautauqua Co., N. Y., May 6th.

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 utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

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

Special Notice.

In conjunction with his professional work as lecturer, CERIAS B. LEE 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. COLBY & RICH.

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While producing this work of 32 pages, its author obviously read the darker pages of New England's earlier history, the records of Modern Spiritualism, and found that in origin Witchcraft then and to-day's supermundane phenomena are the same; and found also that intervening centuries have changed or shutting off to-day's light, left unimpaired, or brought into a vast amount of important historic facts, and set before their readers erroneous conclusions as to the real authors of the barbaric doings they were describing.

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

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den humanity, in this year 1881. Well may humanity to all future time bless this glorious year. It ends forever that miserable gospel of fear, darkness and gloom, and brings to the fore prominently the true glad tidings, the true gospel of the love of an all-loving Father Spirit for this misguided human family.

These true glad tidings, dear sir, the spirits who control me have requested and enjoined me to proclaim to all men. I most gladly and willingly obey them, and ask you to give me this opportunity of doing so through the *Banner of Light*, that I may reach as many as possible. The glad tidings which this loving angel ministry is preaching to us all in the name of their Father and our Father, and their God and our God, is that what we call death is a new birth into other more advanced states of existence hereafter; that we need not be afraid to die, because it is but a transition state to another more advanced life, awaiting all those who make a right use of this, their present life, and will be brought under the operation of laws imposed by the Father Spirit of all things upon all things, by which all must be sooner or later perfected through suffering.

All must progress either here or hereafter; happy are they, though, who begin to progress here toward the infinite. For there, where he that is unjust will be unjust still; he that is ignorant here will be ignorant there, perhaps forever. He that is good, pure and loving here, will be good, pure and loving there; he that is holy and progressive here in his aspirations toward the infinite, will be holy and progressive there in that more advanced and brighter, more glorified state which awaits all who abstain from evil, strive to learn to do well, and obey the laws of their higher, more spiritual natures. I am, sir, yours, etc.,

Rockhampton, Queensland, Oct., 1881.

Spiritual Phenomena.

REMINISCENCES WITH MEDIUMS.

To the Editor of the Banner of Light:

About fifteen years ago I had my first lesson and experience with a medium, and that was with Mrs. Kelgwin of Jeffersonville, Ind., one of the best physical mediums on this continent. The name of Mrs. Kelgwin has but seldom appeared in our spiritual journals, for the reason, while she has always sat for the public, and had her sances crowded with visitors, her work has been confined to her own home. It was by mere accident I was thrown into her society, and at the first sitting I had a message written on the slate. I was satisfied that the writing was not done by the hands of the medium, as there was no one in the room but us two. The phenomenon made a lasting impression upon my mind. The first communication I had purported to be from my father, and was as follows:

"MY DEAR SON—I am glad you have come to learn of these new and beautiful truths. Try the spirits, if they be good or bad."

I concluded if that came from my spirit-father the first lesson was a good one, therefore I would pursue the investigation further. At another sitting, subsequently, when the sun shone into the room, a spirit hand several times thrust out from under the table. I had an invalid sister who, a few months before she passed to the other side of life, I induced to visit Mrs. Kelgwin. My sister became fully convinced she held communion with her loved ones passed on before, which was a source of comfort and consolation to her in her last days in the flesh. Two grand-daughters of my father also visited Mrs. K., when father wrote on the slate he would like very much if they would bring him some fruit from the old homestead. At the next sitting they brought and laid upon the slate a bunch of grapes and an apple, when one of the girls suggested they had better place a case-knife on the slate, as grandpa had no teeth. No sooner was the knife so placed than it was sent hurtling across the room. On taking the slate from under the table, after the signal raps, it was found the grapes had been eaten and the skins and seeds piled up together; the apple, half of it, had disappeared, leaving the marks of tooth-prints on the remainder. When the slate was placed under again another message was written, as follows: "Now you see grandpa can't eat fruit without using a knife." On arising to leave, the girls bade grandpa good-by, when a hand was thrust out from under the table, shaking each by the hand with a cordial grip. Mrs. Kelgwin had a young brother who was called "Budd." He became the spirit-guide of his sister. Budd was fond of jokes and fun while in the flesh, and continued to be so as a spirit. His sister having purchased a parrot deposited the same in her bureau drawer. Having occasion to use it a few days afterward, she found it gone from where she had placed it, and became very much worried at not finding it somewhere in the house. She gave up the search, when Budd came to her rescue, and informed his sister to go into the yard and look in the apple tree. There she saw her parrot suspended and tied to one of the highest twigs of the tree. Budd enjoyed this practical joke hugely.

On another occasion, when walking along a street in Louisville, the voice of Budd was heard asking his sister if she wanted some money; replying affirmatively, soon a dollar bill came floating down before the medium. The voice of Budd could be heard either in the house or in the open air by daylight in the presence of his sister.

If the narration of these facts and many others occurring in the presence of Mrs. Kelgwin had been written two thousand years ago and come down to the present generation, the learned doctors of divinity would cry, "Miracle!" and Mrs. Kelgwin be worshipped as a saint. Poor Joan of Arc was persecuted and put to death for being a witch (?) by the Roman Catholics two or three hundred years ago. Joan was simply a medium. The Roman Church is now seriously considering the question of canonizing Joan as one of its patron saints.

The above seemingly trivial incidents, in connection with the spirit Budd Morgan, are only the connecting links between the two worlds that most learned doctors of divinity, as well as philosophers, cannot fathom and explain outside of mediumship, stripped of all superstition, and performed by and under natural law.

I next visited Mrs. Mary Hollis, of Louisville, Ky., who subsequently became world-renowned by two trips to Europe, sitting for many of the royalists and scientists of England, including Victor Hugo and Louis Blanc, of Paris. At the first sitting I had with Mrs. Hollis I was accompanied by two ladies—my niece and a Mrs. H., who moved in the first circles of society. Fashionable society is severe and dogmatic in the very nature of things, and its votaries are slaves. It builds high-steeped churches, with velvet-lined pulpits and pews; and if the humble Nazarene should appear to-day, in his sandals and seamless garment, as he did on the plains of Palestine, the fashionables would have him ejected from their church edifices, if not persecuted unto death.

On nearing the residence of Mrs. Hollis, Mrs.

H., my lady friend, remarked she did not want people to know she visited such a house, and made a request that I would introduce her as Mrs. Smith, which I complied with, but would never afterward be guilty of performing such an act of politeness.

We took our seats around a small stand-table for independent slate-writing. After waiting some time without results, Mrs. Hollis looked me (a mere novice) very strangely in the face. She looked into each of our faces fixedly and penetratingly, and then remarked, "There must be something wrong." I insisted on trying again. Soon writing was heard, and the usual signal of "finished" rapped. The following was written on the slate:

"MY DEAR—When you come here again to communicate with me, don't sail under false colors." (Signed) SMITH."

If mortals were half as anxious, sincere and honest in seeking interviews with their loved ones who have passed on before as they are to meet earth-friends left behind, the gates between the two worlds, which have so long stood ajar, would by this time have been thrown wide open. We immediately went into a sance for materialization. Among other spirits who came was the father and husband of Mrs. H. She recognized them as such at the time, and they appeared as natural to me as when I had last seen them in the form. I never have sat in a circle for materialization since with more real satisfaction than at that first sance with Mrs. Hollis. It has been a matter of great regret with the friends of Mrs. Hollis that she was compelled to abandon this phase of her mediumship, in consequence of the great nervous prostration which she was subjected to, often being confined to her bed for weeks. For many years past Mrs. Hollis has devoted her mediumship to independent spirit-voices, when she never becomes entranced. The sances are highly interesting, and thousands in Europe and America have met and been consoled by dear spirit-friends, and become acquainted with the medium's controls, James Nolan and the Indian spirit, "Ske."

My mother passed away when I was too young to have any recollection of her. She had tried for years to approach the earth and materialize so as to hold converse. Finally she came, with a mother's love and blessing; and to convince me it was her, she told me a certain member of our family, then in good health, would be summoned at a certain time—five months hence—to appear in spirit-life; which prophecy was fulfilled to the letter.

On one occasion some one in the circle complained of not being inducted into Spiritualism fast enough, when "Ske" responded, "I have been a hundred years hard at work learning the way how to get to you." There was a lesson in the virtue of patience, which, if heeded, would be of inestimable advantage. I have attended Mrs. Hollis's circles more or less since, and have always found her the same modest, dignified lady. I have never known her to request (as I have some others) to have her mediumship puffed up in the papers, nor have I ever heard her integrity questioned.

A few years afterward I was thrown into the company of Mrs. Craig, then in a crude state of undeveloped trance mediumship. She became entranced. When the subject of Indian spirits came up Mrs. Craig remarked, "She wished she had an Indian in her hand," when I replied she might have Truckee. While crossing the plains in 1849 to California, when on Truckee River, an Indian of the Shoshone tribe made his appearance in a nude condition. I fed and clothed him. He accompanied me to California. I named him Truckee, after the river where I found him. He proved to be of invaluable service as a guide and herder. We became firm friends, and much attached to each other. On arriving in California, some white men, for the honor and glory(?) of killing Indians, shot and killed my faithful friend Truckee. When I became conversant with mediums and spirit controls I ascertained my friend was ever with me. On meeting Mrs. Craig, six years afterward, I found she had developed into the phases of independent slate-writing, and independent spirit voices, and spirit lights. On entering the first sance, the first spirit to greet me was Truckee, who could converse in tolerably good English, and remarked that he had not been absent a single day since I gave him to the medium. I was then entertained with a dance by Truckee, Blueflower, and Billy the boot-black, the two latter Mrs. Bliss's controls. Each was represented by a spirit light, and going through the motions of dancing, Billy occasionally whistling.

The two most powerful mediums I have met with for full form-materializations are Mrs. Stewart, of Terre Haute, and Mrs. Bliss. With these mediums spirits of both sexes, old and young, dressed in various colors of clothing, walk out into the room where the sitters are, shaking hands and conversing; occasionally dematerializing to the view, and often in view of the medium. With either of the above mediums I never had the least suspicion aroused of any deception being practiced on the part of the medium. There was, doubtless, a conspiracy concocted by the enemies of Spiritualism to crush out Mrs. Stewart and the Blisses, which utterly failed and disgraced their enemies.

If mediums are going to give transfiguration exhibitions, let them or their band so announce that fact beforehand, then no one will be deceived. It is as objectionable to be deceived by spirits as by mortals. We must try the spirits, and ascertain whether they be good or bad.

It is claimed by some that the unbelief and skepticism of sitters in a circle may so psychologize the medium as to lead to their exposure, as is frequently occurring. We admit such conditions may be brought about as to weaken genuine manifestations, or even to prevent them altogether; but we deny emphatically that they can cause an honest medium to supplement genuine manifestations. If that were true the whole philosophy would have to fall.

It is claimed again, by some whose zeal runs before their knowledge, that every medium, before placing each member of a circle, should submit each individual siter to the scrutiny of the band of spirits, for rejection or acceptance, who should be allowed in the circle. I never knew either Mrs. Hollis, Mrs. Stewart or Mrs. Bliss to require any such conditions. If that rule was generally adopted, I am of the opinion mediums would soon be starved out. I do know I have sat in circles with some incorrigibles, but have never seen any disastrous results, as claimed by some.

In the very nature of things Spiritualism, whatever based on, is cosmopolitan, and reaches out its hands to all races of the human family and all shades of belief. It cannot be confined especially to even Spiritualists "of the first water." Mediums will rise up among all classes of society the world over, most of whom, as they now are doing, diffusing the light in a private way. Every medium who comes before

the public, who is guided by honest and honorable action, will be sustained and die triumphant. No class of our citizens has at heart the sympathy of Spiritualists more than honest mediums. Truth will never hold copartnership with deception and dishonesty. To reach the higher and purer realms of spiritual existence hereafter we must be true to the higher intelligences above, for they will not look down upon deception with favor, as is constantly enunciated by our spirit-guides. The channels for angel-friends to return by and through must be kept open and pure.

JOHN EDWARDS.

Washington, D. C.

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 communications published by us—and some of which are referred to by number in the reports of correspondents below presented—is here appended: Nos. 1, 2 and 3 ask for the number of Spiritualists in the place, and the names of the President, Secretary and Treasurer of each; 4 asks the number of avowed Spiritualists in the place; 5 how many of the same are church members; 6 how many acknowledge the verity of the phenomena; 7 and 8 ask the number, name, city, etc., of Spiritualist mediums in the place specified; 9 requests to know if circles for the investigation of phenomena (Spiritualism) are regularly held; and the remainder ask for the number of papers published there, and their attitude toward Spiritualism; and the specially instructive treatment, in accordance with the past to mediums and believers.—Ed. B. or L. J.

MINNESOTA.

MAISHALL.—A correspondent writes that no Society exists in this place. The number of believers is few, but among them he desires to put on record the names of Charles A. Haskell, Oren Drake, Ursula S. Drake, Harriet Perrin, R. Lena Perrin.

There is in this place one medium "whose hands are influenced by Indian spirits to manipulate and remove pain and disease; talks very earnest and rapidly in foreign languages—but little as yet in our own tongue; can see spirits and recognize our relatives and friends who have passed on; the name of this medium just spoken of is Oren Drake, born in Vershire, Orange Co., Vt. There are two papers published here, the *Marshall Messenger* and *Lyon County News*, both neutral on the subject of Spiritualism."

NORTHFIELD.—A correspondent reports "No Society" but lists the following names: names he enrolled in the current list of those who do not scruple to be known as believers in Spiritualism: Francis Howard, A. D. Holt, Mrs. Jacob Camp, E. D. Knowles, F. O. Rice, Mrs. F. O. Rice, Mrs. Lenout, Henry Barber, Elias Hobbs, Wm. Tew.

IOWA.

CRESCO.—A correspondent reports the following as the names of the officers of The Northern Iowa and Southern Minnesota Association of Spiritualists: "Oliver Arnold, President; G. W. Webster, Vice President; John Nichols, Treasurer; Ira Eldridge, Secretary."

POIT ALLEN.—Fannie E. Crocker writes that but few Spiritualists are to be found in this place—herself and W. L. Crocker being of the number. No society, a few miles from the place, in Louisa County, three mediums (Prussians) by the name of Neff reside, in whose presence various phenomena occur. Our correspondent herself is a medium for inspirational speaking and several phases of the physical phenomena. W. H. Crocker is possessed of healing powers.

PAYETTE.—John Hutchinson writes: "Our society is called 'THE FIRST RELIGIO-PHILOSOPHICAL ASSOCIATION OF PAYETTE COUNTY, IDA.' The last election of officers took place May 2d, 1881, the results being as follows: Joseph Wright, President; Fayette A. D. Sinner, Vice President; Randall; John Hutchinson, Secretary; West Albany; Alice Wright, Treasurer, Fayette. There are about fifty members in the society—good and true Spiritualists."

CEDAR RAPIDS.—A correspondent reports an organization in this place, bearing the title of "THE FIRST SOCIETY OF CHRISTIAN SPIRITUALISTS OF CEDAR RAPIDS: Dr. James L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer. As recently as we can estimate the number of avowed Spiritualists in the city is about sixty."

JEFFERSON TOWNSHIP.—A correspondent reports "No Society," but furnishes the following names as being those of adherents of Spiritualism in this Township: Dr. A. White (born in Germany); S. E. Knox (in Maine); Charles V. Bourne (Glennbury, Conn.); Mrs. C. W. Bourne (Conn.); Ephraim B. Bourne (do.); Edward C. Bourne (Chatham); Nathaniel S. Bourne (Conn.); Mrs. N. L. Bourne (Conn.); Charles T. Bourne (Ohio); Mrs. Charles I. Bourne (Indiana); Mrs. H. H. Bourne (Conn.); Mrs. R. H. Bourne (Iowa); Louis Anderson (Sweden); Mrs. J. Anderson (do.); Jas. M. Irvin (Ill.); Mrs. J. M. Irvin (Ill.).

MISSOURI.

GRANBY.—Stephen L. Slane writes: "The number of Spiritualists in this county (Newton) is about two hundred; I believe in the number. The number of Spiritualists in Greene County is about five hundred; unorganized; lecturer, Robert P. Matthews; think I have not overrated the number."

GALENA.—W. Patten reports "No society," no public mediums, but great anxiety to investigate Spiritualism on the part of the people.

KIRKSVILLE.—A correspondent reports as follows by number: 2. One: SPIRITUAL AND LIBERAL SOCIETY OF KIRKSVILLE; 3. Dr. F. A. Grove, President; William Hart, Secretary, Mrs. Wm. Hart, Treasurer; 4. About one hundred; 5. Probably not more than six; 6. The Christian or Campbellite church, nearly all believe the phenomena, but attribute them to "Satanic influence." About one hundred. Others not members of church, fifty. Total, one hundred and fifty; 7. Three mediums; 8. Mrs. Sadie Kaul, independent slate-writing, clairvoyant and clairaudient, born in Indiana; Miss Rena Allred (do), born in Missouri; Mrs. Lucy Hawkins (do), and physical, born in Missouri; 10. No illustrative facts outside of the ordinary manifestations of each phase; 12. *Kirksville Democrat*, favorable; *Kirksville Journal*, and *Weekly Graphic*, neutral.

LIBERAL.—S. Paris Davis, Secretary, reports an organization in this place called "THE SACRED BROTHERHOOD," which comprises all shades of inquirers, though some two-thirds of its members are Spiritualists. One healing medium is there—Fannie Baker; one paper is printed in the place, called *The Liberal*; it does not oppose Spiritualism, but courts free discussion. "There are," he adds, "three other societies in the county (Barton) which will sum up about the same as the one above noted."

NEBRASKA.

NEBRASKA CITY.—A correspondent reports the following named persons as willing to be known as Spiritualists in this place: Elki Jasper; Ezra Mitchell; Jno. B. Craddock and wife; Mr. and Mrs. Yow and four sons; Mr. and Mrs. C. J. Duff, son and daughter; Mrs. E. Ewing; Mrs. B. W. Watkins, George E. Kidway; Mr. W. W. Watkins, trance-medium, and family (of five); Dr. H. C. Bishop, magnetic healer (practicing in Nebraska City and vicinity, and who has been somewhat persecuted by the old school physicians); Mr. J. Pyle and family (three); Mrs. Cole (magnetic healer); Mrs. Denham Tait; Mrs. C. Markland; Mrs. Kay; Mrs. Veniam; Mrs. Ayres; Mr. Faraba and family (six); Mr. McDow and wife (medium); Mrs. Camille and Mr. W. Madden. Total, forty-four. No circles now held there. There are some twenty or thirty families interested in Spiritualism, in the West of Otoe County, whose members meet weekly and hold sances, and are reported by a churchman as having successful sittings."

