BANNER OF LIGHT.

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The Spiritual Rostrum.

"The Battle-Ground of the Spiritual Reformation."

A Lecture Delivered by

W. J. COLVILLE,

Under the Inspiration of Spirit Joseph Priestly, in Horticultural Hall, Boston, Jan. 28th, 1883.

[Reported for the Banner of Light.]

Last Sunday morning, as you will remember, we founded our remarks upon the very valuable services rendered to humanity by Prof. S. B. Brittan, who has recently passed into the spirit-world. In our memorial discourse we called your attention to some of the more salient points in his character, and to a few of the leading features of his long and useful life; and took occasion then to remark that the contemplation of the life of one who has lived in our own times, [illegible] country, and who has dwelt among us as one of ourselves, is oftentimes a more fruitful subject of meditation than some man who lived thousands of years ago, or even many centuries since, whose character has become veiled in the mists of obscurity which have gathered during the ages, and whose real biography has been beclouded by a mass of legendary lore. We also remarked that we must always admire virtue independently of individuals through whom it is made manifest; we must admire the true worth, the virtue we find, because it is virtue, not because it pertains to a celebrated personage. The basis of authority is entirely different to-day (certainly among liberals) from what it was formerly even among the liberal thinkers of the Christian Church of a few centuries ago, or of even the opening years of the present century. *Now* the basis of authority is truth itself; and we find out what is truth by discovering that certain things do good in the world, and whatever does good is truth. We may argue as much as we please concerning an Infinite Will, concerning an Eternal Being, concerning the law and purpose of an Almighty God; but "No man has *seen* God at any time." These words are found in the very records which all Christendom declares are divinely inspired. No man has seen God; no man has comprehended the Eternal; the comprehension of Deity is beyond us; infinitude is ever beyond the grasp of the finite mind, and therefore we are really always adoring an unknown God. The adoration of the unknown is as natural to man as is contempt for the inferior, for whatever is beyond us in power, whatever is beyond us in majesty, whatever does that which we see performed and which we cannot imitate, whatever can thwart our purposes, can set aside our will and prove itself the greater, even though we cannot comprehend it, or thoroughly find it out, excites our admiration, our awe, our worship, our love, or our hate and our fear, according to the thing performed, and according to our appreciation and understanding of them, and according to our peculiar temperament and state of mind. The real basis of authority for us lies here, not far away in the heavens. The basis of authority for an archangel may lie in some knowledge of the secrets of Infinitude which is utterly beyond us; but our basis of authority, our foundation for conduct lie here, in this world, among the experiences of mankind; among the every-day events of our lives; among the many thoughts which are constantly coursing, the one against the other, through our minds; they lie in practical observation and experiment, and consequently are not vested in any supreme personage, or in any presumably infallible record.

We are to speak this morning concerning "The Battle-Ground of the Spiritual Reformation." This is the title given to the last work which emanated from the facile, graceful and very able pen of the recently translated Prof. Brittan. We do not intend to particularly review that book or to make any extracts from it. The book is on sale at the *Banner of Light* bookstore. It is a valuable work and very cheap at the publishers' price, and we advise you all to read its [illegible] contains the results of many years [illegible] well digested thought and experience [illegible] also many beautiful ut[illegible] given from the spirit[illegible] an inspirational [illegible] swayed by a power [illegible] to the world truths beyond his mental grasp when in the normal condition. Prof. Brittan, through his long career, both on the platform and through the press, continually pointed the Christian world to the very momentous fact of its having altogether mistaken the very records which it claims to hold intact as a revelation from heaven. He fought men with their own weapons, and always to [illegible] the sword of the spirit that those who thought it could cut only one way found that it could cut the other also. He declared that there were blows to give as well as blows to receive, and he struck the Orthodox Church with blows from the very Bible itself; he hurled against it texts of scripture as it hurled others against Spiritualists. By texts of scripture he proved conclusively that the Bible is what this book, "Sacred Anthology,"* is—a collection of the sayings of various men in various ages; and as we have in this volume the sayings of the Mussulmen, the Persians, the Hindus, the Jews, the Christians and many others all put together; as we have here a mass of compilations from various sources, of various values, so in the Bible, in the Shasters and Puranas of the Hindus, in the Talmud and the Zendavesta we find sayings that inspire us with a deep sense of their majesty and eternal truth, and also many that are only the words of foolish, credulous and even wicked, fallible men.