ASPINWALL.—Eliza G. Griffin reports the following names as those of believers in Spiritualism in this place: Reed Robbins (b. N. Y.), (developing medium); Mary Robbins (do), (do); Lydia Rice (do); Maud Hendricks (b. Neb.), de-

veloping; Ethan Griffin (b. O.); Ann Griffin (b. Ind.); John Kelley (b. N. Y.); Adella Kelley (b. Pa.); Eliza Griffin (b. Ky.); (developing); Van Ness Griffin (b. O.); (do); Abram Forney (do); Mrs. C. C. Forney (b. Ind.); Joseph Bickle (b. Pa.); Daniel Reneer (b. Ky.); Mary Reneer (b. Wis.); Lavina Hart (b. Ia.); George E. Burson (b. Va.); Lovinia Burson (b. O.); Ira Culver (b. Ky.); Moses Comer (b. O.); Nancy Malsinger (b. Ky.); Aaron Malsinger (b. Ind.); Fanny Barnes (b. Va.).

KANSAS.

COUNCIL GROVE.—Mrs. C. R. Kent writes that she has met with but few openly avowed Spiritualists during her stay in this place, but is convinced that many secretly cherish a belief in the new gospel. "No Society," and no regular circles. Our correspondent is "a healing and impressionable medium"; was born in Potsdam, N. Y. Two weekly papers are published in Council Grove, the proprietors of both being Congregationalist ministers.

LEAVENWORTH.—H. J. Austin writes: "I would state that there are six hundred persons at least (including twelve mediums) who believe in Spiritualism in this city, and probably four hundred in Leavenworth County. There is no organization. With reference to the question regarding the papers published here, *The Leavenworth Times*, *Leavenworth Standard*, *The Evening Press*, and *The Workman's Friend*, and a German paper are brought out—all liberal. *The Times* favors Spiritualism."

Additional Notes from States Already Reported.

MASSACHUSETTS.—SOUTH AMHERST.—L. C. Hall, Esq., informs us that there are fifty avowed Spiritualists in this place, and at least a hundred more people acknowledge the verity of the phenomena, but ascribe them to other than spiritual causes. Two regular circles are held there; our informant is personally acquainted with four mediums (for trance, tests, etc.), and thinks there are others in the town.

HAVERHILL.—THE FIRST ASSOCIATION OF SPIRITUALISTS OF HAVERHILL AND BRADFORD has the following officers: President, Charles E. Sturgis; Vice President, Daniel G. Davis; Corresponding Secretary, J. Milton Young; Financial Secretary, N. C. Fernald; Treasurer, Harvey Ray.

SOUTH EASTON.—N. W. Perry reports "No society," and adds the following information: "I am not able to state positively the number of Spiritualists in this town. There may be fifty or sixty persons who would be willing to be known as such; a hundred or more who are willing to be convinced, and probably a thousand who are sitting on the fence waiting for Mrs. Grundy's approval before they dare to move. There are three clairvoyant physicians in town, viz. Dr. Asahel Smith, Dr. William Webster, and Dr. Daniel V. Dickerman, who are well patronized. There are several reliable mediums in town, through whose organisms we are permitted sometimes to look within the veil."

BRAINTREE.—THE BRAINTREE AND WEYMOUTH SPIRITUAL ASSOCIATION, at its last annual meeting, made choice of the following officers for the ensuing year: G. E. Pratt, President; J. W. Dalton, Miss C. F. Loring, Vice Presidents; Charles R. Trott, Secretary; A. J. Bates, Treasurer. Lecture Committee—G. E. Pratt, A. J. Bates, Miss C. F. Loring, C. R. Trott, J. W. Dalton. Music Committee—Andrew Lane, G. E. Pratt, Mrs. Olive Dicknell.

CONNECTICUT.—NAUGATUCK.—Thomas A. Pratt reports that no society of Spiritualists exists in this place, but that a circle is held regularly each week. The open and avowed believers are few—Mr. and Mrs. Taft, Samuel and Sarah Taft, and Mr. and Mrs. Reed being of the number. Our correspondent is a physical medium, and has also healing gifts.

UNIONVILLE.—Wales S. Porter states that no Society of Spiritualists exists in this place—neither are regular circles held. He estimates that upward of thirty persons in the place (a part of the town of Farmington) are avowed spiritualistic believers, and about the same number acknowledge the verity of the phenomena, but attribute them to other than spiritual causes.

POQUONOC.—H. S. Clark writes: "The annual meeting of the FIRST SOCIETY OF SPIRITUALISTS of this place, for the choice of officers for the ensuing year, was held at Liberal Hall, on Tuesday evening, May 9th, and the following named persons were chosen, viz. President, Thomas Thrall; Vice President, H. S. Clark; Secretary, E. F. Thrall; Treasurer, J. C. Hungerford. The society is in a prosperous condition, sances being held every two weeks, with the interchange of thought and, together with the music, circles, etc., these occasions are very pleasantly looked forward to."

NIANTIC.—M. W. Comstock reports: "No society, except the annual meeting here of the Connecticut Camp-Meeting Association." To the residue of the queries he replies as follows: "(4), Twenty-five; (5), None; (6), none; (7), six; (8), Have rapping, speaking, and healing; (9), Have been held for the last year."

NEW YORK.—TROY.—W. H. Vosburgh writes: "In this city there is one Society, named THE PROGRESSIVE SPIRITUAL ASSOCIATION. President, Elisha Waters; Secretary, W. H. Vosburgh; Treasurer, Elisha Waters. The number of Spiritualists in this city is about sixty-five, who come out and identify themselves and attend the meetings. I believe sincerely there are one thousand people in our city who know and believe that spirit-communication is true, but they are indifferent and lukewarm. Many of them prefer to support the different church organizations than to encourage and aid their own. I cannot tell how many acknowledge the verity of the manifestations, yet try to account for them through other causes. I believe there are many. We have the following mediums who do not try to cover up their gifts: Mr. I. A. Carpenter, trance speaker; Mr. Cooper, do.; Mrs. Hattie C. Mason, trance and test medium; Mrs. N. Reynolds, inspirational speaker; Mrs. McKay, clairvoyant and test medium; Mrs. Ada Shook, trance medium; Mrs. Nelson, do.; Mrs. Margaret Ferguson, do.; Miss Barnes, do.; H. A. Benton, electric and magnetic healer; W. H. Vosburgh, magnetic healer by the laying on of hands. There have been some grand results in the way of healing here. Other mediums there are who do not wish to be known as such. I know of but two or three circles held, although I have no doubt there are many more. The illustrative phenomena occurring here are healing of the sick and tests of spirit identity, given before the public at our Sunday circles. The papers published here are as follows: *Sunday Budget*, *Sunday Observer*, *Daily Morning Telegraph*, *Evening papers: Times, Press and Standard*. They have all treated us with respect and common decency except *The Times*, which through all the past has derided and slurred us with all the harshness known to the English language."

PERRY CENTRE.—Mrs. W. A. Phillips writes: "There is no society in either Perry or Perry Centre. In each of these places there are twenty good and true Spiritualists, and possibly as many more who believe in it, but have neither courage nor independence to openly avow it. There are three or four young lady mediums writing; they have written many marvelous things, but have been obliged to relinquish their sittings on account of bitter opposition from Orthodox relatives. There is but one paper published here; it does not favor Spiritualism."

PENNSYLVANIA.—ALEGHANY CITY.—J. M. Bailey writes: "We have organized a Spiritual Association, to be known as THE FIRST SPIRITUAL ASSOCIATION OF PITTSBURGH, of which the writer has the honor to be Vice-President. We have a goodly number of members already, we have pushed our work. There are several good mediums in this place, and more developing."

CORRY.—H. Chaffee writes: "The Spiritualists of this section organized last October a society, known as THE FIRST HARMONIAL SOCIETY OF CONCORD, PA. Its officers are L. B. Webb, President; H. Chaffee, Secretary; A. Bower, Treasurer. We have a membership of about seventy-five, and at our meetings our hall has been well filled."

TENNESSEE.—CROSSVILLE.—Eliza T. Snodgrass reports that there are but few Spiritualists in this part of the State. "No society"; circles are held occasionally.

HENRYVILLE.—J. J. Pennington reports that a circle is regularly held in this place, of which

he is Chairman. Among its members are his wife, Emy L., who is a healing and clairvoyant medium; his eldest daughter, Adella L. P., possesses the same gifts, as also do his youngest daughter and his son, who, though a mere lad, exhibits good powers in this direction. Dr. G. T. Williams and wife are also adherents of the spiritual belief. There are a number of Spiritualists scattered about in other places in Lawrence County, but no organization exists, and no regular circles are held.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1: All Things Made New.

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

No. 2: Why was our President Taken Away?

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

No. 3: President Garfield Living After Death.

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

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

Delivered Sunday morning, Oct. 9th, 1881. Single copies 5 cents.

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

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

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

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

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

Delivered by Spirit E. V. Wilson, Sunday afternoon, Nov. 6th, 1881. Single copies 5 cents.

No. 8: In Memory of our Departed Friends.

Delivered Sunday morning, Nov. 6th, 1881. Single copies 5 cents.

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

Delivered Sunday morning, Nov. 20th, 1881. Single copies 5 cents.

No. 10: The Restoration of the Devil.

Delivered Sunday afternoon, Nov. 20th, 1881. Single copies 5 cents.

No. 11: The Blessedness of Gratitude.

Delivered Thanksgiving Day, Nov. 28th, 1881. Single copies 5 cents.

No. 12: The Tares and the Wheat.

Delivered Sunday morning, Nov. 27th, 1881. Single copies 5 cents.

No. 13: Natural and Revealed Religion.

Delivered Sunday morning, Dec. 4th, 1881. Single copies 5 cents.

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

Delivered Sunday morning, Dec. 11th, 1881. Single copies 5 cents.

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

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

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

Delivered Sunday morning, Dec. 25th, 1881. 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, 1882. Single copies 5 cents.

No. 20: The Coming Race.

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

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SPECIAL NOTICES.

1. In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications of our correspondents. The former are designated by the expression "the Banner," and the latter by the expression "our friends." The name and address of the writer are in all cases given, and the name of the publication is given in the case of letters from other papers. We cannot undertake to return communications from other papers, unless they are accompanied by a note from the publisher of the paper, or by a note from the writer, stating that the communication is for the use of the **BANNER OF LIGHT**.

Banner of Light.

BOSTON, SATURDAY, MAY 20, 1882.

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THE WORK OF SPIRITUALISM is a book which is the most complete and authoritative work on the subject of Spiritualism. It is a book which is a must for every Spiritualist. It is a book which is a must for every Spiritualist.

A Brooklyn Divine on Spiritualism.

A few weeks since a benevolent Orthodox clergyman of Brooklyn, N. Y., the Rev. Chas. E. Lord, D.D., kindly came all the way from that favored "City of Churches" to the "Hub," for the purpose of enlightening our benighted citizens on the subject of Modern Spiritualism—a topic on which, for some reason, our local clergy are very reticent. He held forth in the East-Street Orthodox Congregational Church in South Boston, taking for his subject, "Six Objections to Modern Spiritualism from a Christian Standpoint." From a brief report in the *Traveler* (to which other pressing occupations have prevented earlier attention) we learn that his six objections "were eloquently supported by quotations from profane and sacred sources, and the logic of argument (sic), whilst a large audience listened with breathless attention. This sermon," says the report, "must be heard in order to appreciate its cogency of reasoning and its convincing power."

As we had not the privilege of hearing this remarkable discourse, and are furnished with little more than a bald statement of the six objections offered, we may be excused for not being convinced by the cogency of its reasoning. But if the sample given below is a fair specimen of the Rev. gentleman's reasoning, we fear we should have failed to be convinced had we been present:

"After treating of the ground of supposed scientific Spiritualism, and showing how little that ground can be made to give any plausibility whatever to what is asserted as true of Spiritualism, Mr. Lord proceeded to say, I have always had, concerning the coming of spirits of our deceased friends to this world, but one opinion, viz., that if they come from the good place to tell us of things which concern us in a future state, or themselves, or society at large, they certainly cannot tell us anything more reliable, soul-inspiring, excellent or improving, than what the Bible has already told us, and therefore their labor is unnecessary. And if they come from the bad place, it is positively hurtful; and that the great uncertainty that exists as to where they do come from, is of itself a powerful argument not to have anything to do with them."

In the absence of any information as to what the Rev. gentleman was pleased to present as "the ground of supposed scientific Spiritualism," or what he recognized as "asserted to be true of Spiritualism," there is little chance for reply on this point. But it may be observed that the real ground of scientific Spiritualism is the mass of carefully observed facts showing the power and action of invisible intelligent beings (spirits) as exhibited in various ways. These demonstrated facts not only "give plausibility to," but *prove* what we assert of Spiritualism—namely, that spirits (intelligent invisible beings) exist; that they are able under suitable conditions to sensibly demonstrate their existence and presence; that they are able to communicate intelligibly with persons in the flesh; and that they have power over matter which mortals do not possess.

These are facts of tremendous significance to the scientific world, though they may seem of little importance to Rev. Mr. Lord.

But this Rev. divine has "always had but one opinion concerning the coming of spirits of our deceased friends to this world." That is to say, he formed an opinion on this subject at some indefinite period in the past—probably in the callow stage of youth, when incompetent to form just opinions on any such matter—and seems to consider it meritorious that he still adheres to it, whereas it is an opinion which a sensible man ought to have outgrown long ago. It is in substance that "if they come from the good place," i.e., the Orthodox heaven, they cannot tell us anything about the future state, or themselves, or society at large, "more reliable, soul-inspiring, excellent or improving, than what the Bible has already told us, and therefore their labor is unnecessary." Indeed! Suppose we apply this argument to the coming of the Rev. Dr. Lord all the way from Brooklyn to Boston to tell us about Spiritualism, or anything else. Could he tell us anything "more reliable, soul-inspiring, excellent or improving than what the Bible has already told us"? and therefore was not his labor entirely unnecessary? Or supposing we apply it to any friend who has removed to a distant country, to which we expect are long to follow; it would be entirely unnecessary for that friend ever to visit us, or even to send us back a message, because he could give nothing "more reliable, soul-inspiring, excellent or improving than what the Bible has already told us"! Is it nothing that our hearts yearn for continued knowledge of

and intimate communion with those whose friendship and love have been so dear to us for a season? How is it possible for our interest in them and all that concerns them or theirs in us and our welfare, to instantly cease when the grave closes over their bodies? It would be safe to say that this Rev. divine either has never been called to part by death with any dearly loved one (and hence is poorly qualified to minister to the numbers who have been so bereaved), or that he is coldly insensible to the ordinary ties of affection. Otherwise he could not speak thus indifferently of communion with the loved who have gone before.

But is it not possible that our conceptions of both "the good place," and "the bad place," may be to some extent mistaken? If our deceased friends can return and communicate to us, are we sure that they may not tell us something of interest and importance about themselves and the future life that is not found in the Bible? As a matter of fact, is there a single student of that book who can truthfully say that it tells him all that he wishes to know of the great hereafter and of the condition of his departed loved ones? Besides, what it does tell is so vague and indefinite, not to say conflicting, that it has given rise to wide differences of opinion among even its most devout students.

Some of these, following its teachings in one place, believe that "the dead know not anything"; that there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. ix. 5, 10)—in other words, that the departed are in a state of total unconsciousness, in which they will remain until some future resurrection day. Others will have it that the millions who have passed from this life since the days of Adam are waiting in some "intermediate state," "under arrest," and in a state of conscious uncertainty and anxiety for the coming resurrection and day of judgment—an event perhaps still thousands of years in the future—when their status for eternity, whether of happiness or misery, is to be irrevocably fixed. Others still are confident that "believers do at death immediately pass into glory," and unbelievers into the other place, from which both are to be recalled at the great day of judgment, whenever that may be, to go through the grand farce of being tried and consigned over again to the places they have already occupied for perhaps thousands of years! Many Bible-students believe that the departed continue to have knowledge of and interest in those they have left behind, and in the general affairs of this world, even to the extent of becoming ministering spirits to bereaved friends, and helpers in the world's progress; while others are equally confident that the good are at once borne away from earth into some far-off heaven, where they are so wholly occupied with psalm-singing and other musical exercises that they have no time for thought of earthly kindred, and would not be allowed to minister to them if they wished; and that "the wicked" are promptly consigned to a dismal fiery prison, whence they can by no means escape, even to warn their friends on earth. All these confused and confusing ideas are obtained and defended from the Bible—so conflicting, indeed, that thousands are left in doubt whether there be any future life. Is there not, then, great need that those who have entered upon the realities of the hereafter should, if possible, return to confirm the faith of the doubting, and tell us what they have actually found in that mysterious world? Would such a service be "unnecessary"? Whatever Doctors of Divinity may think, the common sense of humanity decides otherwise.

But, says our reverend Divine, "If they come from the bad place, it is positively hurtful." Hurtful to whom? Is it a fact that this Gospel-teacher is so weak in virtue that it is dangerous for him to converse with any one who comes from a "bad place"? And is this the case with the Christian world in general? Are they so ready to be won over to the side of evil that they cannot trust themselves even to speak with a supposed denizen of the bottomless pit for the purpose of learning of his condition and experiences? How, then, do they dare to meet and converse with those who come from bad places in this world? Ought they not to follow the example of monks and nuns, and shut themselves up in cloisters for fear of contamination or enticement to evil? If the condition of our departed friends who have gone to "the bad place" is so terrible as is popularly taught—"tormented in flame," "seething in a lake of fire and brimstone," etc.—can we imagine that if they can speak to us they will flinchingly seek to draw us into the same horrible place? Will they not, rather, like Dives in the parable, seek to warn others, "lest they also come into this place of torment"? It is plain, then, that either the popular notions about "the bad place" are quite mistaken and need to be corrected by fuller information, or the fears of this reverend Divine in regard to communication with its inhabitants are silly and absurd.

But "the great uncertainty that exists as to where they do come from," says Dr. Lord, "is of itself a powerful argument not to have anything to do with them." Such an argument is applicable only to children and imbeciles, not to intelligent, investigating men and women of the nineteenth century. In a day when every department of the universe is being fearlessly searched into—when Nature in all her accessible domains is boldly called upon to yield up her secrets for man's information and advancement, and when skepticism in regard to a future life and all spiritual realities is prevalent among the thoughtful, the educated and the scientific classes—at such a time to urge that "uncertainty" as to where the beings come from who claim to be our departed friends, and to bring us positive demonstration of their continued existence, "is of itself a powerful argument not to have anything to do with them," is the height of pusillanimity and folly. On the contrary, it is plainly our duty, as intelligent and courageous men and women, to "try the spirits," and see if we may not learn something of value from them, instead of turning our backs on them, like frightened children, because we don't know where they come from! How do we know but they have been sent for the very purpose of resolving our doubts? An old apostle showed much better sense when he argued: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." We appeal from the Rev. Dr. Lord to the Christian Apostles, John and Paul!

But we have given so much space to this preliminary argument of the Brooklyn divine that we have no room now to notice in detail his "Six Objections." Suffice it to say that they are, without exception, as badly taken, as wide of their mark, as utterly inconsequential to Spiritualism in its proper interpretation, as is the crude "opinion" reviewed above. We may subject them to a critical examination in a future article.

War to the Knife!

According to the reports—which we hardly need say that we hope are unfounded—the President has announced, though unofficially, that the time has come for making an entire change in the policy of the Government toward the Indians, and that henceforth there is to be no more "fooling"—by which term is of course meant no more consideration for justice and humanity. It is to be war to the knife—a war of extermination. The Indians must go! They are in the path of emigration and settlement. The whites covet the little remnant of their land, and therefore the red man must get out of the way. In alluding to the recent "Indian atrocities," which, by the way, resulted in the killing of nearly all the warriors of one band, the President is reported as saying that the time had now arrived when some effective means should be adopted for their prevention.

He further said that there is no doubt that the Indian depredations are checking immigration and settlement, and the development of the Territories. Instructions have already been given by him to the Secretary of War to use law and force to their extreme limit. And it is complacently added, that this "vigorous policy" is universally commended at Washington. Evidently, in the opinion of some people, that is a good enough reason why it should be commended by the country also. But that way of giving a new measure a favorable send-off is not so effective as those engaged in it may suppose. The public mind is not inclined to take judgments all made up for it by interested parties. What may be thought of this so-called "vigorous policy" toward the despoiled red men, the public will take care to announce in its own time and way. It has learned how to look at the inside of this disgraceful business for itself, and no longer rests content with the representations of the case as they are put forth at such pains by the robbers themselves.

We have before this explained the real cause of this Indian outbreak, which the President says he means to suppress by extreme methods. It is well to keep it continually in mind during the progress of this affair. It seems that the Arizona Indians had valuable deposits of coal, as well as of minerals, on their reservation, which the settlers set their greedy eyes upon and resolved to take possession of for themselves. Several propositions were made to the Indians, looking at their alienation of it, although with the inevitable result of dispossessing them of their lands altogether; but to all such propositions they returned an uniformly negative answer. They replied that they were just as much out of the path of immigration now as they could be anywhere in the Territory, and consequently declined to listen to any sort of a proposition that was likely to result in their change of location. They rightly thought that if they were not secure in their present locality, with the Government guarantee to fall back upon, they would not be any more secure, even with the Government promises, anywhere else.

The present disturbance was begun by the white settlers themselves, and it cannot be successfully denied. The Indians were well enough, were peaceable, and were minding their own business. They had made no depredations on the whites, such as the President now complains of. They had not stood in the way of immigration and the settlement of the Territory. All there was to it is this: The immigrants and settlers, in prospecting around the country, and trespassing on the reservation of the Indians, discovered that the latter contained deposits of coal, which, in a country so destitute of wood as Arizona is known to be, are of great immediate value. That was the prize, then, which they coveted. Anything on an Indian reservation which white settlers may covet is supposed to be a sufficient reason for invading them in the homes that have been guaranteed to them. It virtually amounts to this, therefore, that if an Indian reservation prove to be of any particular value, they will be driven off of it by the same government that gave it to them; but if it is of no special value, then they may stay upon it until something happens.

We do not really see why this is not a fair and truthful statement of the case. The "depredations" and "outrages" now complained of, and which are to be suppressed at whatever cost by the strong arm of the government, are nothing more than the first results of the invasion of the lands of the Indians by the settlers. In the present instance it is notoriously so. The whites provoked the whole difficulty. It is not to the point at all to say what Indians of themselves are, or what white settlers are; in this case under our hand the provocation was given by the whites by their invasion of the Indian lands, and continuing that invasion after being warned off. The Indians know of no other mode of redress than that of rising and attacking their invaders. For that matter, it is the very first measure to which the white people of the country resort themselves. They do not stop to protest and argue when attacked, but turn and make a vigorous attack in defense. And it is for doing just this and nothing more, that the Arizona Indians are now to be fought by the army of the government which pledged them its protection on their lands.

We have recently come upon a paragraph in an exchange that will throw a clearer light upon this "depredation" business. It relates to the recent rumors of a premeditated outbreak on the part of the Crow Indians. The paragraph says that Post trader O'Toole's reason for laughing at the notion of a Crow outbreak is that the whites are much more likely to break in upon the Crow reservation than the Indians are to break out on the whites. The Crows are the timid capitalists of the region, rich in ponies, having from fifteen to twenty thousand of them, and are accordingly "very much averse to fighting." On the other hand, the ranchmen want to steal both these horses and the Indian lands. Under these circumstances, the Crows will probably be accused of breaking out, when they really object to being broken in upon, and their prospects of retaining their horses, their lands, or even their lives, cannot be pronounced flattering. The whole story is there told in a nutshell. The trouble is with the whites—those who covet the Indian ponies, the Indian coal, or the Indian lands—and because the Indians rise to resist those who would rob them, it is announced that the army is to be let loose upon them!

Owing to our space having been taken up since its reception by previously promised matter, we have been obliged to defer publishing the report of the exercises held by the Children's Progressive Lyceum of New York City, April 23d, in memory of William F. Hunt. The account will appear in full in our next issue.

On the first page, present issue, will be found an interesting review of our FOREIGN EXCHANGES, from the pen of Dr. G. L. Ditson.

The R.-P. Journal

Shows conclusively its intensely mercenary proclivities by its persistency in repeatedly declaring that the *Banner of Light* has acted and still acts in conjunction with *Mind and Matter*, of Philadelphia. Notwithstanding the *Banner's* public asseverations to the contrary, and the equally explicit denials of this report by the editor of *Mind and Matter* himself, the latest number of the *Religio-Philosophical Journal* contains a reiteration of this gross misstatement: Under these circumstances it seems to us singularly inexplicable that any respectable Spiritualists, as some are doing, should endorse by their silence, as well as their acts, the present course of the *Journal*.

Mr. EPES SARGENT was outspoken in regard to the system of making personal attacks indulged in by the *Religio-Philosophical Journal*, some time before he passed to spirit-life. For instance, when the gross assault upon the venerable Thomas R. Hazard appeared in its columns, Mr. Sargent, on perusing the article, became indignant, and in our presence pronounced it reprehensible in the extreme, saying, "Such stuff should be contradicted at once." Suing the action to the word, he penned the following communication in the *Banner* office, which you copy from our issue of July 13th, 1878:

MR. THOMAS R. HAZARD.

To the Editor of the *Banner of Light*:
I see that the epithet *scintilla* has been publicly applied to Mr. Hazard in disparagement of his wholly sincere and earnest efforts in behalf of Spiritualism and in vindication of mediums. While expressing no opinion whatever as to the accuracy of Mr. Hazard's investigations, I would claim the privilege of saying this much: Though upwards of eighty, Mr. Hazard exhibits all the energy, vivacity, and intellectual (I had almost added physical) force of a man of forty. I have seen him repeatedly during the last fortnight, and have had long conversations with him; and I wish that the average of our editors of thirty-five or under would display as few marks of *scintilla* as he. His writings, as your columns will show, bear not the slightest mark of mental decay. On the 20th of June, when the thermometer was at ninety, he started from Boston for Lenoir, N. H., for the sole purpose of satisfying himself whether Mrs. Pickering, the medium recently charged with fraud, possessed genuine mediating powers. He gave two days to the task, for which his great experience amply qualified him, and the result was favorable to the medium. To charge such a man, giving such proofs of mental alertness, honesty and ability, with *scintilla*, or mental imbecility from old age, is unfair. Let his critics assail his arguments and his representations as they please, but let them not stigmatize his noble, vigorous and manly old age as *scintilla*; for that, in his case, is a pointless charge; and, even if it were true, is one that every generous mind, in its temperate moments, would shrink from uttering.

Mr. Hazard, let me add, brings into his octogenarian decade a character without a stain, a reputation for lifelong truthfulness, integrity and courage. He can face a fact that makes against his theories with all the candor that he can in his favor. He has devoted the leisure of twenty years to a thorough study of the subject of Spiritualism, and I know of no one in our ranks whose opinions are entitled to more respect. You may be sure that in the estimation of all who know him personally his testimony cannot be impaired by the cry of *scintilla*. A BOSTON SPIRITUALIST. [P]

It is with great reluctance that we are obliged at this time to advert to such disagreeable matters; but justice to our friends, and to the spiritualistic public generally, demands it of us. For nearly four years we have suffered in comparative silence, hoping and trusting that better counsels would prevail, and peace ensue. But when the *Banner of Light* recently commenced harmony, the *Journal* showed its evil animus by an antagonistic reply. Then it became too evident that its sole aim was, and is, the sowing of discord in our ranks. How far this policy will succeed in accomplishing its nefarious work, remains to be seen.

To this explicit statement by Mr. Sargent we appended the following personal endorsement:

[During an acquaintanceship with Mr. Thomas R. Hazard, which has extended over many years, we have ever found him an active and zealous worker for the truth, and a man whose word was always to be depended on to the last degree. We are happy to note that though time with him has gone by to an extent which comparatively few experience in this mortal sphere of being, yet, like one of old, "his eye is not dim nor his natural force abated." It gives us pleasure thus to be able to fully endorse the above communication in defense of Mr. Hazard, which was written by one of the most talented workers in the cause of Modern Spiritualism.—ED. B. OF L.]

Our readers will peruse with pleasure the account given on page third of this paper of Dr. Henry Slade's recent visit to the home of his boyhood. Since the article was in type, we have received an account from another correspondent, Emma Taylor, of Johnson's Creek, N. Y., in which substantially the same facts are stated, prefaced with the following:

"It is always a pleasure to grasp the hand of a friend after long absence; but when, as in this case, the friend is not only loved for himself, but is the avenue through which friends whom we have loved and lost can come and give us assurance of their continued affection and remembrance, the pleasure of meeting is increased in an untold degree. Years of absence have produced some changes in our friend, among which we noticed an appearance of increased physical vigor and robustness, and a deepened love for and a more positive and pronounced zeal in the cause of Spiritualism."

At last accounts Dr. Slade—after a successful lecture in Oswego—had reached his home in New York City.

The *Valley Visitor* (of Newburyport) makes the following close condensation of the case of the unfortunate DeLong:

"The loss of Lieut. DeLong and his party—ten men in all—in Siberia has been confirmed. Their end was most melancholy. After twenty-one months' imprisonment in a leaky vessel which finally went down; after dragging their boats and sledges over seven hundred miles of ice, and then landing upon an inhospitable shore, through many dangers—near to a place of shelter of which they knew not, they yielded up their lives to frost and famine in the most barren and desolate region of the earth. Thus far only thirteen of the thirty-three persons on the *Jeannette* are known to be alive, and search is still making for Lieut. Chipp and eight men of the third boat, not heard from."

A correspondent writes us from Washington, D. C., May 11th, that "The final spiritual sociable of the season was held last evening at the pleasant home of Dr. and Mrs. McEwen. Good audience—happy occasion. The lectures of Bro. N. Frank White close this month. Thomas Gales Foster is at present on a visit to his daughter in Ohio."

Newspapers will go free of postage through the Canada mails on and after June 15th, 1882; and we call upon our delegation in Congress to vote for a repeal of the obnoxious law in this country. The removal of this tax on the dissemination of knowledge is asked for by the whole people.

Thanks to Mrs. W. H. Leavitt, Bradford, Vt., for a box of trailing arbutus—for the table of our Public Free Circle-Room—quite fresh and fragrant after so long a journey.

Spirit John Pierpont on Mediumship.

By reference to our fourth page will be found the views—as far as time allowed the spirit to give them during the particular séance in the course of which they were enunciated—of Rev. John Pierpont, President of the Band controlling and directing on the spiritual side the *Banner of Light* Public Free Circles. In the course of his remarks (to which the attention of the reader is earnestly called) the spirit counsels kindness of feeling, carefulness in the act of investigating, and the necessity of honor and a high sense of the proprieties, on the part of sitters with mediums for what is known as the phenomenon of materialization; also on the part of the medium and his or her natural guardians or companions on the earth-side.

The spirit also goes into the merits of the much-mooted question of reliability as applied to the presentation of form manifestations—endorsing their verity most uncompromisingly, but at the same time carefully outlining certain recurrent facts observable at these séances which, while they have awakened the interest of some careful observers of this order of phenomena, have not heretofore received the measure of attention they deserve on the part of investigators generally.

Mr. Sammis, of New York, thinks we have done him injustice. We regret that he has any such impression. It has been our constant endeavor to be just in all things. Mr. S. is an entire stranger to us, and we could have no possible motive to intentionally do him injustice. Upon information we considered reliable—coupled with our own knowledge of the fact that *bona fide* manifestations of spirit-power have been given many times at Mrs. Hull's séances—the *Banner of Light* called in question the statements of Mr. Sammis and others, as appearing in the *New York Sun* or elsewhere. If we have done the gentleman a particle of injustice, as he alleges, we very much regret it. In the absence of an explicit statement from Mr. and Mrs. Hull to the contrary, over their respective signatures, we have no right to impute wrong motives to any one.

Wm. Oxley writes us as follows from Higher Broughton, Manchester, Eng.:

"My friend, Mr. Walter Howell, inspirational and trance speaker, is intending to visit the United States in June. I have known him for some years, and know him to be a pure-minded young man, and in my estimation he occupies the very first rank as an exponent of Spiritual Philosophy. In coming to the lecture platform in America he would occupy a position not yet taken by any other instrument. He is quite at home (I mean his guides of course, for he is quite at home in all unconscious instrument) in spiritual dynamics, and ethics of all qualities."

"THE PROGRESSIVE AGE," published at Atlanta, Ga., for this month, gives a report of the celebration of the Thirty-Fourth Anniversary at Atlanta, the conclusion of G. W. Kates' lecture on the Philosophy of Spiritualism, and numerous other very readable and instructive articles, original and selected. Southern Spiritualists should give this monthly a liberal support.

Prof. J. W. Cadwell, mesmerist, has just closed a largely attended series of entertainments in Providence, R. I., and will be in Brockton, Mass., during next week. He writes us that quite promising experiments for the photographing of materialized spirit-forms occurred recently in Providence, in presence of Mrs. Ross.

The portrait of LONGFELLOW is announced as published by the well-known Fine Art Publishers of our city, R. H. Curran & Co. Notice their advertisement for canvassers to sell this picture and that of the Garfield Family.

The announcement is received by us that Mrs. John R. Pickering, after a very successful term of labor in Boston as a materializing medium, has closed her séances for the present. She will resume them in the fall, of which due notice will be given.

An interesting letter in regard to the "Spiritual Revival in Cincinnati," and other matters from Dr. Edwin D. Babbitt, will appear in our columns next week.

Read the announcement on seventh page, made by James Shumway, Secretary, in regard to THE NESHEMINY FALLS (Pa.) CAMP-MEETING.

Read what is said of the Lily Dale (N. Y.) Camp-Meeting, on our third page.

Movements of Lecturers and Mediums.

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

Wm. C. Bowen will lecture for the Brooklyn Spiritual Fraternity Friday evening, May 20th. Subject, "True Spiritualism Marching on to Victory."

Mrs. L. A. Coffin, clairvoyant and psychometrist, can be consulted at No. 9 Essex street, this city. See card in another column.

"Psychometry"—facts and experiments by Mrs. Mary A. Gridley at Brooklyn Institute, Friday evening, May 19th, at 8 P. M.

Mr. F. A. Heath, the blind medium and speaker, will lecture and give psychometric readings in verse in Myrtle Hall, Charlestown District, next Sunday, May 21st, at 3 P. M. He speaks in Malden in the evening at 7:30.

The subjects of Capt. H. H. Brown's addresses in Berkeley Hall, Sunday, May 21st, will be, in A. M., "Spiritualism as Religion"; in P. M., "Angels our Saviors."

Edgar W. Emerson, of Manchester, N. H., will be with the Spiritualists in Exeter, N. H., Sunday, May 21st; with the "Ladies' Aid Society," Boston, Mass., Friday and Sunday, May 26th and 28th; in Newburyport, Mass., Tuesday, May 30th; in Groveland, Mass., Wednesday, May 31st.

Mrs. Susie Willis-Fletcher has so far recovered from her recent indisposition, that she will sail for America, accompanied by her son, May 18th, on the "Cellie," per White Star Line.

Mrs. H. B. Morse will speak under spirit influence at Brooklyn, N. Y., Institute, Sunday, May 21st, at 3 and 7:45 P. M.

Dr. J. K. Bailey spoke before the Liberal League of Pittsburgh, Pa., April 30th, upon "Mistakes of Materialism." The *Daily Times* of that city, of May 1st, gave a half column report of the address, closing with the remark: "The lecture, according to the Liberal Leaguers, was one of the ablest and most eloquent ever delivered before that Association." He spoke for the Spiritualists of Pittsburgh the following Sunday, May 7th, and at Leesville, O., May 13th and 14th.

Mr. William Eglington has returned from India and is now in London. How long he will remain here is uncertain. One valuable result of Mr. Eglington's visit to India, as our readers will remember, was the conversion of the clever professional conjurer, Harry Keller, to Spiritualism. In accomplishing this Mr. Eglington has done a noble service to the cause.—*Light, London, Eng.*

BRIEF PARAGRAPHS.

HURRAH! THE BAND IS COMING!
Hurrah! the band is coming, it is coming down the street,
I hear the sound of music and the tramp of marching feet;
The air is full of melody, all of the martial kind,
So hurry, Mephistopheles, or you'll be left behind.
They're coming, but I can't conceive how such a band can thrive,
For they are advancing backward, as true as I'm alive.

In all there's forty instruments, and no two are alike;
Each man has one all to himself, to turn, or blow, or strike,
From squeaking fife to big bass drum, from jewsharp to bassoon,
Though some of them are broken, and some sadly out of tune.
Perhaps I'm too aesthetic, but I really cannot see
What pleasure, use or profit in such discord there can be.

Up speaks the big drum major, and says: "Why, don't you know
We're discouraging just the music to which the world must go;
We're ushering in an era of happiness and peace,
When fraud shall be no more on earth and wickedness shall cease."
At this old Mephistopheles remarked he thought he'd go,
And this new method introduced in patients down below.
Brooklyn, N. Y., May 18th, 1882. So-So.

FOR ADDITIONAL EDITORIAL MATTER SEE TENTH PAGE.

The Dumfries statue of Robert Burns was successfully unveiled several weeks ago by Lord Rosebery, the occasion having been made national in its character. The poet is represented as sitting easily on an old tree root, holding in his hand a cluster of daisies.

The Pope of Rome is sick, and fears are entertained that his days on earth are numbered.

The house of John Milton, author of "Paradise Lost," No. 19 York street, Westminster, London, has been razed.

A new method, it is said, for the production of artificial freezing agents has been discovered.

Mr. H. H. Warner renews his offer of prizes made and awarded last year for astronomical discoveries. The prizes for the present year are as follows: Two hundred dollars in gold for each discovery of a new comet made in the United States, Canada, Great Britain or Ireland, and for any meteoric stone found in any of the above countries during 1882, which Prof. Henry A. Ward, of Rochester, N. Y., Principal Davison, of Montreal, Canada, and J. Lawrence Smith, of Louisville, Ky., shall unanimously decide contains fossil remains of animal or vegetable life, thus proving the inhabitability of other planets; also fifty dollars for a specimen of any meteoric stone (whether it contain organic remains or not) seen to fall in the United States during 1882. Conditions upon which the prizes are to be awarded may be ascertained by addressing C. S. Whittemore, Secretary of the Astronomical Society, Rochester, N. Y.

Absence of occupation is not rest;
A mind quite vacant is a mind distressed.