Now the basis of authority was formerly the letter of Bibles. The very basis upon which Joseph Cook rests his arguments and conclusions is the basis of Bible authority, though in his scriptural proofs for the doctrine of everlasting punishment he brings forward only vague utterances of Jesus and his disciples; for, even admitting that all of Mr. Cook's quotations are correct in context as well as in text—even admitting that every word in the version from which he quotes is a correct translation of words out of their original tongue into the vernacular, what Mr. Cook quotes absolutely proves nothing; because Dr. Miner of the Columbus-avenue Universalist Church can preach this evening, and will, from those very same texts of Scripture, and make out an argument *against* everlasting punishment. We have heard Mr. Cook and we have heard Dr. Miner expound the same texts of Scripture—one from the standpoint of Orthodoxy, the other from the standpoint of Universalism; and while the Orthodox Mr. Cook, positively declares that the Bible itself teaches everlasting punishment, the Universalist, Dr. Miner, as positively asserts that it does not. They both go to the Bible for their authority; and we cannot possibly see that one does not make out just as good a case, so far as mere literal controversy is concerned, as the other.

It certainly is evident that some scholars can determine the exact meaning of a celebrated Greek adjective to their own satisfaction, but not to the satisfaction of other Greek scholars. Some will tell you that the word translated everlasting only means age-long or long-enduring, and declare that Jesus says in Matthew xxv., "These shall go away into the punishment of the everlasting world," while others, into age-long punishment. Again, others will as stoutly maintain that "These shall go away into everlasting punishment," is the only correct reading. All these interpretations are possible and probable, but no one can be certain that he is using the exact words of Jesus; it is only certain that no book and no texts taken from the teachings of any great man are to be regarded as absolute and final authority at the present day. I do not desire to shock any one, but I shall always declare myself a Theist rather than a Christian; I have always maintained that I find my authority in the nature of things, and not in the words of any one man; therefore I do not claim that we should accept the sayings of Jesus or of any other person as final authority; for, while we may find very much to admire in the teachings of Jesus, we may also find something to criticise. But, even should there be nothing to criticise, even though every word uttered by him should be absolutely divine truth, it is for me to criticise it until *I* find out that it is divine truth; and until such time as I individually realize it as such I shall place no more confidence in his sayings, because they are his, than I should in the sayings of Voltaire or Rousseau, until his words have recommended themselves to my conscience and to my higher judgment. This text from the New Testament, these words attributed to Jesus, "If I say the truth, why do ye not believe me?" contain in them an essential element of truth, for the truth here maintains that it can stand securely upon its own sure foundation; there is a power in truth that can give assurance and strength to the right, adequate to demolish the wrong; there is a power in truth itself which speaks with authority, and appeals for recognition and acceptance solely because the truth has made itself evident to your mind as such. If you will take this view of truth in your criticisms of the Bible and of all representative personages, then and only then will you take the rightful view, rightful because it is just and reasonable, and because it transforms man from a cringing slave into a living thinker; from a servant awed into blind submission to authority into one that finds out the truth by the use of his own faculties, and lives in accordance with it and with all that is real and true in his own nature.

The great difficulty with Spiritualists is this: quite frequently they belong to one of two extreme classes; they are either very conservative, and go to the Bible, to substantiate their every statement, and to find Biblical proofs to support their every declaration concerning the Spiritual Philosophy and phenomena, or else they speak of the Bible in contemptuous terms, and treat it with ignorant disdain, thus showing that they know nothing of its real meaning, and, therefore, deny its usefulness. But Dr. Brittan belonged to neither one of these classes of extremists; he kept on wise middle ground between the extreme conservative and the extreme iconoclast. And here let me remark that I will never call a simple iconoclast a radical, and I will never call a radical necessarily an iconoclast. An iconoclast means a person who is always breaking down, and a radical means one who goes to the root, and going to the root of anything, and finding out its foundation, is a very different thing from attacking a structure and leaving it in ruins, without building any new edifice upon its site. It is often positively necessary to pull down before we can build up, and thus some endowed with mighty power of intellect are to day demolishing old errors simply, but the building must ever be done by their successors.