As a matter of delicacy matrons are to be employed in the several station houses in New York City to take charge of arrested females, while there.

Boston is to have twenty-four free open-air concerts during the summer on the Common, commencing at 5 P. M.

Consumption can be cured. Prof. Tyndall says so, and he ought to know. In evidence the fact is cited that a consumptive patient in Madeira apparently beyond recovery tried the use of carbolic acid as a protection at his bedside from mosquitoes, and at once found that it had a beneficial effect on his lungs. He has no doubt that the carbolic vapor destroyed the bacilli. He is now in excellent health. Probably the inhalation of carbolic acid vapor would, in the same manner, cure diphtheria. At any rate it would do no harm to try it.

Bob-veal vendors are in court. They ought to be in the State Prison.

Mr. Roland Worthington, publisher of the *Traveller*, has been confirmed as collector of the port of Boston.

Did the eclipse of the sun this week have anything to do with the late severe storm? Who knows?

The Andover creed, which the Abbot professor must admit to be historically interesting as a page in the record of human thought, but, practically, it is a humbug, and all the parties to the dispute know it to be so. —*Springfield Republican*.

A baker hearing it stated that people should never buy what they do not need, remarked, "In that case my trade would be ruined." "How so?" he was asked. "Because my trade depends entirely on people's buying what they do not need."

The decision of the court in *bane* on the Guleau exceptions will be rendered on Monday next. It is understood that the exceptions have been overruled and the sentence of the court below affirmed.

Egypt is in a state of revolution.

The gambler lives on our hopes, the lawyer on our quarrels, the doctor on our ills, and the clergyman on our fears. The millennium will throw these people all out of employment. —*New Orleans Picayune*.

Irate individuals are always in trouble. They live by that they feed on.

"Uncle Samuel" is to educate all his children. It will cost his strong box \$10,000,000 a year to do so, and he thinks he can afford to try it on for five years. Hope he will.

The cup of Hope so recently placed to the lips of the Irish people, has been as suddenly dashed to atoms. Poor old Ireland! Religious bigotry is at the bottom of our troubles.

Professor Koch, the German scientist, claims that he has discovered the true cause of tuberculous consumption. A small parasite is the cause of it. He has successfully experimented upon animals with this parasite.

Philadelphia has an artist named Sward. When he was eight years of age he was only a little bowie. —*Norristown Herald*.

The troubles of Ireland to-day, says the *New York Times*, can be immediately traced to religious bigotry.

The murderers of Lord Cavendish and Under-Secretary Burke are still at large. A strange fact.

The 30th instant is Decoration Day.

Joseph Cook is writing to his agents from Hong Kong, the Redpath Lyceum Bureau, puffing himself up, in order to create a "boom" in his favor when he returns. He says he has "eager and overflowing audiences of educated Hindus." English papers from India contradict the statement.

The Iowa Legislature has wisely passed a bill providing that the State Board of School Examiners shall hereafter have a woman member.

Rev. Dr. Dix, whose salary is \$12,000 a year, wonders at the pitiable condition of the mind of any one who questions the fact of the recognition of friends in a future life. He doesn't say it because he has a large salary, however, but because it is a matter of fact.

He who helps the wicked hurts the good.

Members of the Boston Water Board say that Boston water was never better than it is now.

The change from the beer and beef of Old England to tea and toast of Young England will greatly reduce the revenues of that Government, it is said.

They talk of having an "Independent Catholic Church" in this country—"distinct from Popery."

W. J. Colville in Philadelphia, Vineland and New York.

To the Editor of the Banner of Light:

W. J. Colville has been lecturing to crowded houses since his departure from Boston. On Sunday, May 7th, the hall corner 8th and Spring Garden streets, Philadelphia, was quite full in the morning when he delivered, under influence of his spirit-guides, a lecture of great power and ability, on "Religion's Eternal Spirit and Changing Forms." The audience frequently testified its delight by hearty applause. In the evening not only was every seat taken, but all available standing-room was also occupied. The subject was "Spiritualism and Its Immediate Future." The address was a brilliant one, and filled from beginning to end with practical spiritual teaching, much needed at this critical time. Mr. Colville's inspirations spoke boldly in defense of persecuted mediums, and urged Spiritualists to rally around sensitive, that they might afford assistance to the pure and holy spirits who are ready to purify and enlighten the world, if we will only assist them in their endeavors. "The Future of Spiritualism," said the speaker, "is in our hands as well as in those of the spirits. If we refuse to do our part no angels will save us against our will. As well expect air and light to pour in through barricaded windows as expect benign spiritual influences to bless our lives unless we invite them by doing our part." The lecture was pronounced by many competent critics to be one of the most eloquent and needed appeals to mortals to cooperate with celestial to which they had ever listened. Each service concluded with a pleasing poetic improvisation on subjects suggested by members of the audience.

Thursday, May 11th, Mr. Colville held a reception at Col. and Mrs. Kane's. The spacious drawing-room was thronged, and over one hundred persons being present. A most enjoyable evening was spent: it was pronounced by all a spiritual treat. Mr. Colville's guides answered about twenty important questions on a large variety of topics, and "Winona" gave eight personal poems which were much admired, and pronounced remarkably appropriate to the recipients. Excellent music, vocal and instrumental, added to the beauty of the exercises.

Friday, May 12th, Mr. Colville delivered a thrilling, inspirational lecture in Vineland, N. J., on "The Creed of the Spirits," to a most appreciative audience.

Sunday, May 14th, at 10:30 A. M., he lectured again in Philadelphia in the hall corner 8th and Spring Garden streets, on "What Shall We Do to be Saved?" The hall was crowded by persons of all shades of religious belief, who united in applauding the liberality and practicality of his masterly effort. The evening was a thrilling spiritual rendered the discourse unusually interesting by entering into detail concerning his experiences in spirit-life, which was truly remarkable.

At 7:30 P. M., six subjects chosen by the audience were dealt with in a highly satisfactory manner. The audience was much too large for the building, which seats eight hundred persons. Mr. Colville commenced an engagement in New York Monday, May 15th, by the delivery of a lecture in Composite Rooms, Williamsburg, to end Friday, May 19th, with a discourse on "Materialization, Transfiguration and Etherealization," in Everett Hall, 398 Fulton street, Brooklyn, at 8 P. M.; admission free. He speaks again in hall corner of Eighth and Spring-Garden streets, Philadelphia, Sundays, May 21st and 28th; in Vineland, N. J., May 24th and 25th; and holds a public reception at 1601 North 15th st., Philadelphia, May 22d (Monday), also May 26th, to which every one is welcome. He expects to return to his Boston Society June 4th, and is open to engagements in the neighborhood of Boston during June. Address for all particulars to 1601 North 15th street, Philadelphia. **

May Festival at Lynn, Mass.

To the Editor of the Banner of Light:

Our May Festival, held on the 9th, was a complete success. The afternoon exercises, highly entertaining and instructive, opened with an invocation and song by Mrs. Mary F. Lovering, of East Boston. Several speeches were made by Mrs. M. C. Chase, of Swampscott; Mrs. Prentice, of Wyoma; Mr. Samuel G. Reynolds, of Marblehead; Mr. S. M. Furbush, of Plymney, and Dr. J. H. Orne, of Lynn; Mr. M. V. Thompson, of Bangor; Mr. and Mrs. M. A. Brown, of Boston. Mrs. J. F. Dillingham, of Lynn, gave several spirit communications, the source from which they came being readily recognized by their friends.

The exercises were interspersed with music by Mrs. Mary F. Lovering, of East Boston, and Misses Jennie Buzzell and Emma Cotton, of Lynn. Recitations by Mabel Cheever, Carrie Ford, and Ida Livingston, recited by Mrs. M. A. Brown, of Boston, and several humorous sketches, and at the conclusion Mrs. J. F. Dillingham was presented, quite unexpectedly to herself, with several useful gifts, for which she gave thanks in a few well-chosen words. At the conclusion of the presentation, the company indulged in the merry dance until midnight.

GEO. DILLINGHAM.

Meetings in Worcester, Mass.

In spite of the unfavorable weather a goodly number assembled at G. A. R. Hall, May 14th, to listen to Mr. Fletcher's lecture upon "The Effect of Earthly Conditions upon the Spirit." It was held that every spirit is affected by the influences that surround it when the change takes place; that those who die by accident are unable to gather the elements of their spiritual bodies as readily as those who pass out quietly. Many instances were cited to prove this position. Also the practice of sending for the minister and the lawyer at the last moment was decried, as the speaker said: "In the hour of death you send for the lawyer to settle the affairs for this world, and the minister to open the accounts in the next. This is not as it should be; in the last moments let only loving friends gather around the departing spirit, sing some sweet familiar hymn that upon the wings of music he may be lifted out of this life into the never-ending glory of the eternal world." The lecture was replete with beautiful illustrations, and won many marks of favor and appreciation.

In the evening the audience were highly entertained by a lecture upon "Why does not God kill the Devil?" It is impossible to give a sketch of the lecture, which, from first to last, was greeted with warmest applause. The test, which followed were equally successful, and were recognized as being correct. The society held a successful social on Friday evening.

Mr. Fletcher addressed an audience which completely crowded the Slade Rooms in Providence, R. I., on Tuesday evening; his tests were considered very remarkable. Mr. Fletcher can be consulted at 2 Hamilton Place until July 1st.

Meetings in Chelsea, Mass.

To the Editor of the Banner of Light:

Sunday, the 14th, of the Dover, Mass. The inspired speaker lectured at considerable length upon "Unity of Purpose and Demand in Our Ranks." He clearly fixed in the minds of all present many truths of the greatest importance, and urged all Spiritualists to deal more charitably with all mediums; discard all side-issues and trifling animosities, and rally around principles dear to all hearts and the foundation of our philosophy.

The Ladies Aid Society will meet in Temple of Honor Hall Friday afternoon, May 19th. Mrs. Dillingham, of Lynn, will be present and give tests in the evening.

Next Sunday, May 21st, Mr. Fuller will lecture for the Society at 7:30 P. M., and Mrs. Bagley will be present and give tests of spirit-presence at the close of the lecture.

Joseph D. Stiles in Portland, Me.

To the Editor of the Banner of Light:

Mr. Joseph D. Stiles of Weymouth, Mass., has occupied the platform the past two Sundays, lecturing and giving his wonderful tests of spirit-presence. He has had large audiences. The subject of his first lecture was "Our Dear Departed." It was listened to with the closest attention. At the close he improvised a very fine poem, "Swift-Arrow," his Indian control, then gave a large number of names of spirits present, all of which were recognized. In the evening a much larger audience convened and listened with pleasure to a very able discourse, but the feature of the occasion was when "Swift Arrow" took possession and gave name after name of spirit-friends in rapid succession, which were recognized as soon as spoken. The rapidity with which he gives names and descriptions, and even streets and numbers where the spirits dwell when on this side of life, is truly wonderful. Thursday evening, May 11th, Mr. Stiles addressed a large audience in the hall and gave a large number of tests. He closed his labors with us May 14th. In the afternoon he gave us a very able and scientific lecture upon the spirit-world and its inhabitants; in the evening he gave a very instructive lecture, closing by improvising a poem. Between forty and fifty tests were given by "Swift Arrow." Mr. Stiles' first appearance here has been a success, and we hope to have him with us for a long time at an early date.

Meetings in Haverhill, Mass.

To the Editor of the Banner of Light:

Mrs. Carrie F. Loring, trance and test medium, of East Braintree, was the speaker before the Spiritualists of Haverhill and Bradford last Sunday. The morning session was "The Light of the Present Age." A brief address was followed by interesting clairvoyant descriptions of spirits present, many of whom were recognized. In the evening the subject was "Beyond the Mist," the controlling influence consisting of several prominent spirits upon the platform, the leading mind being Dea. Noyes, a well known citizen, who passed away from here several years ago. Among the spirits described were E. G. Frothingham, Alfred Kidridge and Dr. Jeremiah Spafford. Dr. Currier, of Boston, speaks next Sunday. E. P. H.

Meetings in Wakefield, Mass.

Sunday, May 14th, Mr. Geo. A. Fuller, of Dover, Mass., occupied the platform at 10:30 A. M., and 2:30 P. M. Mr. Fuller's lectures were in his best vein, and were just suited to the requirements of his audiences. We hope he will be with our society again at his earliest convenience. The music was excellent and appropriate. The songs so finely rendered by the Misses Myra and Cora Minn deserve more than passing note. Mr. G. O. Maxin presided with ease at the piano.

American Spiritualist Alliance.

The first annual meeting of this organization was held on Tuesday evening, 9th inst., at the residence of the First Vice-President, Mr. Henry J. Newton. While the attendance of members was not large, a great deal of earnestness was manifested, that augured very favorably for the future activity and success of the Alliance.

The following persons were elected officers for the ensuing year:

HENRY KIDDLE, President.
HENRY J. NEWTON, First Vice-President.
NELSON CROSS, Second Vice-President.
CHARLES PARTRIDGE, Treasurer.
MRS. MILTON RATHBUN, Corresponding Secretary.
H. F. KIDDLE, Recording Secretary.
EZRAIEL C. LEONARD,
ERASTUS H. BENN,
MRS. M. A. NEWTON, } Counsellors.

This Society was organized in January, 1881, for the purpose, in the language of the Circular, issued at that time, "of furthering the cause of Spiritualism in its highest and purest aspects, and applying its principles and precepts to practical work tending to the amelioration of society and the good of mankind. The means proposed to effect this object include especially the diffusion of spiritual science, through public meetings, lectures, addresses, the publication of essays, etc., and the investigation of phenomena and principles."

The Alliance became an incorporated body last summer, and its roll of membership contains, at present, the names of about sixty persons. Owing to obstacles that now, fortunately, seem to be removed, the Alliance has not, as yet, made as much progress in the accomplishment of its purposes as was anticipated; but the spirit at present manifested, with the change in its organization, will, it is hoped, greatly promote its energy and efficiency.

A plan for holding public Sunday meetings for the explanation of the phenomena and philosophy of Spiritualism has been nearly consummated.

HENRY KIDDLE, Pres.

AGRICULTURE IN BENGALEE, BY PEARLY CHAND MITRA.

With Notes by Baboo Joy Kisson Mokerjee, Zemindar. Calcutta: Thos. Smith, 12 Bentinck street.

The author of this pamphlet must be a very active and useful citizen of Calcutta. We first hear of him engaged in critically analyzing the religion and philosophy of ancient India; then as a Spiritualist, enlightening the people in regard to Spiritualism and its teachings; then as a leading member of the Society for the Prevention of Cruelty to Animals; then actively interested in advancing the interests of the women of India, and suggestions for their education and elevation, and now we have evidence of his having devoted much time and labor in efforts to improve the agriculture of India; a work for which, we are told by Baboo Mokerjee in "Notes," he is peculiarly fitted, by reason of the great interest he has always taken in the subject, and his long connection with the Agricultural Society. Upon all the branches of human progress and reform above alluded to, Pearly Chand Mitra has made public addresses, written books, and in addition has published collections of hymns in Bengali, several biographies, sundry novels, all educational, and a satirical work on Drinking and Caste in Bengal. The history of Agriculture in Bengal, included in the work before us, extends back to remote periods, covering all of value related thereto up to the present time, and will prove essentially serviceable in directing public attention to the only real source of wealth that India or any other country possesses.

The *Daily Gleaner* (Newburyport, Mass.) devoted nearly a column of its space recently to an excellent epitome of the eloquent address delivered by Dr. John H. Currier, of Boston, on the occasion of the services held by the resident Spiritualists at the Unitarian church in Newburyport, in memory of the late John T. Loring, of that city. Dr. Currier is both an inspirational and an old-fashioned trance speaker, and deserves the patronage of societies and committees everywhere. His business engagements, however, preclude his going to points at great distance from Boston. Parties desiring his services can address him at 71 Leverett street, this city.

A correspondent writing from Kirkville, Mo., says that Mrs. Work, sister of the materializing medium, J. H. Mott, has been giving séances in that place. Of one he attended he remarks: "She placed the slate under the table, when the spirits took it and held it while she walked away and sat down four feet distant. In a few minutes the slate fell to the floor. Taking it up, I found a lengthy communication on each side of the slate. This was done in full light without the use of a pencil."

A. W. S. Rothermel will be in Washington after May 18th, and hold séances with P. L. O. A. Keeler for a short time. Would like to make engagements for private séances in and about the city. All communications intended for him may be sent to 457 Missouri Avenue, Washington, D. C.

Dr. H. P. Fairfield lectured for the spiritual society in Natick, Mass., Sunday, May 14th, to a good audience, the members of which seemed greatly pleased with his eloquent discourses. Dr. Fairfield has removed his office and residence from Worcester, Mass., to Stafford Springs, Conn., where he will answer calls to lecture and heal the sick. Address him Stafford Springs, Conn., P. O. Box 30.

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

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

SECULAR PRESS BUREAU.

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

No. 61 Irving Place, NEW YORK CITY.

S. B. BRITTON, Chairman, Bureau Com. HENRY J. NEWTON, Treasurer, Nelson Cross, Secretary. HENRY KIDDLE, Corresponding Secretary.

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

Friends of this enterprise everywhere—who wish well of the SECULAR PRESS BUREAU—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the success 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.

Until further notice all literary communications, excepts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CROSS, Secretary, 28 Broadway, office No. 11.

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

AMOUNTS PAID IN FOR 1882.

Col. Moses Hunt (Charleston Dist.) Boston, Mass.	\$25.00
Wm. H. B. Smith, New York City	5.00
Chesman Miller, Brecksville, Ohio	5.00
L. Colby, Boston, Mass.	5.00
Wm. H. B. Smith, New York City	5.00
C. Snyder, Bathing, N. Y.	5.00
M. H. Maynard, Council Bluffs, Iowa	1.00
Mrs. Lida Barnes-Sayles, Dayton, Ohio	10.00
Wm. H. B. Smith, New York City	5.00
C. Snyder, Bathing, N. Y.	5.00
J. H. Wade, Cleveland, Ohio	5.00
J. W. Goodsell, New Haven, Conn.	5.00
Orin Greeley, Stephentown, N. Y.	5.00
W. W. Coffin, Portsmouth, Ohio	5.00
J. Hatch, Easton, Me.	5.00
Geo. H. Woods, Worcester, Mass.	5.00
C. W. Coffin, Portsmouth, Ohio	5.00
E. Mason, New York City	5.00
Yarmouth, Me.	5.00
J. H. B. Smith, New York City	5.00
James Phillips, House's Point, N. Y.	5.00

The Secular Press Bureau at Work.

We shall transfer to our columns, next week, an article furnished by a member of this organization, to the *Herald* (Ct.) *Daily Times*, entitled "MINISTRY OF HEALING." We earnestly hope that the spiritualistic public will sustain the Bureau in its laudable service. The inception of the idea, and its outgrowth, are due to the spirit-world workers, and we trust that pecuniary aid may be forthcoming from the mortal side to continue the much-needed labor for the cause which the Bureau has in hand.

STINGING Irritation, inflammation, all Kidney Complaints, cured by "Buchu-palpa." \$1 per bottle.

Spiritualist Reunion.

The Spiritualists of Central New York will hold their Fifth Annual Reunion in Deaneville, N. Y., on Saturday and Sunday, June 3rd and 4th, beginning on Saturday at 2 P. M. and closing Sunday evening. J. Frank Baxter, of Boston, the test medium, singer and speaker, is engaged, and other good lecturers will be secured. The friends of the cause who are in good health and have an old time handshaking. By order of Committee, Seth M. Peck, Chairman of Com.

Grove Meeting.

The Spiritualists of Oregon will hold a Grove-Meeting on the old camp-ground (near the residence of E. C. Cooley), on Saturday, June 3rd, beginning on Saturday at 2 P. M. and closing Sunday evening. J. Frank Baxter, of Boston, the test medium, singer and speaker, is engaged, and other good lecturers will be secured. The friends of the cause who are in good health and have an old time handshaking. By order of Committee, Seth M. Peck, Chairman of Com.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and ten cents for every insertion on the eleventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance. Electrotypes or cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day before the date of expiration, or in advance of the date where they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice, Glenora, Yates Co., N. Y. O. I.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 60th street, New York. Terms: \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. A. P.

ADVERTISEMENTS.

DR. COLLINS'S

PAINLESS

OPIMUM ANTIDOTE.

TESTIMONIAL.

An Obligation.

DIXON, Ill., Aug. 19, 1881.

DEAR SIR:—I feel that I owe you an obligation I shall never be able to pay. I can only give you my name to use should you desire to do so in making a plain and truthful statement of the great good I have received from your treatment to cure me from the use of morphine. I had been a constant slave to the use of morphine for over twenty years, using about one-half ounce per month when you commenced to treat me in Nov., 1878, and never had any desire for morphine after taking the first dose of your antidote. I had no pain, and got better constantly until in October, 1879, when I was thoroughly cured. Have never had the least desire for morphine, and am a healthy woman now, as I believe every person may who is a slave to the use of this medicine, for which, Doctor, I sincerely offer you my everlasting thanks. Very sincerely yours, M. M. LUCKEY.

Longfellow.

LADIES and Men wanted to sell the finest Portrait of Longfellow ever published. Sample in case, 50c. Also canvassers for the new Picture of "Garfield Family" just published. All other Groups caricature a number of the family. Only by mail. Send for sample. Now is a harvest time for canvassers. R. H. CURRIAN & CO., Publishers of "The Orphans' Home," "The Dawning Light," etc., 12 Pemberton Square, Boston. May 20.

PAUL LEAVELL,

ASTROLOGER.

HOROSCOPE for \$2, '83, '84, \$2.00. From Infancy, with Astrology for five years, to \$2.00. Complete Chart of the Heavens, with the history, from Infancy to the end of life, \$10.00. Date of birth, and date of death, and date of burial, by self. Address PAUL LEAVELL, 100 West Madison street, Chicago, Ill. May 20.

CAMP-MEETING

AT NESHAMINY FALLS, BUCKS CO., PA.

Will open July 10th and continue till Aug. 27th.

Ground open for tenters on the 10th.

THE FIRST ASSOCIATION OF SPIRITUALISTS, of Philadelphia, desire this early announcement that they have nearly completed all the arrangements to make this year's Camp-Meeting far more attractive and interesting than any former year. We have secured the best talent to be had as speakers, male and female. There will be no lecture each week-day afternoon, except Mondays and Tuesdays. Every morning a Conference or Experience Meeting in the New Hall; evening, same place, Seances, conference and other entertainments.

Capl. H. H. Brown has been engaged to take charge of this and all other meetings during the Camp-Meeting. We believe these morning services will add much to the pleasure and profit of all who attend.

Dancing in the large Pavilion every evening, same as last year. Professor H. Barth having been re-engaged again this year, with the same number of assistants as last year, whose instrumental music gave such general satisfaction.

Capl. J. E. Koller has been appointed General Superintendent, and will see that the wants and comfort of those who are present are fully provided for. Friends East, West, North and South, come to our Camp-Meeting; if not to stay the whole time, stay as long as you can. No Sunday school. The meeting place is at Nesaminy Falls, Bucks Co., Pa., 15 miles from Philadelphia, on the direct route to New York. The meeting place is at Nesaminy Falls, Bucks Co., Pa., 15 miles from Philadelphia, on the direct route to New York. The meeting place is at Nesaminy Falls, Bucks Co., Pa., 15 miles from Philadelphia, on the direct route to New York.

REV. DR. MONCK.

HEALERS assisted by competent Physicians, Electricians, etc. New York City, 151 Broadway, between 10th and 11th streets. Hours 12 to 5 P. M.

Free Thought.

THE MAL-TREATMENT OF MEDIUMS FOR FORM-MATERIALIZATIONS.

BY F. J. BRIGGS.

No. 11.

To the Editor of the Banner of Light:

5th. In pursuing our subject, the next in order are the mask-manifestations. I have witnessed them in Missouri, Illinois and Indiana. They have much the appearance of slightly illuminated faces, or masks, if you choose to call them so. The faces look stiff, expressionless as a corpse. They never look natural, nor move as if alive, nor show much intelligence. I never got much satisfaction in trying to converse with them. I have seen some that were quite pretty; but they are seldom as satisfactory (to me) as materializations when good. They are apt to excite distrust. They are not, as a class, low spirits that try to manifest through them. They have been a perplexity to me, and ought to be more seriously studied as a phase of spirit manifestation.

By special invitation I attended a short trial séance of an undoubted medium, who had just started out. He was an inconsiderate boaster of the remarkable manifestations through his mediumship. We were all personally unacquainted with him, and had no confidence in him. Most all of the company were thoroughly experienced Spiritualists. The only manifestation we had was a humorous and very anomalous manifestation of one of those masks at the aperture of the cabinet. It was a small round head, not larger than a medium-sized young baby's; without eyebrows, and very small or shrunken eyes; and its nose hung more like an elephant's trunk. It gave a shrill whistling hiss at us, and drew back, and dropped the curtain. What it meant I never could imagine, unless it was that the medium's control was offended with us. For surely he would not have got off such a burlesque for his set-off with staid Spiritualists, whose recommendations as a useful medium he was anxious to obtain. When he came out of the cabinet he was just awakening from a real spirit trance.

Personally, I have witnessed very interesting and exalted manifestations of this class, and hope to see more, till I understand them better. "Minnie," Mrs. Stewart's control, does not pretend they are materializations proper, but calls them "floats." At one of her séances last fall a spirit, fully and strongly materialized, opened both doors of the cabinet and showed three tall forms standing at the left of the medium, motionless or nearly so. The middle one was a lady in white, whose features were handsome. After a little, the lady spirit controlling closed the doors. She soon opened them again, and a fourth form was added to the number standing behind the medium's chair in which we saw her sitting. Those stranger spirits could manifest hardly a scarcely-perceptible movement through the forms, and their eyes were rather looking down or closed and motionless. The controls exhibited by their own steady, mellow spirit-light descending from the ceiling of the cabinet. The materialized control walked across the platform to Mrs. Hurst, a good materializing medium, who gives private séances in her parlor, but who had come in as one of the spectators and was seated with them. She led her up to the cabinet and stood her a little within its threshold. While she was attentively viewing the scene the control from behind raised her hand above her head and almost instantaneously threw her into a trance, to draw power from her to give strength and stability to the manifestations, as was afterwards explained. She then led up the spectators, one by one, to allow them to inspect every form with that close and favorable view. When I was led up I first looked at each of those masked appearances, and noticed differences in colors, textures and appearances of their dresses, or portions of them. I turned my eyes on the medium: she sat leaning back in her chair, her form emanated almost to an anatomy, her cheeks shrunken, lips thin, eyes closed and sunken, nose pinched in, hand scrawny, and she pale and motionless. I never saw a cholera patient or corpse (and I have seen many) that seemed more wasted. I had to use an effort, at the first sight, to retain my composure. I requested all led up after me to notice particularly the appearance of the medium.

I do not pretend to know what part of that paraphernalia, if any, was brought in by the spirits: what was rematerialized or materialized. And it does not matter. It was all equally a genuine spirit-manifestation anyhow. It does not seem possible that the spirit-guides could have drawn from the medium, emanated as she was, emanations sufficient for all five of those full-form manifestations at the same time. I have no doubt that a grab there and then, provided it had been successful in immediately destroying conditions, would have prevented the restoration of the medium to her normal physical condition, and that that paraphernalia could not have been all dematerialized and must have been left. I cannot see how it could have resulted otherwise. And then some impossible device would have been contrived up to show how she had brought them into the cabinet.

A few evenings after this the spirits again devoted a part of a séance to those "floats." Upon opening the cabinet the three original floats were seen standing as before, with this exception: the middle one was a good deal shorter, and was seen to grow up to her former height after the cabinet was opened. It was again closed; and upon being opened the two male forms had disappeared, and the lady was seen settling and diminishing till the form had contracted to the appearance of a child just learned to walk. It became animate, and moved, and motioned, and observed. Some one handed out an apple for it, which the control took and reached toward it. It put out both hands for it, reached forward and continued to step without advancing. She gave it the apple, which it grasped with both hands; and, as she did this, stepped in and closed the door.

That "float" actually became transformed through spirit agency into a materialization for that child-spirit to act through as naturally as any child—a manifestation utterly impossible through any trick of the medium.

6th. The need of dark cabinets: All past experiences demonstrate that a dark place is necessary for successful, strong materializing. The spirits must have a quiet, dark place with a good medium to organize the materializations. And the easiest and most restful condition the medium can be placed in, both of mind and body, aids the process. Then again, after an exhaustive effort, the same conditions must be had to restore the medium to his or her normal condition. It took some time after that trying séance with the "floats" to restore Mrs.

Stewart in the closed cabinet with a quiet, patient audience. And, if those points are not faithfully guarded, a good refined medium falls in health and breaks down completely after a time. Dr. Monck stands among us a painful example of this fact. If he has become so available a medium that the spirits do sometimes make the inside of his clothing and the hollow of his body serve as a sort of substitute for a cabinet occasionally, so that a vapory form—not a materialization—can be seen issuing from his side and receding or flitting away it is at the cost of his long irremediable over-exhaustion. Whereas, if he would not allow himself to be swayed by this satanic warfare against the use of cabinets, his rare gift of mediumship would not be, as it is now, nearly broken to pieces. If, instead of trying to produce materialization by going counter to its laws and necessities, he would insist upon a good cabinet in which he could sit or recline in an easy posture, not sit too often, which he may have formerly done, and require that the company should be harmonious, spiritually-minded and helpful, and allow him, without impatience, plenty of time to recuperate, after the manifestations had ceased, in the quiet of his cabinet, he would do thousands of times more good, if he has not already irreparably demoralized his system by trying to produce materialization in defiance of its laws and needs.

This warfare against cabinets is a traitorous scheme. It is prosecuted under the pretence of preventing frauds, while its real animus is to destroy those physical manifestations by assailing the mediums and breaking down the legitimate and needed means through which they can reach us and be nurtured up to higher degrees of excellence. It is upon the same principle exactly as praying for the destruction of all mints, because counterfeiters use mints and like implements, in order to prevent our having any base coin. The designing (but not misguided) ones feel sure of having the materialists and anti-Spiritualists for their allies, as they have. The head conspirators understand that these materializations are the connecting link between the physical and the spiritual. And, to undermine demonstrated Spiritualism, they have got to banish that form of mediumship by harassing, entrapping and overthrowing its mediums. Dr. Monck's few exceptions, and (to him) distressing manifestations, have been seized upon through sinister motives as a plausible excuse. And yet, what are they compared with cabinet materializations? A few times a vapory form has been seen to emerge from his side and vanish away. It was good, and should be considerably prized. But, at the best, they have a chance for many to frame to themselves a plausible theory that they might have been optical illusions. But for these materializations in a cabinet that come out to us, we take them by the hand, converse with them, recognize them, and they dematerialize before our eyes without changing their position, as I and hundreds of others have experienced time and again—for these, as well as many other cabinet manifestations, there are no evasions. And thousands upon thousands have enjoyed and are enjoying these manifestations, many in their own homes, who could not witness, even for once, those very sparse and less satisfactory sights of the Dr. Monck class. Yet not one of these mediums started or could start full-fledged. It required generally years of gradual unfolding from the less satisfactory and mysterious to the more perfect manifestations. Besides, to become a first-class instrument for such manifestations, the medium has to be of a temperament yielding to psychological influences. And I have noticed after some such have started out unadvisedly to give public séances to promiscuous audiences—the inevitable course resorted to by all frauds—they become environed with antagonistic, rough, bigoted and low-minded influences, and are hemmed in by such suspicious, discordant and stormy surroundings, that they are always, to give it the mildest possible term, injudiciously treated, and never progress another step, but generally retrograde. And it is not to be wondered at, if this has weakened, at times, the earnestness of their first love for sincerity and integrity, laid them liable to the invasion of such villainous influences as the powerful ones in the crowd have brought with them, from whom they derive their strength and use it to gratify their supporters, and the medium enured, betrayed, belied, perhaps falls to a voluntary deceiver, when, with the exception of his or her foolish starting out, and even in this he or she has usually been overpersuaded, this medium is more sinned against than sinning. I would give an example or two, but it would take too much space.

Understanding many of the preceding points, designing ones (some through sheer envy), engaged in this crusade against cabinets and cabinet manifestations, have, under specious pretences of preventing frauds, striven by every device and snare to deceive or frighten us into throwing away genuine or partially developed honest mediums and placing them in the category of tricksters. And, could they have consummated their demon purposes, we should not have one medium left us now for cabinet materializations; for there is not one of the list of long-tried and excellent and reliable mediums that the secular and sectarian papers and the *Religio-Philosophical Journal* have not denounced as a fraud, and thrown the weight of their influence to destroy.

Latterly the editor of the *Religio-Philosophical Journal* has been cornered, and compelled, that he might preserve a semblance of impartiality, to admit that he had seen a very few genuine materializations. But still the *Journal*, as its *denier* resort, insists that we should still treat the tried mediums all as frauds, and accept nothing from them as genuine unless they have been first secured and cramped in every possible way by his "strictest test conditions." And having been compelled to accept this, accept nothing ever after, only by passing the medium, still labelled "rascal," through the same mill again. With all this he has the brazen effrontery to boast that he is the friend and defender of honest mediums! Are we to suppose that he is ignorant of the fact that the final test, after all, is the character of the manifestation? And if that is not satisfactory, the fraud-hunter will kick his "strictest test conditions" out of sight in a hurry, and you cannot get him to abide by them. It is just the same as in spirit messages, where the final test is the character of the message, not the conditions with which the entranced speaker is hampered, and the manner in which he or she is quizzed and bothered and played.

In proportion to their respective numbers, there have been full as many frauds, and persons who "put on," among the non-physical phases of mediumship, and in some instances more, than with cabinet mediums: Healers, psy-

chometrists, clairvoyants, trance speakers, inspirational speakers and writers, pell-readers, etc.; yet none of the defenders of cabinets and materializing mediums have ever insisted that the tests of each of those phases of mediumship should consist in placing the medium under conditions directly antagonistic to the known laws for their successful, vigorous development and activity. It is time to cease acting upon that principle with materializing mediums. As well insist, to prevent impostures, that all pretending to heal should, before commencing on a patient, have their hands tied behind them and be hung up by the heels to perform their cures in that way. No doubt they would be backed as vigorously by many mediums, as those in their warfare against materializing mediums have been by anti-Spiritualists of all classes and grades of ignorance. Or we might as well justify that trial-treatment of Alexis in France, and with gratuitous endorsements vindicate the uproar in denouncing him a fraud.

A. B. Whiting, that sincere, good soul, was always in a profound and honest trance when he lectured. But I have heard another lecturer repeatedly who never came—except partially—under influence, and then tried to feign an unconscious trance; and misascribed the cause of entering the lecture-field wholly to spirits, and after a while went over to the non-immortality doctrine described in Mrs. Hardinge's History of Modern American Spiritualism, Chap. XXIV, last two paragraphs. I knew another who had acted trances by over-fasting and hashish. Visiting with me one afternoon, he was studying a subject as becomes any one, and wanted to know its historical development and my opinions. I showed the authorities and talked freely. That evening, taking the topic given, the speaker started from it by extending a connection to the subject studied, and went on with it to its close, when he extended another disjointed fastening to the topic given, and left the body of the lecture hanging like a hammock. All this under the appearance of an impromptu from the theme just presented. I mention these out of many crowding into my recollection, because my doing so can result in nothing personally unpleasant to any one.

Many years ago, among pretenders and imaginative, I had a satisfactory experience with a dear, unexceptionally good, independent clairvoyant, both in the parlor, and an orderly-bayed public séance. Seated on the low platform of the hall, she allowed herself to be blindfolded by a chosen committee. Being the only believer among them, I requested the other two—both obstinate anti-believers, one a physician—to do the blindfolding while I watched the proceedings. They padded her eyes with kid gloves, and thickly bandaged them, and after, minutely inspected the work till they said she could not use her eyes. The audience took their seats quietly, and were requested to preserve order, as one by one they presented tests, and I watched the proceedings. She told the denominations of banknotes, and the time of the day of watches placed on her head, with other things, and described persons that her attention was called to, who had taken other seats after the blindfolding, and some just changed their places to test her more thoroughly, with their peculiarities of dress, postures, appearances and motions at the time, and also other things.

Instead of this, had they subjected her to "strictest fraud-proof conditions" that were in defiance of the laws of clairvoyance, as the Jews did Jesus to test his clairvoyance, nay, not half as bad, she would inevitably have been branded a cheat by the multitude. They blindfolded Jesus in the hall of the high-priest; and, as one after another went up and struck him in the face, the rest called out, "Tell out publicly which one of us it was who struck you then." That was the way they tested his clairvoyance and proved him an impostor; for (in their minds at least) he could not tell who the first one was of those who struck him in the face. With a similar antagonistic spirit toward the conditions for materializing and preserving the order of a séance, and to a treatment little less inhuman, good and earnest materializing mediums have been subjected. But not so with mediums of the non-physical phases.

Fraudulent mediums of all phases of mediumship are to be alike unreservedly repudiated. And our abhorrence of the works of each class should be in proportion to the amount of mischief they have done and are doing the cause so near to all earnest Spiritualists. It almost seems as if there had been a mania nurtured that materialization frauds were the most disastrous, and fearfully tremendous in their consequences to the cause, of any of the phases of mediumistic deceptions; whereas they are the least so; have done less harm to Spiritualism, and cannot work their mischiefs very extensively among the body of Spiritualists, nor disintegrate nor lead away entire masses into wild and bad theories and pernicious associations. They have been local and of short duration in their evil effects; and, from their nature, must be. Our worst, and meanest, and most disgusting mediumistic impostures, which have shed their blight and mildew upon our cause, have not sprung from the materializing phase of mediumship. On the other hand, without ever having done any very extensive harm through impostors who have tried to crowd in, but have always found the entrance too narrow, and hence turned to dabbling with their side-shows, and also interruptions from rough and uncouth influences brought by people into séances, and the envy, spite and slander of others, this materializing phase has been and now is doing more in its appropriate sphere than all other phases of mediumship, in laying a broad, tangible and demonstrative foundation of the truths of Spiritualism. It is rapidly diffusing its demonstrations throughout all conditions of society. For it is accessible to all earnest and sincere inquirers, the aged and the young, the affluent and the toiler, the scientist and he whose crucibles are common sense (the crucial test), the happy and the bereaved parents, the broken-hearted widow, the weeping, oppressed orphan. In short, it has become, and will more and more become, the altar of family reunions and severed associations, and the channel of spiritual truths and philosophy. It is the thoroughfare of intercourse between the physical and spiritual worlds, or rather their line of meeting. Those possessed of sinister purposes, the artful and envious, understand this better than the body of Spiritualists understand them.