The true basis of authority, where do we find it? We find it in the accumulated experiences of mankind. Now, supposing it could be proved that Jesus told some one to steal; then every Orthodox person must forthwith become a thief, because he believes in the divine authority of Jesus Christ. But, if it could be proved that Jesus told people to steal, it would not cause me to become a thief, for I should simply conclude that Jesus was mistaken, and that, while he was a very excellent man in the main, he was human and fallible, and had fallen into error; for stealing is opposed to the welfare of mankind, to the real progress of the race, and is not, therefore, to be admired because any great man recommended it. As soon as any men make their fellowmen believe that a certain man is infallible, they will ascribe to his words meanings, to serve their own ends, that he never attached to them; they will put into his mouth words he never uttered; and so long as men believe in the infallibility of any man or book, just so long will that life and that book be altered, in times of ignorance, to suit the purposes of tyrannical priests and rulers. But so soon as people trust to the authority of truth itself, so soon as they demand the very test that Jesus demanded for everything, judging the tree by the fruit it bears, so soon as they demand of every tree to show his faith by his works, the age of "pious frauds" is over, the interpolator and mistranslator have lost their hold upon the popular mind, and it has become impossible to call darkness light and evil good because questionable precepts may be fathered upon human divinities. Go to the Bible as you would go to any other book, and value it only for the real good it contains. Never expect to settle anything by reference to its pages, for you can settle nothing by reference to anything, save the accumulated experiences of mankind. Concerning your own individual conduct, make a direct and final appeal to your own sense of right; let your own conscience be the supreme guide in your personal daily conduct, but human conscience and experience taken connectedly must be the basis of general laws.

Now what is the real battle-ground of spiritual reform? Spiritual reformation has no connection whatever with any one particular kind of external reformation alone, but it embraces all reforms. The cause of woman's suffrage is a very worthy one, and we sympathize most heartily with those ladies and gentlemen who, in Tremont Temple, during the past few days have been agitating the subject of the equality of the sexes. We believe that immense issues hinge upon the law of heredity, and that too much care cannot be taken of the girls of the period and of the little children that are born unto the young mothers of to-day. We believe, with the woman suffragists, that woman's rights should be universally respected; that she should be placed on an equality with man in religion, in government, and in the home-life; but we contend that there is even a deeper method of dealing with the subject than speaking about it, that there are far subtler influences at work than those exerted from the platform and the press. The most brilliant orations ever pronounced, the most brilliant articles ever written, fade into insignificance when their importance is contrasted with the services rendered to humanity by those men and women who remain at home, if in order to go on the platform they must neglect their homes—for to neglect the home is to neglect the most important and positive sphere of duty; but they who in their own homes live out the principles which more conspicuous ones are seeking to inculcate in the public mind, are the most powerful enforcers of the principles of the purest reformatory platform. A certain highly gifted lady, who apologized for not being present at the woman's suffrage convention because she had to attend to her little daughter at home and to a dear old lady who must shortly pass into the unseen world, is really doing more for bringing about the very movement in society which the suffragists are working for than though she had delivered a most brilliant lecture upon the platform; because that little girl, she is training up in the way wherein she should go, that little being responding to her affection, that little creature will soon be a woman and a [illegible] will go out into the world with the power to command, with the power to teach, [illegible] through the hallowing effect of [illegible] training, not by intellect alone, but [illegible] the wisdom of schools, but [illegible] recognition [illegible] through the force of [illegible] authority [illegible] not de[illegible] in [illegible] the [illegible] If [illegible] alists, if they would be true reformers, must remember more than all other people, because they know more than other people on this particular subject, that the silent influences of the world are the most powerful; that just as it is invisible steam that propels the long train of cars, just as invisible electricity in the air gives you all the bodily life you possess, as every invisible agent is an agent of might, might toward which no visible agents can ever approximate, much less attain unto, so the invisible power of spirit, the force of soul, the strength of the silent influences of aspiration and feeling, are mighty for the demolition of idols, sufficient for the conversion of the entire world, which cannot be said of the greatest intellect, unaided by spirit, as it has always failed to accomplish effectual social reform in all ages. If Spiritualists would pay more attention to spirituality, if they would pay more attention to the evolution of exalted spiritual spheres, if they would remember that they by their thoughts rather than by their words are forming holy associations with exalted spiritual beings, they would perceive that, in all branches of life, the men and women who are the most efficient are very often the silent, the entirely unrecognized and unknown workers.

In regard to the temperance movement, we believe in political agitation; but we contend that the votes of the people are regulated (if the people are free) by their desires and knowledge; and that, until some all-powerful influence has swayed the multitude and made it feel the wrong of the liquor traffic, it will listen to the temperance lecturer, and then to an harangue in favor of the liquor dealer, and constantly oscillate between two opinions. I mean by this that to all reforms there can be successful opposition; to all public, noisy demonstrations there can be opposing demonstrations. We have never heard an argument that did not admit of an argument on the other side; we have never heard a fiery speech delivered on any cause that did not admit of a fiery speech in favor of the opposing cause; we have never seen people psychologized by the intellectual power and personal magnetism of others, without realizing the possibility of their being demagnetized and otherwise psychologized by some one who employed a similar kind of magnetic or psychologic power in an opposite direction. But when, in addition to psychology, we possess a power which reaches beyond the senses to the spirit, yea, to the soul itself; when we win our way to the hearts of the people, when we touch the springs of affection and call forth their love, then, and only then, are we truly victorious reformers. Our advice to the reformer is this: Try to love every one, and try to make every one love you; then the truths that you preach, the ideas you give forth, will be accepted. When people love you they will obey you; for there is but one power that conquers the whole world, and that is the power of love. But so long as we seek to rule men by fear, we shall find that coal added to coal will only kindle a brighter flame; and that water turned into a sinking vessel will only the more swiftly cause it to go down. The great agency which is to be employed in inaugurating the new era, the new epoch, is the agency of love; and thus all old ideas of God are to be changed; all old ideas of the future life are to be altered; all old ideas of government are to be remolded, also; and there is not a really great thinker in the world who does not admit that the great revolutionary spirit of to-day is demolishing and destroying a God who is to be feared, and revealing an universal Father who is to be adored, because, being lovable, he is revealed as a God who is to be loved.

The standard of Deity, in days gone by, was a standard of power. When you think of the gods of olden times, the Jupiter of the Romans, the Jehovah of the Jews, who is also the Lord of the Christians, the gods and the goddesses of the Orient without number, you will conclude that one phrase in a single text of Scripture describes them all, "the Lord is a man of war." Whole nations have been held in subjection to warlike deities through fear simply, because they were afraid to disobey. What is the great desire in the Christian church to-day? To escape hell. What was the inducement offered for repentance by Joseph Cook in Tremont Temple on Monday last? To avoid hell we must repent. He said, "Repent now, because death may reveal that beyond the grave we have no chance of reforming." He said that those who die in their sins, according to highest probability, and according to plain Scriptural declarations, are lost; and his inducement for repentance was, "escape hell," or, in his language, escape attaining to final permanence in evil. This, surely, is a most unworthy inducement, and, in truth, the man who repents in order to escape hell, who repents because he is afraid of being cast into the lake of fire and brimstone, deserves to go to hell, because he is not fit for the companionship of angels. If a man professes to repent who has developed selfishness and self-love so far as it can be developed, but has neglected to cultivate benevolence, and all the sweet virtues of the soul, and the more spiritual organs of the brain, we are bold enough to say that he has not repented at all, and that, while he leaves off doing evil he continues to think evil, and to wish to do evil; when such a man goes out into the spirit-world the cloak which he has worn, with which he has deceived his fellowmen, will drop from his shoulders, he will find himself unveiled, unmasked, and will see words of condemnation written upon the very form of his spirit-body, even though he never committed any open sin against his fellowmen, because he has simply abstained from acts of cruelty and dishonor from lack of opportunity. While, if he had only dared he would have committed such acts constantly. But if, to save another soul from ruin, or in any way benefit the race to which he belongs, he has been actuated by one unselfish motive, one pure purpose, then will he behold that that one unselfish deed will, in the balance of spirit, outweigh years of formal prayer and rigorous penance. Every act of self-denial to save yourself is valueless compared with the cup of cold water you have given to a thirsty fellow-creature, because you were touched with compassion when you saw a brother or a sister in need. The incentive to right-doing now being acknowledged by all great thinkers as the basis of a real spiritual reformation, will cause the people to forsake a God who is to be feared, to leave his altars desolate, and his temples in ruins, that they may build an altar and rear a temple unto the God who only is to be loved, and who is the glorious center of matchless justice toward which all our thoughts should turn.