Insist on the cabinets, and on having preserved intact all the known conditions for materializations; spot every discovered lurking trex and mischief-hunting spy, under whatever plausible pretences such may assume to disguise themselves; fight for assailed and slandered mediums as for your home hearth. "There is no discharge in that war, neither shall wickedness deliver those that are given to it." Bloomington, Ill.

INFORMATION FURNISHED.

To the Editor of the Banner of Light:

My recent article explanatory of the organization, methods and aims of the "Secular Press Bureau," prepared at the instance of its officers, does not seem to have given complete satisfaction to our esteemed friend, Thomas R. Hazard, who, in your issue of May 6, propounds to me certain questions touching the constitution of the Secular Press Bureau, which he calls upon me to answer to your readers generally, and which I now proceed to do in my private and individual capacity.

In the outset, let me repeat that the Bureau, as now constituted, is the outcome of a body of earnest Spiritualists, united in fellowship under the name of the "American Spiritualist Alliance."

From my familiarity with the Alliance from the period of its inception to the present hour, I am able to state that the main purpose in effecting this organization was to unite Spiritualists more closely in bonds of sympathy and interest, without regard to their differences of belief in respect either to the phenomena or philosophy of Spiritualism, or any particular religious views founded thereon, or any attempt to square them to a single rule and measure. In a word, the whole object was to strengthen and unite Spiritualists, by forming a society sufficiently broad and liberal to admit to membership all degrees and classes, and render them capable of acting concertedly and making their influence felt, if in no other way, by the force of numbers, in full harmony, within a certain range, for the common good of all.

The utmost required to secure membership, beyond a reasonable social fitness, is that the applicant shall have become convinced of the intercommunication of spirits with mortals, or, to state it more clearly, between the spirits freed from matter, with spirits incarnate, inhabiting different spheres and living under substantially different conditions.

The "Alliance," as now formed, embraces every known order of Spiritualists, hence it would be quite contrary to its uniform policy, as well as injurious to certain of its members, to pack a committee in order to give voice to sentiments to which they stand opposed. The Alliance is in no sense *partisan* nor sectarian, and is not likely to branch off or narrow down to anything like a clique of *inharmoral harmonists*, with an acknowledged office, self-appointed or otherwise. It is essentially democratic, and I doubt not that if its principles and policy were more generally understood, its membership would be greatly augmented.

As has been its custom, the Committee selected to compose the Bureau was made up of six members (including the Secretary of the Alliance as a member *ex-officio*), whose opinions upon questions which cannot be regarded as vital as related to the spiritualistic faith, were doubtless somewhat at variance, but certainly not essentially so, with perhaps one exception. The members of this Committee, who have taken an active part in the concerns of the Bureau, are Samuel B. Brittan, Henry Kiddle, Henry J. Newton, E. R. Goodrich and myself, although Col. Goodrich has been present at but a single meeting, and has not, so far as I am able to state, performed any other service.

I will now endeavor to answer your correspondent's interrogatories touching the matters concerning which he demands of me more precise information. First, then, as to the use of the word "authoritative" in my late communication. It should be observed that I made use of this term with reference solely to the nature of the arguments sought to be employed by the Bureau correspondents in their efforts to sustain the spiritualistic faith. I certainly had no reference to the constitution of the Bureau, either in an individual, collective or functional sense, for no special or exclusive authority is claimed in any of these relations.

Whatever is written and published under its name and sanction is conceded to be the voice of the Bureau as a unit, unless it be otherwise clearly stated, and this *solidity* of sentiment is arrived at by a careful consideration of what is written, before its publication, or by delegating one or more members to do a specified work in a manner substantially agreed upon, but no authority is claimed for those utterances beyond what is due to truth as opposed to error. The arguments made use of are *authoritative* so far only as they are supported by well ascertained facts, as contradistinguished from mere theories independent of corroborating circumstances.

For example, I should not hesitate to quote as an authority entitled to belief, any statement contained in Mr. Hazard's late article upon the "Exposure of Mediums," as being within his personal knowledge, in support of any argument maintaining the fact of spirit-control over mediums. Such indeed would be *legally* and *technically* an authoritative argument, or an argument supported by authority, and this is all that was meant to be conveyed by a qualifying use of this simple term. This single illustration will serve for all that is required of me upon this head.

In response to a further interrogatory by Mr. Hazard, I am able to state that the Bureau has never had under consideration the course of any branch of the spiritual press, the subject being altogether outside of the resolution which prescribes its field of action. As to the relative measure of damage to any phase of Spiritualism wrought by the spiritual, as compared with the "secular and outside religious press," I am unable to form any proper estimate, but I quite agree with my interrogator, that any contention or disagreement *professedly* within our own ranks is far more potent for mischief than the open and persistent opposition of journals of a different order, especially those devoted to the promulgation of other forms of belief. For one I have always been in favor of some plan to counteract the almost unanimous opposition of the secular press to our doctrines and belief, which should, at least, have maintained neutral ground, and also of the religious press, which, through lack of a true religious sentiment, opposes us upon *political*, quite as much as upon religious grounds; but I am not in favor of stirring up and keeping alive dissensions within our own body, when they can be allayed by any other means.

As to the private views of the several active members of the Bureau, I think I shall betray no confidence in stating that each of them, with perhaps the single exception of Col. Goodrich, holds to the faith that that which is distinctively denominated "Modern Spiritualism" rests upon what is known of its phenomena from its lowest to its highest phase, with its wide reach from the tiny rap to the full glory of form-materializations. This I am confident is the uniform opinion; at least I am safe in asserting that a majority of both active and corresponding members do not hesitate to declare their unqualified belief in these higher phases of spirit-manifestation, and not only stand

ready to defend its instruments, but they are continually making such defense in their individual as well as representative capacity, not only through the press, but upon the rostrum.

In conclusion, permit me to say that I have never deemed my private views of any representative Spiritualist of sufficient importance to lay them before the public, nor do I consider the private views of the late able Editor-at-Large a proper subject of discussion in this place; nevertheless I am fortunate enough to be able to say that the long period of friendship which has existed between us has never been interrupted by any differences of views upon spiritualistic questions. The work which he was able to do in the two years of his ministrations will stand as a fitting testimonial of the voluntary and illy compensated labors of one of the most efficient advocates of Spiritualism of our day. Whether he does or does not believe in form-materialization, as we view it, should not deter us from doing him that honor which his long and steadfast labors so richly merit.

And side by side with the name of S. B. Brittan upon the roll of honor I would inscribe that of the medium's friend and ever-faithful defender, Thomas R. Hazard. But were I to edit his works I would leave out his catechism.

New York, May 8th, 1882. NELSON CROSS.

New Publications.

DEITY ANALYZED, in Six Lectures. By John R. Kelso, A. M. 12mo, cloth, pp. 275. THE DEVIL'S DEFENSE. A Poem. pp. 156. New York: D. M. Bennett, Office of the *Truth Seeker*.

The author states that from his fifteenth to his twenty-fifth year his life was robbed of every ray of hope and gladness, and he became a victim of unutterable despair, through the influence of priests who preached the doctrines of devils, and declared eternal torments to be the punishment of all who did not "love God." As a means of saving others from sufferings similar to those he endured, he has written and published this book.

RECEIVED: IS THERE AN INVISIBLE HUMAN INTELLIGENCE? A paper read before the "Brisbane Psychological Society," Nov. 16th, 1881, by George Smith. Brisbane: published by Smith & Co., 83 George street.

PROCEEDINGS OF MEETINGS held at New York and London, to express sympathy with the oppressed Jews in Russia. New York: Industrial School of the Hebrew Orphan Asylum, 187 East 7th street.

QUARTERLY REPORT of the Kansas State Board of Agriculture, for the quarter ending March 31st, 1882, containing special papers on the subjects of "Forest-Tree Growing in Kansas," and the "Management and Cost of Raising Sheep in the State," &c. Wm. Sims, Secretary. Topeka, Kan.

WHAT MUST WE DO TO BE SAVED? by Col. Robt. G. Ingersoll, Minister in America of the Gospel of Free-thought. John Heywood, Manchester and London, Eng. Thirty-seventh thousand.

TESTIMONIES OF MEDICAL MEN, on the Protection Supposed to be Afforded by Vaccination. From 1805 to 1881. London Society for the Abolition of Compulsory Vaccination, 114 Victoria street, Westminster, S. W.

DR. RYDER'S AMERICAN FRUIT DRIER. New Principles of Fruit Evaporation. Waynesburg, Pa.

Oleomargarine, despite its high-sounding name, is butter fraud, after all.

The vigor of youth for the aged and infirm in Hop Bitters.

Passed to Spirit-Life:

From Meriden, Conn., April 18th, 1882, of consumption, Mr. Ezekiah W. Hale, aged 40 years. Mr. Hale had been a sufferer for some years, all of which he bore with the cheerful patience, making little complaint of his sufferings, but with a loving and cheerful resignation, knowing that his time was limited, and his confidence in his own conscious immortality, coupled with the return of his loved ones, which cheered him day by day on his journey toward that happy realm in the better land with the loved ones passed on years before. He was universally beloved and respected by all who knew him, being possessed of a loving, genial disposition, combined with sterling integrity of character. He leaves a wife, one son and a daughter to miss and mourn his physical absence and wise and guiding counsel. May they find consolation in the fact of his presence with them still, and of communion that shall cheer and gladden daily experience. May the wife and children know that they are not alone, and that her and may the son and daughter, thought to manhood and womanhood grown, still know from experience a father's love and tender counsel. May they find consolation in the fact of his presence with them still, and of communion that shall cheer and gladden daily experience. May the wife and children know that they are not alone, and that her and may the son and daughter, thought to manhood and womanhood grown, still know from experience a father's love and tender counsel. May they find consolation in the fact of his presence with them still, and of communion that shall cheer and gladden daily experience. May the wife and children know that they are not alone, and that her and may the son and daughter, thought to manhood and womanhood grown, still know from experience a father's love and tender counsel. 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Banner of Light.

BOSTON, SATURDAY, MAY 20, 1882.

Emerson.

A pure, lofty, and great spirit, that has walked with us in our streets, talked to us in our public halls, studied the unexpressed events which have engrossed our attention and shared with us the life of the current time, is departed from earthly sight. In giving the world this single product, America has enriched it immeasurably more than by all her other products combined. While, indeed, we were all of us looking about to discover the beginnings of a new and original literature which should be as fresh and new as Nature, and wholly worthy of the great hemisphere which lay unknown for fifteen centuries—here they appeared right at our door, without proclamation or assertion, no copy, the reality of all the past and the promise of all the future.

With Emerson, thought and expression were more closely allied than in the case of any other writer whom we can name. He saw everything, and into all things. The problem which his mind set before it was to know man and to understand as far as possible his relations to the universe. A great problem for the largest and clearest-sighted mind that was ever incarnate to propose the solution of. In order to report even the most fragmentary answer it was essential that the inquirer should be possessed of the largest and most expansive intellectual and spiritual capacity; that he should offer a not less wide hospitality to all knowledge, and the widest range of human experience; that he should be wholly without the self-love that clouds the vision and shortens the sight; that his instincts be fine and unerring; that his spirit should be at all times supreme in his organization, making even the capacities of intellect subordinate and servant.

Intellectually Emerson was cultivated beyond the reach of all current estimation. Not that he was distinguished for logical power, which he certainly was not; or that he was the master to frame a system of thought and fashion the formulas in which it was to be stated; or possessed either the faculty or desire to excel in any of the specialties of intellectual power which are commonly accounted proofs of superiority to command mere admiration. Yet in wanting these he was far from lacking intellectual force, reach, and vigor in any single direction. He used the powers of his mind all together instead of on one or another side. His faculties were exercised unitedly, as if they were all needed to make up his great and perfect mind. Nothing that he did gave one a suggestion of something that was necessarily omitted. His mind was always a whole, spherical and planetary.

But it could not have been so if he had loved and sought for anything less or other than truth; if his nature had not been simple, devout, and lowly; if he had so far forgotten himself, even momentarily, as to feel the pulsation of an ambition or self-seeking thought; if he had not, in being a seer only, been satisfied to be a reporter as well; a seer, and one who simply told the things he saw. The lesson he has thus taught is of priceless value to the race—that the divine current of light flows into and through man only as he lies low in the lap of existence and preserves the attitude of a recipient. Literature will come to a new birth when it accepts the teachings of such an example, sheds its petty pretensions and puts away its puerile vanities, and writes cease to be an irritable race, because they have substituted the quest of truth and life for that of the fading hopes of personal ambition.

We ascribe to Emerson the possession of a vast store of spiritual power, because his intellect was thus steeped in the love of truth. Hence the homeliest facts in the range of our common knowledge started forth in poetic forms under the magic touch of his treatment. What he looked eagerly for in all life and character was that very subtle element—the vital and informing one, which is its spirit. Through his clear intellect it found expression—an expression so perfect that every one would say it was fixed forever. And thus, as we have already noted, spirit and intellect were allied in him as they are rarely seen to be in many. The informing spirit helped the intellect to work without obstruction, clarified it, sharpened it, gave it penetrative power as well as comprehensive range; imparted to it a continuing freshness as of youth, and enriched it with images that broke down all the ordinary forms of expression.

At first Emerson was called a mystic, and to a very large class of readers he still remains one. Certainly no writer that can be recalled was ever less exposed to the common charge of popularity. He created his readers, and they in their turn became his interpreters. He did not attempt to reason anything; he only looked attentively, and reported accurately. But how searching is that accuracy! In the light of his illuminating sentences mere rhetoric fades into a pitiful tawdriness. Poet as he essentially and wholly was, he used the language of a philosopher but not of any of the schools of philosophy. All his statements are complete in themselves, and will stand alone. He divined; he studied relationships; he penetrated the colored clouds of sentiment and sympathy to catch glimpses of the eternal azure beyond. Poet as he was, he was satisfied with the plainest prose of expression which stimulated and exalted like the highest verse.

Though he dwelt in the world of thought, or perhaps more properly in the ideal world, what he gave forth as the result of it was not for scholars or the intellectual class exclusively, but for all men alike, and at all the various stages of their experience. To common men, when they would attentively listen, he made all the actions and events of life appear to be the spiritual realities which they are. He took out the core of their meaning, and they were able to see what they never saw before. Though he wrote on the abstract virtues, such as Prudence, Self-Reliance, Love, and Friendship, what he communicated was practical in the largest and truest sense. In his view, "all things are friendly and sacred, all events profitable, all days holy, all men divine." The peculiarity of his genius was its power to enable others to see as he did, the spiritual relation of their every-day lives to the great facts of the universe—that here we are at best but lost and limited.

His pages are, therefore, all illuminated with a morning light. In his world there is no darkness and no night. He will never let us be content with our surroundings, as if they were more than we, but is all the time exciting us to the thought that lies in the circle outside of us one we have come to recognize and know

Though he was no professed reformer, he inspired reforms of every description. He refused to adore institutions because he knew them to be founded only on the thoughts which we have. He called on men to "shine with real light, and not with the borrowed reflection of gifts." He would have daylight shine through us all, and the spiritual law to traverse our whole being without obstruction. He believed that heaven is large enough to afford space for all modes of love and fortitude, so that we need not waste our time in lamenting that we are not some other one or somewhere else than what and where we are.

The best action he held to be in our silent moments. "To think is to act," by which is meant that no act is expressive which is not the fruit of a previous thought. He would discourage our tendency to self-disparagement. He would not disgrace the soul. Outside badges he regarded as the evidence of a poor mind. If we are to have great actions, is his advice, let us make our own so. "Let a man," he says, "believe in God, and not in names and places and persons." "A man passes for that he is worth. What he engraves on his face, on his form, on his fortunes, in letters of light. Concealment avails him nothing—boasting nothing. There is confession in the glances of our eyes; in our smiles; in salutations; and the grasp of hands." He would have us unlearn the wisdom of the world, and learn that truth alone makes rich and great.

The great man, he assures us, did not know that he was great. It took time to make that appear. He did what he did because he must, because it was the most natural thing in the world, and grew out of the circumstances of the moment. "The way to speak and write what shall not go out of fashion is to speak and write sincerely." "He that writes to himself writes to a eternal public." "The man may teach by doing, but not otherwise." "Take the place and attitude which belong to you, and all men acquiesce." And again—"What we call obscure condition, or vulgar society, is that condition or society whose poetry is not yet written, but which you shall presently make as enviable and renowned as any." And once more, "The intellectual life may be kept clean and healthful, if man will live the life of nature, and not import into his mind difficulties which are none of his. No man need be perplexed in his speculations. Let him do and say what strictly belongs to him, and though very ignorant of books, his nature shall not yield him any intellectual obstructions and doubts."

"Our young people are diseased with the theological problems of original sin, origin of evil, predestination, and the like. These never presented a practical difficulty to any man; never darkened across any man's road who did not go out of his way to seek them. These are the soul's mumps, and measles, and whooping-coughs, and those who have not caught them cannot describe their health or prescribe the cure. A simple mind will not know these enemies. It is quite another thing that he should be able to give account of his faith, and expound to another the theory of his self-union and freedom. This requires rare gifts. Yet, without this self-knowledge, there may be a sylvan strength and integrity in that which he is." Let the foregoing suffice for extracts or quotations from one whose pages are crowded with maxims, any one of which would suffice for the text of a prolonged discourse. It is in this way that Emerson is suggestive and stimulating beyond any other mind that we know.

The Andover Board of Visitors.

It is worth while to hold those who are professed sticklers for truth to the truth as it is. The Andover Board of Visitors, it will not be forgotten, in their rejection of Rev. Newman Smyth as a candidate for the Abbott professorship in that Seminary, voluntarily admit that he is sound in his theological views, but protest against his manner as disqualifying him to be a teacher. They said in so many words—"The Board of Visitors would again express their conviction that the theological views of Dr. Newman Smyth are in general harmony with those which have been identified with the history of the Andover Seminary from the beginning." That point, then, is plain. They rejected him for other reasons, namely, that he preached with more feeling, and clothed his views in more engaging phrase than they liked, and they decided to sanction the act of the trustees.

Now let us see how nearly Dr. Smyth's theological views match the Andover creed—that hard old specimen of Calvinism which has been kept standing at the Seminary for three-quarters of a century. This creed is the one under which the Seminary holds its present endowments. The language of the creed is: "I believe that, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation." Dr. Smyth's published views on the subject are as follows: "Jesus taught plainly that men are deciding here and now between life and death, . . . but he did not endeavor to depict before the imagination of his hearers the possible length of duration of the future life; he did not gather together the years, and heap up ages upon ages, in order that by a mere human imagination of time indefinitely expanded and prolonged he might appal them, and for aught we know utterly mislead them as to what the reality of the eternal existence shall be."

And again, the Andover creed says, "I believe . . . that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake that burneth with fire and brimstone forever and ever." Dr. Smyth says, on this point, "All the analogies of experience would seem to compel us to believe that disciplinary processes of life must be continued after death; and in this intermediate period, suggested by some Scriptures, room would be found for the play of those forces of moral development whose working we observe in the present life."

If the above is a fair specimen of what the Board of Visitors call a "general agreement on the part of Dr. Smyth with the creed held by Andover, we can only wonder that the Visitors could not find it perfectly easy to accept any peculiarity in Dr. Smyth's mere manner of preaching. Anybody can see that Dr. Smyth takes a long step away from the creed of imputed sin and eternal punishment, and that there is no agreement whatever. It is hypocritical in the Board of Visitors to assert the contrary. In the light of this extremely wide variance of his views and the declarations of the creed itself, it is remarkable that opposition from the Board of Visitors was not begun at the foundation, at the roots of the creed, instead of at his mere style of communicating his belief after the belief itself had been pronounced acceptable. But this is the politics of Old Theology, squirming in and out according to its necessities. Perhaps, if Dr. Smyth consents to lecture at Andover, by the end of the year there will be no creed left.

"What Do You Think?"

A reporter of the Indianapolis (Ind.) Sun is somewhat staggered in his mentalities by what he witnessed at one of Dr. Shade's sances, with a report of which he fills a column of that paper of April 26th. He was thoroughly convinced that there was no trickery about what was done. Long messages were written in closed slates held in his, the reporter's, hands, and signed by persons known to him, but supposed to be dead. After these, says the account, "while Mr. Shade was holding one of the slates on which there was no writing he seemed to be seized with great power, and the slate, without dropping from his hand, was shivered as if by a stroke of lightning; he did not hit it, nor strike anything with it." During this operation two of the parties were hit on their knees, as if struck by some one with the palm of the hand. Then the reporter took his slate, placed a short piece of pencil on it, and pressed the slate against the leaf of the table, making it impossible for even a finger to get between the leaf and the slate. In less than a minute taps were heard, and the writing proceeded, and at the end of one sentence the slate was forced from the table as if some one had pulled the arm quickly back. The sentence was, "Now what do you think?"

Allan Kardec.

The London Daily News remarks as follows respecting one whose name and views of spiritual philosophy are familiar to many in this country:

"The other day a solemn convocation met in Paris to do honor to a name which, although a borrowed one, has in the space of less than twenty years made the element of the globe, and founded a school of religious philosophy in which its adepts seem to find the meeting point of Mysticism and Methodism. Allan Kardec, whose imposing tomb at Pere la-chaise cannot fail to have attracted the attention of the most careless visitor to that city of the dead, was the son of a French lawyer, and was born in Lyons in the early years of the century. His real name was Hippolyte Leon Denizard Rivail, and with it for more than fifty years he was content to live a life of obscurity. Some few years, however, after the establishment of the Second Empire, spiritualistic manifestations were imported into France from across the Atlantic. It fascinated Rivail's mind, long given up to the study of the medieval Mystics. In 1858 he had gathered around him so many fellow-believers that a 'Société des Etudes Spirituelles' was constituted, and a few months later their organ, the *Revue Spirite*, appeared. Both the Association and the organ still survive, and claim to be making important progress, not only in France, but in every Continental country."

Jennie Collins advocates in the *Boston Post* the establishment of free baths in this city for working women who cannot afford to pay for such accommodations. As a sanitary measure the value to be attached to the institution of such essentials to the health, comfort and happiness of those for whose benefit they are designed, cannot be reckoned in mere dollars and cents. Besides, the advantages to be derived therefrom would accrue not only to the present, but to future generations. We are therefore pleased to learn that the subject is in the hands of a committee who will labor for the carrying out of the proposed plan.

A Call for an Arbitration Convention.

The National Arbitration League of the United States of America being profoundly impressed with the vital importance of, and absolute necessity for, an International Court of Arbitration, and believing that the Congress of the American nation, as proposed by our late President, James A. Garfield, and the initiative proposed by the Secretary of State, James G. Blaine, and sent to the governments by President Arthur, as well as the larger proposition to include all the nations of the world, should be contemplated by the latter, are movements in that direction, and deserve the approval and support of the American people; therefore:

The National Arbitration League hereby proposes a convention to be held in Washington, D. C., on the 20th and 21st of May next, for the purpose of discussing the general subject of arbitration, and to emphasize the views of the people of this country who believe in its principles and desirability, and to take action in character in an International Court of Arbitration.

A cordial invitation is extended to all peace societies and religious societies to send delegates, and all persons not so connected who favor the settlement of difficulties, disputes, and claims, between nations by the pacific means of arbitration, and who desire to be consulted by the eminent and able speakers who will address the Convention.

FRED. P. STANTON, President.
ISAAC C. GIBSON, Secretary pro tem.

Eastern Michigan Camp Meeting.

A Spiritualists' Camp Meeting to continue six days, will be held on Orion Park Island, commencing on Tuesday, June 12th, 1882, and closing on Sunday, June 18th. The meeting will be held under the auspices of the committee on district work, and the interest of the community is pointed by the Executive Board of the State Association, and it is expected that a District Association will be organized during the meeting. Orion Park is situated five miles north of Detroit, on the Detroit and Lake Erie Railroad, and is one of the most beautiful spots in the State. It covers some sixteen hundred acres of land, and is surrounded by water. The island is high and dry, with dry sandy soil, and is well wooded.

The meeting will be held on Orion Park Island, some seven acres in extent, and shaded by a fine growth of young trees. The island is reached by a fine boat, and is reached by boat. There are upon the island a large dining and dancing hall, speakers' stand, seating and other conveniences, and all the modern and comfortable buildings in the village of Orion Park.

Charles E. Watkins, the well-known test medium, is engaged to attend the meeting. S. B. CHALKER, Detroit, Manager.
MISS J. E. LANE, Detroit, Corresponding Secretary.
MISS L. E. OWEN, Lapeer, J. Secretary.

Georgetown Meeting.

There will be a Two Days' Meeting, held in Brown's Hall, Georgetown, Madison Co., N. Y., May 25th and 26th. The speakers (spiritualists) engaged are: Warren C. Dwyer, of New York; and Miss Carrie E. Dwyer, of Baltimore, Md. There will also be a speaking by the audience. It is unnecessary to say to those who have been to Georgetown meetings that they expect a grand spiritual feast.

Mass Convention.

There will be a Spiritualists' Mass Convention held at Glen House, East Middlebury, Vt., on Saturday and Sunday, May 27th and 28th. Three sessions each day, commencing Saturday at 10 o'clock.

By order of the Committee.
MRS. WILL ALLEN, Secretary.

SPIRITUALIST MEETINGS.

REVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 7 1/2 P. M. in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CHICAGO, ILL.—The Progressive Lectures meet in Union Hall, 123 North Dearborn Street, near Dearborn Street, 123 and 125 at 2 30 P. M. every Sunday. All are invited. J. A. Griffin.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 134 North Halsted Street, Sundays, at 3 P. M. J. A. Griffin, 134 N. Halsted St., principal speaker and test medium, assisted by other well known clairvoyants and test mediums. Strangers and others cordially invited. Geo. Mostow, Chairman.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph Streets, at 7 1/2 o'clock. Bible interpretation, 7 1/2 to 9 P. M. every Sunday. Mrs. C. L. Richmond, regular speaker. Dr. L. Bushnell, President; Collins E. Leonard, Secretary.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday at 7 1/2 P. M. at Enos Free Library Room, Iowa Avenue. Impassioned speaking. Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

MASS.—Regular meetings will be held on alternate Sundays at 7 1/2 P. M. in the hall of the State Association, 123 North Dearborn Street, near Dearborn Street, 123 and 125 at 2 30 P. M. every Sunday. All are invited. J. A. Griffin.

INDIANAPOLIS, IND.—The First Society of Truths meets every Sunday at 7 1/2 P. M. in the hall of the State Association, 123 North Dearborn Street, near Dearborn Street, 123 and 125 at 2 30 P. M. every Sunday. All are invited. J. A. Griffin.

LYNN, MASS.—Meetings are held in Mechanics' Hall, 123 North Dearborn Street, near Dearborn Street, 123 and 125 at 2 30 P. M. every Sunday. All are invited. J. A. Griffin.

LEONISTON, MASS.—Meetings are held every Sunday in Allen's Hall, at 2 and 6 o'clock P. M. Mrs. Charles E. Watkins, Principal Speaker. Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 7 1/2 P. M. in the hall of the State Association, 123 North Dearborn Street, near Dearborn Street, 123 and 125 at 2 30 P. M. every Sunday. All are invited. J. A. Griffin.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orange Street. Services every Sunday at 2 and 7 1/2 P. M.

NEWPORT, MASS.—The First Spiritual Society holds meetings every Sunday at 7 1/2 P. M. in the hall of the State Association, 123 North Dearborn Street, near Dearborn Street, 123 and 125 at 2 30 P. M. every Sunday. All are invited. J. A. Griffin.

PORTLAND, ME.—The People's Spiritual Meeting is held every Sunday afternoon and evening at Mercantile Hall, 123 North Dearborn Street, near Dearborn Street, 123 and 125 at 2 30 P. M. every Sunday. All are invited. J. A. Griffin.

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Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER THIRTY-TWO.

BY J. J. MOISE.

Special Correspondent and European Agent of the Banner of Light.

The stream of events, as regards Spiritualism here, flows on without much of great importance rising to the surface. The old-time enthusiasm that once marked our public work has given place to quieter, no doubt more useful and enduring methods. Our professional speakers are but few in number, and their services not in very great request, either. "We cannot afford a speaker," is the statement on all sides, and those societies which do indulge in the luxury try to get it at the lowest rate possible. Unpaid speakers are what some are now contending for, and when they are obtained, their services, in the most of cases, are well worth being unpaid for!

Do not, though, infer from this that we have less of Spiritualism in our midst than usual, or that our numbers are decreasing. Far from it. Spiritualism is as vital as ever in our midst, but unluckily, or otherwise, we are such a disunited set of folk, and are so constantly being set by the ears by those who cry "unity" all the time, that small wonder is it that classes, cabals and discords obtain.

As concerns the regular work, as one may call it, that is done here in London, no incident of note has varied the routine, save one which will be noted further on.

Miss Lottie Fowler, clairvoyant, is as full of business as ever; the local societies continue to plod on in their several lines, with varying fortunes; our two London weeklies continue to hold up the standard with equal earnestness and vigor, and if we are not making "Rome howl," at least we are gathering a steady increase in numbers, influence and position. As we work in harmony with the purposes of intelligent and wise spirit counsellors, so shall we be able to utilize our advantages for the benefit of all concerned.

Certainly the works of our journals and speakers are among the needful elements in the extension of our cause, but might not a little more attention be bestowed upon teaching outsiders how to form spirit circles themselves? It is the circle that is the foundation of Spiritualism in the skeptic's own home, with his own family, under his own conditions. If, Saul-like, he be then smitten by the "great light," his conviction is deep-seated indeed. Let us spread journals and have lectures, by all means, but do not forget to promote spirit-circles at the same time.

However, as to our work in this city of smoke, the following items may prove interesting:

The British National Association of Spiritualists holds its regular fortnightly discussion meetings, at which papers more or less interesting are read, the ensuing discussions being often very instructive. It was predicted in a former of these "Echoes" many months ago, that the British National Association of Spiritualists might with advantage change its name and name, so has it come to pass—or almost so—for the members are to consider, at the ensuing annual meeting, the propriety of endorsing a proposal to drop the "national" idea and call themselves simply "The Central Association of Spiritualists." Instead.

The Goswell Hall congregation has been incorporated into the form of the "Central London Spiritual Evidence Society," and is having good success with its Sunday services. A course of eight lectures were delivered by the controls of the writer, at the above hall, during January and February last, and, having been reported, their publication in book form is being rapidly proceeded with.

On March 30th the friends at the above-named hall celebrated the Thirty-Fourth Anniversary of Modern Spiritualism with "a grand concert and ball," at which the writer had the honor to preside. It was an eminently successful gathering in all respects.

A quite novel meeting was held at Neumeyer Hall, London, on April 20th, for the dual purpose of presenting a testimonial to Mr. Hudson, the "spirit" photographer, and indirectly celebrating the Anniversary of Spiritualism. Mr. Hudson received a purse of two hundred dollars, and the evening was occupied with music, songs and speeches. Among the speakers were the well-known "A. T. T. P.," the recorder of the historical controls, Mr. J. C. Wright, the eloquent and rapidly rising into eminence trance-speaker, of Liverpool, Mr. James Burns, and the Rev. C. Ware, of Plymouth, than whom we do not possess a more earnest and devoted worker. About three hundred people attended, and the event was very creditable to the promoters, Miss Houghton, (the authoress of "Evenings at Home in Spiritual Science") and Sig. G. Damiani, who were the originators of the event.

I am frequently asked when Mrs. Horn's new work, "The Next World," is to appear. Can that lady reply to the query for me? Surely it does not require three years to print it.

If any Canadian reader of the *Banner of Light* can give me any information concerning Charles Edward Morse, who was at the Ottawa House, Ottawa, at the time of the Prince of Wales's visit to Canada, about 1860, they will confer upon me a great favor. Or if any spirit-friend through a medium can enlighten me, my thanks shall be freely given. The above named is the brother of the writer.

Mrs. E. H. Britten has been laboring most acceptably at Manchester during the past two months, being greeted with large and enthusiastic audiences. It is very much to be regretted that her voice has not been and is not likely to be heard here in the metropolis. The spirit-world has no more eloquent mouthpiece. The Manchester friends have reengaged her for May and June.

The translation of Charles Darwin is fresh in our minds as these lines are written. His mortal remains have been deposited to rest in Westminster Abbey. No tablet of marble can proclaim the transcendent service to human thought that Darwin has rendered. His pen was literally a magician's wand, at the waving of which centuries of ignorance and bigotry had their gloomy crypts illumined, and the "Fall" of man limped away to give place to the rise and progress of the race. "Brave heart," he has gone forward, and found another link in the wondrous philosophy of evolution, from things natural to things spiritual. Ecclesiasticism bitterly assailed him. "That abuse was the noblest testimony to his worth to humanity that can be bestowed upon him."

For the present, Mr. Editor, adieu. Let us strive for the right, and ever reject the false, no matter from whence it emanates. Spiritualism has everything to gain by frankness and loyalty to truth upon the parts of its votaries. Everything is lost as they depart therefrom.

The Progressive Literature Agency and
European Depot of Colby & Rich,
4 New Bridge Street, Ludgate Circus,
London, E. C.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 75 Tremont street, every Sunday at 10 A. M. J. B. Hatch, Conductor.

The Shawmut Sewing Circle.—Conducted by the ladies of this Lyceum, meets at 12 Dover street, Wednesday afternoon of each alternate week. All friends and friends are invited to the evening exercises. Mrs. C. L. Hatch, Secretary.

Public Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, 41 Devon street, commencing at 10 o'clock. The public cordially invited. J. L. Upham, Conductor.

Brookline Hall & Berkeley Street (Old Fellows' Building).—Free Spiritualist 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, Wm. C. Colville (residence 20 Worcester square); Treasurer and Secretary, Timothy Higdon, 3 Hancock street. The public cordially invited to all the services.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 A. M. and 2 P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

Science Hall, 712 Washington Street.—Spiritual meetings every Tuesday, at 3 P. M.

20 Worcester square.—The Ladies' Benevolent Union meets every Thursday at 2 P. M. for work. Public entertainment, spiritual, musical and literary, at 7 P. M.

Harmony Hall, 34 Essex Street (1st light).—Spiritual meetings in this new and beautiful hall every Sunday, at 10 A. M. and 2 P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. A full orchestra of instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Spiritual Bethesda, 36 Hanson Street.—Meetings: Tuesday, 3 P. M.—Lectures on "Health and Healing"; Tuesday, 8 P. M.—Socials for Conversation, with no religious exercises. Wednesday, 8 P. M.—Lectures on the discussion of all subjects relating to the welfare of man. Friday, 8 P. M.—A meeting of mediums for mutual aid and consultation. Saturday, 8 P. M.—Lectures on "Health and Healing." Five cents admission to each of these meetings. No charge to aid in defraying the expenses of the Bethesda. On Sunday evenings the hall can be obtained on easy terms for any worthy and religious purpose. Object of Spiritual Bethesda, to cure disease by Spiritual Power, "without money and without price." To be unable to pay, contribute to the cause. Patients must apply between the hours of 10 and 12 A. M. and 2 and 4 P. M.

Ladies' Aid Parlor, 718 Washington Street.—The Spiritual Ladies' Society meet in their Parlor every Friday afternoon and evening. Business Meeting 4 P. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Taylor, Secretary.

MEETINGS held every Sunday, at 12:30 o'clock. Test Circles by prominent mediums. Evening, at 7 o'clock. Conference meetings. Address of the ladies, at 10 o'clock. Most cordially invited. Miss Amanda Bailey, organist.

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

Chester.—The Spiritual Association holds meetings at 3 and 5 P. M. at the Temple of Honor Hall, Old Colony building, opposite Bellingham Car Station. Next Sunday afternoon, conference. In the evening George A. Fuller will read the plan of the new building.

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

NEW ERA HALL.—Notwithstanding the stormy weather of Sunday, May 14th, a good sized audience and a full quota of children assembled at Shawmut Lyceum, and although the elements without were dull and gloomy all within our hall was harmonious and bright. The exercises as usual commenced with singing and reading of the Scriptures. Then the Grand March was performed with a good rank and file. The usual half hour was then devoted to the instruction of the young, after which were resumed, and continued in the following order: recitations by Louisa Keef, Emma Ware and Fannie Keef; song by Annie Folsom; reading by Mary Green; recitation by Annie Fearing; piano solo by Jennie Tisher; recitations by Ernest Bleck, George Feltner and Alberta Feltner; song by Mrs. Sheldon. Remarks by Mr. Hatch, who announced Friday Sunday as the first Sunday in June. The Physical Exercises and Target March closed the session.

J. A. SHELLHAMER,
Secretary Shawmut Spiritual Lyceum,
Office 83 Montgomery Place.

PAINE HALL.—The Lyceum session on the morning of May 14th was presided over by Assistant Conductor D. N. Ford. After singing, reading and the March, came recitations by Allie Waite, Alice Southern, Elva Waite, Maud Havistad, Marie Langer and Flora Frazier. Song by Ella Morrison; reading by Ernest Bleck; piano solo by Mr. Sawyer (from the audience). The word "Wisdom" was woven into sentences and answered by fifteen children; reading by Mrs. Fitz Roy; wing-movements by Benjamin Weaver and the Target March concluded the exercises.

After the adjournment of the Lyceum, as many leaders and officers who desired to spend their way to East Boston, to the house of one of our deserving leaders, Mrs. S. J. Peters, who was presented with a silver set by Mr. Ford, on behalf of the Lyceum, after which dinner was served, which all highly enjoyed. Later the younger members came in, and were entertained with lunch. Immediately following Miss Amy Peters, a word by number, was presented with a souvenir of her birthday, presented by Miss Jennie Bicknell in a neat little speech, which was responded to by Miss Peters. These presentations, as others have been in the past, cement our loves and friendships. The memories in the future of these pleasant episodes in our life will show us the wisdom of our work, the value in our institution, and the truth of Spiritualism.

A very enjoyable evening's entertainment was given Tuesday, May 9th, by members of the Lyceum, assisted by outside talent. "Summer Frolics," a comedy in five acts, written by D. N. Ford, was well acted, and each member who took part showed that the piece was very suitable cast.

The Lyceum is indebted to Messrs. Welch, Chapman and Brown for instrumental and vocal music; skipping rope, dances by Minnie Vio to song; songs by Nellie Thomas; also to Mr. E. N. Frye for imitations of dramatic celebrities and other selections. The evening's entertainment concluded with selections by Montgomery Quartette. The affair was well gotten up, carried out to the satisfaction of all and proved a success financially. To all who gave their services on that evening, we tender thanks.

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

EAGLE HALL, 616 WASHINGTON STREET.—Notwithstanding the inclemency of the weather our meetings were well attended on Sunday last, and many faithful workers were present at each session. Rev. Charles Lothrop delivered a fine address, in which he deduced facts to prove the vast impetus which the works of Charles Darwin have given to the world of thought. Mrs. Lovering, of East Boston, was with us, and her voice, in speech and song, added much to the interest of our meetings. Mrs. Lovering's places, both words and music, are given through her aid by spirit-control. Mrs. Maggie Folsom gave us an interesting account of spirit-phenomena which occurred at her rooms, and otherwise enlightened the audience by aid of her wonderful mediumistic gifts. Miss Jennie Rhind spoke eloquently, and was listened to with profound attention. Harry Donnelly's poet control gave several poems upon subjects given by the audience. The remarks of Mr. Street upon the need of the hour were timely, and given with earnest feeling. The spirit-experience through Mrs. Dr. Court was startling and highly instructive. Excellent tests and readings were given by Mrs. M. W. Leslie, Mrs. F. A. Bray, Arthur McKenna and Mr. W. L. Perkins. Remarks were also made during the day by

EBEN COBB, Conductor.

HARMONY HALL, 34 ESSEX STREET.—On Sunday, May 14th, the exercises consisted of practical remarks by Dr. Street, Mr. C. M. A. Twitchell, Miss M. F. Wheeler, Dr. B. F. Richardson, Mrs. Maggie Folsom, Dr. N. P. Smith and others. Many clear and convincing tests were given by Mrs. Folsom, Miss Wheeler, Dr. Richardson and Dr. Street. Dr. Donnelly and Dr. Richardson were respectively controlled by the invisible and improvised some fine poetry, which was well received by the audience. Mrs. Twitchell was controlled and gave piano music in the most artistic manner, which was received with applause.

The exercises throughout were interspersed with singing by Mrs. Minnie C. Stone, who has been engaged and will hereafter be present and furnish singing and piano music at all our meetings.

P. R.

CHARLESTOWN—"MYRTLE HALL."—Sunday, May 14th, the platform in this hall was occu-

pled by Mr. David Brown, who delivered a very interesting discourse, which was listened to with marked attention by a very select audience. After the discourse several fine tests were given to different persons in the audience, which were recognized as correct. Next Sunday, May 21st, Mr. Fred A. Heath, the blind medium and speaker, will occupy the platform in this hall at 3 P. M.

C. B. M.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society.—Mrs. F. O. Hyzer, permanent speaker—sabbath services at Everett Hall, 338 Fulton street, between Smith street and Delancey Place, every Sunday, at 10 A. M. and 7 P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock. T. W. Remond, President.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7 P. M. Speakers engaged: May, Mrs. Hannah B. Morse; June, Mrs. Abby N. Burham. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute, May 19th, "Some Personal 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, Conductor.

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

Adelphi Hall, corner Myrtle Avenue and Adelphi Street.—Rev. Dr. Monck lectures and publicly heals the sick every Wednesday and Sunday evening, at 8 o'clock.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

A cold and severe northeast rainstorm, with strong winds, did not prevent a good attendance at our Conference meeting Friday evening, May 12th, at 8 P. M. A. H. Dole, Secretary, presided over the subject, "What Should We do to be Saved?" Judge D. is an easy and eloquent extempore speaker; his long practice as a lawyer makes him a ready debater. Intuitive and magnetic, he soon gets his audience *en rapport* with himself and keeps them to the close. Our Camp-Meeting Associations should secure the Judge for a lecture or two this summer, as the writer knows of one in the field who could interest the investigator and the inquirer more. The speaker said in substance: "We have had here in our city recently a discussion upon the theme of my lecture by two men representing two extremes of thought. The one, Rev. Mr. Talmage, giving the most absurd and unreasonable interpretations of the Scriptures, and of the life and teachings of Jesus; the other, Mr. Dole, giving the most rational and correct, demolishing the argument of this clerical bigot, who by his 'Thus saith the Lord,' and 'Believe or be damned,' is driving thoughtful men and women into skepticism and infidelity. Col. Ingersoll, by his clear analysis of these absurdities, has destroyed much of this superstition; but the difficulty is, that while he tears down, he builds nothing in its place. An hundred men like Ingersoll cannot demolish and reconstruct the truths of the Bible; for with all its errors and interpolations, and wrong translations made by priestcraft, there are veins of truth running through it, which when understood and rightly comprehended, can be of benefit to the race. It is the mission of Spiritualism to do this, and it is doing it largely and effectively."

There is born with every human soul an intuition that we are immortal, and that all the worlds, systems and planets are controlled and guided by an All-wise Providence whose laws are unchangeable, whose love is all comprehensive, and who is omniscient. It has been settled, in the long years and ages that are passed, that men must be saved from sin and ignorance, and brought out into the full light of reverence for the truth, and this is a subject upon which no great deal has been said, with but little knowledge. When, in the days of the Nazarene, a man came to him and asked this question, his reply was, "Do ye unto others as you would have others do unto you." Theology has perverted the teachings of Jesus, and lost sight of his great, loving soul; and if the world is ever saved from vice, sin and ignorance it will be by a descent of spirit-illumination, and a coming down from the spirit-world. This influx alone will stop the seedling. We who are here tonight are satisfied that we have immortal souls. Col. Ingersoll, after demolishing the absurdities of Orthodox theology, leaves his hearers without a chart or compass as to the future. His argument is, one world at a time, and he says, "The world, and hence that we may rightly live here so as to be fitted for the duties and responsibilities. Salvation rests with ourselves, not with us alone, but the angels and messengers of God can aid and help us, and the spirit of Christ is with us to-day, and we can, if we will, be in the 'unity of the spirit' with him. So, friends, in our efforts for salvation not for ourselves alone, but for all humanity, let us follow the leadings of the spirit, and come to Jesus by kind and loving deeds to those who are more needy than ourselves, giving no thought of our own salvation, but trying to aid the poor, the sinful and the sorrowing into a better and truer life here, and in thus aiding, helping and saving them, we are saved ourselves." (Applause.)

Mr. George Baker of Granville, N. Y., said, "I give you the same answer as the speaker, and I have listened to the lecture of the evening with much interest. I know that we must be saved from ignorance and sin. As Spiritualists we need to live as pure a life as we can. I know that my friends in the spirit-world can read my most inmost thoughts; and when you know that the pure and good who have entered the other life can come into your own life and you feel that they are not alone, live noble, be purer, truer, and better in all the relations of life. Spiritualism is the latest and best of all the religions that have swayed the thoughts of men, and we need to see better men and women who are living out this religion in this world. I would that all would strive to live the truth. Each and every Spiritualist should earnestly work to aid some other person to live in ignorance, to a happier and better life here; it will save his or her soul. The lowest in the scale of moral development need your sympathy and love and practical aid here, and kind deeds. If the world is to accept our faith, they must see it exemplified in our lives. I would also circulate our best books and papers among those who are ignorant of the truths of Spiritualism, who are in error and without price—we should surround the erring with its influence and its blessings. First build up the physical, and then strive to lead into the right path spiritually."

Deacon D. M. Cole said: "What shall we do to be saved?" How often has this been asked, and answered with extreme selfishness. The Orthodox believer desires to be saved from hell that he may be free from sorrow and pain, and forever sing psalms of praise to God around the throne that he is saved. This heaven, with its golden gates and streets paved with gold, is mere sensuality. No progress, no active work for

the redemption of the lost in hell; and the Christian world has not got beyond that. What does a man want to be saved from? The greatest devil that has ever been pictured to the minds of men has been an intellectual devil without love. Do our Orthodox friends realize that the nearly gates will never be opened to them but once? No progression in their heaven except to get nearer the throne? There is but one power that rules the universe, and that is Love. And it is not possible for you to be saved unless you begin to save others; and I find this one law, that we should be receptive, and to give out what we have received. The salvation of Spiritualists is that you cultivate a love for others; that you cannot grow unless you give out what you receive; and when you have given this out in greater completeness, then are you saved. I mean that you should give out your love to some one more useful; and the lesson taught us by all intelligent spirits is that you can only grow by giving out. I can conceive of spirits who have advanced so far in the spiritual life that they have no thoughts of this life, nor any memory of this life; but they are studying the causes which will produce peace on earth and good will to men."

Mrs. Mary A. Gridley will, at our conference meeting Friday evening, May 19th, lecture and give "Facts and Experiments in Psychometry."

S. B. NICHOLS.

337 Flatbush Avenue, Brooklyn,
May 13th, 1882.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

At the opening of the session of May 8th Mr. C. R. Miller read from *The Psychometric Circular*, "Thoughts from a Giver of Thought." He was followed by Dr. Swackhammer, who said that the earth is nearing the close of a cycle of about six thousand years, and that a certain order of revelation was observed in these cyclic dispensations. He gave a brief review of the Spiritual histories, and of their relations to spiritual truth, and recounted some of his experiences.

Prof. Deane gave a description of his investigations on the subject of spirit-communication. During an interview with G. Cole, the medium, his spirit-brother told him if he would look into a volume of Mrs. Hemans at a certain page he would find there a communication written by himself the night previous. The volume was in the schoolroom, and upon search being made the book was found with the message written within it, and at the page designated by the spirit.

Prof. D. gave notice of an entertainment at Composite Rooms on Friday evening, May 19th, for the benefit of the Conference.

Mrs. Stryker, the newly-developed trance-medium, then gave an address under control: "I have been instructed in certain things. I am ever open to instruction, and one sentiment has been uttered which suited me exactly; it was that woman is to be freed from the trammels which have bound her. Woman has the molding and fashioning of humanity, the training of the world's redeemers, and from her shall come the crowning glory of the ages, the new humanity, the perfect race that shall inhabit a perfected planet. The controlling spirit then improved a poem on 'The Summer-Land' and the subject having been given by one in the audience. The spirit of the Indian maiden, 'Molly,' described spirits who came desiring recognition by their friends, and with these the session closed.

Dr. Wm. H. Coffin, Sec.
204 South 8th street, Brooklyn, E. D., N. Y.

NOTES AND NOTICE.

BY WARREN CHASE.

To the Editor of the Banner of Light:

After spending nearly a year sojourning in the East and enjoying many pleasant visits among old friends of our cause in Washington, Philadelphia, New Jersey, New York, Massachusetts and Ohio, I am on my return to my home on the Pacific shore, in the beautiful little city of Santa Barbara, where the roses and other flowers bloom every day in the year, and the semi-tropical fruits, as well as flowers, are abundant, and where it is no disgrace to be a Spiritualist: where a man's religious belief is not an essential qualification for offices of honor, trust or profit.

I had the pleasure of listening to several very fine and highly interesting lectures, through our inspired sister, Cora L. V. Richmond, I returned to Philadelphia, and gave a second course of lectures there—not interfering with the regular course of previously-engaged speakers.

From Philadelphia I came to Worcester, Mass., where I had spoken in the fall, and on the last two Sundays of March and first in April had the pleasure and satisfaction of addressing some of the finest and most intelligent audiences I had ever addressed in Massachusetts, except perhaps at camp-meetings. I shall long remember my pleasant visit to that place, and long appreciate the kindness of many friends I met there; and if I never return in the form, shall carry the pleasant memories to the other life, and return, if I can, again in spirit to that intellectual and industrious city.

From Worcester I came direct to Binghamton, N. Y., where my old and highly-esteemed friend, Wm. J. Condit, had arranged for me to speak on one evening on "Labor and Capital," which I did to a large audience in Fireman's Hall; and on Sunday, April 9th, we had two good audiences in another hall, where I found quite a lively interest revived from the smoldering fires by our excellent and faithful brother, Lyman C. Howe, who has visited the place as he passed and repassed on his trips East, and given lectures, and where all hope he will still continue to keep up the interest, for his services are universally appreciated.

From Binghamton I came direct to Alliance, O., to visit old and very dear friends, and to lecture on Sunday, April 16th, in the beautiful free church, which is now wholly paid for, and held open to reform lecturers by the excellent and liberal society that welcomes Spiritualists to the pulpit.

From Alliance I came to Cleveland, where the most active, efficient and faithful worker I have found in the East, Thomas Lees, had arranged for me to speak the last two Sundays in April, and where, by his efforts, I had excellent audiences and a very pleasant visit. Nearly all of the old workers that I so often met in my early and many lecturing visits had gone to the other life, and it seemed quite strange to me that I should be still left, and working on in the cause that Brothers Eddy, and Lawrence, and Camp, and Sterling, and Crittenden, and sisters H. F. M. Brown, and Carrie Lewis, and Mrs. Tracy and Mrs. Bowers, were ever so active in, and now all but sister Bowers gone, and she and I still waiting the boatman's call as he comes to ferry us over to them.

From Cleveland I came to Clyde again to visit old friends; and here Bro. Russell had secured the Universalist church for two lectures on Sunday, May 7th, and it being pleasant, large and interesting audiences attended; and I was glad to find at the home of our able and faithful laborer in the cause, A. B. French, that the interest is not allowed to flag. Here I heard many compliments bestowed on the lectures of Cephas B. Lynn also. From here my route is not definitely located at this time of writing.

WARREN CHASE.

Clyde, Ohio, May 9th, 1882.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The success and the interest awakened at the Anniversary in this city has been continued by that veteran and sound speaker, Hon. Warren Chase, now State Senator of California. Mr. C. spoke here two Sundays (April 23d and 30th) to the West Side friends in the morning, and in Weisgerber's Hall, East Side, in the evening; good audiences greeted this able speaker. After an absence of five years from this city he found many new faces in his audiences, but he forgot not the old ones, neither did they forget him. In physique he is not much changed, the past twenty years, neither is he mentally. May he continue for years to sow the good seed of Spiritualism.

Following the Senator came the almost forgotten, and yet at one time well-known trance speaker, Mrs. Emma F. Jay Bullene of New York. Notwithstanding the great lapse of time since this highly gifted and spiritual woman visited the Forest City, she was greeted by a large audience, not a few of whom remembered her when she used to instruct and charm immense audiences as Miss Emma F. Jay. The subject of her opening lecture, given by your humble scribe, was "The Ethics of Spiritualism," and was a scholarly production, which would have been of incalculable benefit to our "Orthodox" friends who ignorantly disclaim against the morals of Spiritualism. The evening subject was "Immortality," and Mrs. B. touched the subject in a truly eloquent manner, and only as the Spiritualist can tell us, sure was as instructive as it was beautiful. Mrs. Bullene remains here one more Sunday, and then continues her journey westward, her point of destination being Denver, Col.

It is customary for this lady to hold parlor séances during the week days, at which she is particularly interesting, displaying to a wonderful degree her powers as a Psychometrist. She is also anxious, when favorable opportunity offers, to speak to women upon Psychological Physiology and the laws of Heredity. Mrs. B. should be kept busy, as she is passing along the line.

The Children's Lyceum remains in excellent condition under the management of Wm. Z. Hatcher, and I am glad to report that he receives the hearty support of all. The experiment is being tried of charging an admission fee of ten cents to the Lyceum on "Convention Sunday" (the third Sunday in the month), when an elaborate programme is prepared. It is expected by this means to greatly increase the receipts of the treasury, and judging from last Convention day (April 16th), the plan will be successful.

Memorial services are to be held next Sunday at the Lyceum (Mrs. Bullene offering), as a mark of love and respect to the memory of little *Bernie Shaw*, who lately passed to spirit life. Her death was premature, and sad in the extreme, furnishing another evidence of the ignorant and pernicious custom of vaccination. How long are these "regulars" to be permitted to poison and impose on an ignorant public with this death-dealing and money-making practice?

The Good Samaritan Society is still in active session, and the committee actively engaged in collecting names for the "Autograph Quilt," whereby man, woman or child can immortalize themselves for the exceedingly low price of ten cents. This Society (which is purely benevolent in its object) united on the 3d of this month with the Lyceum and gave a "May Party," as is their custom; socially it was a success, and financially it was no loss; but—the weather was not propitious for the sale of ice cream. I noted with pleasure the promise of a Lyceum in the city of Cleveland, and the Lyceum of this city unite with me in wishing the Cincinnati organization success and God speed in its good and timely work.

Yours for advancement, THOS. LEES.

May 12th, 1882.

"THE COUNTRY WEEK," a plan inaugurated in 1875, by the Young Men's Christian Union for sending poor and deserving children for a vacation of a week or fortnight to pleasant and suitable homes provided in the country, will this year extend its eighth season. The success that attended its first season, movement at its commencement has increased from year to year, until from 160 recipients of its benefits in 1875, it reached 1,580 in 1881, and yet for need of funds the Union could not extend its aid to all worthy applicants, the whole number having been 2,200. The committee for the present year appeal to the public for contributions that will enable them to continue the good work, which we trust will meet with a prompt and liberal response. All donations, by check or in funds, may be sent by mail or otherwise, directed to William H. Baldwin, President, 18 Boylston street, Boston, and marked for "The Country Week," for which receipts will be promptly returned.

A man in Troy, N. Y., is considered ineligible to a Catholic cemetery because his widow is a Protestant. What next?

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bed-bugs, vermin, 10 cts.

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

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 65 West 33d street, at 10 A. M. and 7 P. M. Henry J. Newton, President; Henry Van Hook, Secretary. Children's Progressive Lyceum meets at 2 P. M. William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian.

Rev. Dr. Monck lectures on "Apostolic Healing," and addresses the people at the Adelphi Hall, at 141 East 8th street, every Wednesday, at 7 P. M. After each lecture, Dr. Monck publicly and freely heals the sick poor from the platform.

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

CEPHALINE.

No Discovery of the Age equals it.

Physicians indorse it.

The Public extols it.

It relieves Sick and Nervous Headaches at once, and prevents their recurrence. Is invaluable for Liver Troubles, Chronic Indigestion, Nervous Dyspepsia, and Constipation. It feeds the Brain and Nerves, cures Epilepsy and Convulsions, prevents Insanity and Paralysis; always desire for opium and stimulants; removes obstructions of the brain, insures sleep to