We teach that an Atheist may be as good as a Theist; but when speaking of systems we cannot admit that Atheism is as conducive to the living of a good life as Theism. (Atheism we do not confound with simple Secularism.) We believe that God is just as well pleased with your intellectual failure to realize his existence as with your belief in him, if, with your denial, you are enabled to do as much good in the world as you could did you believe in him. So with your denial of or belief in immortality. Your belief in God and your recognition of immortality are only useful and valuable to the extent that they are living forces, which enable you the better to help others, to uplift humanity. The good that you accomplish by belief in God is the good you do to yourselves, and not to God. No one can be so foolish as to imagine that we have to worship God in order that he may be blessed, when all the universe is his; surely, no one can suppose that we can add to the glory of the Infinite and Unapproachable One, who dwells amid eternal glories forever and forever; no one can imagine that God needs anything that we can offer him, when everything is his, when he is the Life of all life, the Creator and Ordainer of all. Can you not regard the Infinite as a tender, compassionate, all-wise and all-loving Parent? Can you not think of God as the Father and the Mother of all? Can you not think of God rejoicing every time that you bless a fellow-being, and even sorrowing over you when you have wronged another? Cannot your thought of God be as beautiful as this: That God is made happy in the happiness of his creatures; that God is praised by the good that is done unto others, and that thus God is the Infinite Unselfishness? When we can define God as the Infinite Spirit of unselfishness, we have a definition that will prompt us to every noble and just endeavor. Thus the new God, or rather the new revelation of the one Eternal God, leads practically to this point. You may curse and swear and blaspheme as much as you please—it does not injure God for you to dishonor him; but it is wrong to take the name of God in vain, because it corrupts the morals of the rising generation, because it incites other men to do likewise and to give free vent to their debased passions. We unite with Moses in declaring, "Thou shalt not take the name of the Lord thy God in vain." But why? God cannot receive an insult from a finite creature; God cannot feel angry with any one, because he cannot be moved by any of the petty feelings that move us. When we care for what other people say, it is because we are neither all-wise nor all-powerful, and are dependent upon others for success or happiness. God cannot be thus affected. The only reason why it is wrong to blaspheme is because it harms our fellow-creatures. If I say bad words I do not hurt God; if I take his name in vain I do not consider that I have injured him or his reputation; but I may have hurt that little child sitting in another part of the room; I may, by my example, have injured one of my fellow-creatures. We may, if we please, think of God as so jealous of the welfare of his every child that, when you insult one of his creatures, you insult him; when you grieve one of his children, whom he so tenderly loves, you grieve him. Thus the reasonable worship of God resolves itself into a practical work for the good of one's fellow-men, a work in which the Theist and the Atheist may unite; a work in which the Materialist and the Spiritualist, the Pagan and the Christian, may blend; a work which shall so revolutionize and reform the lives of all, that the world shall everywhere be the better for it.

Now the *real* battle-ground of the spiritual reformation is the battle-ground of our own natures. You cannot treat humanity as a concrete lump; you cannot treat the world at large as a globe of sentient life, in which there is no atomic individuality; when you deal with man you have to deal with the individual. It is frequently because you undertake too much that you accomplish so little; it is because you expect such large results, and are disappointed when they do not attend ordinary effort, that you remain silent, fold your hands and do nothing. A Spiritualist belonging to this very Association told us recently that there was a movement on foot among the Spiritualists of this city, some years ago, to build a hall or temple, costing two hundred thousand dollars or something more. Desiring to erect a temple costing nearly a quarter of a million of dollars, the enterprise came to naught! Such is always the case when men endeavor to run before they can walk, or to walk before they can creep. You endeavored to erect an enormous temple in which to collect a great multitude, and, by attempting too much, you had your energies paralyzed, your hands folded behind you, and then you complained that you lacked coöperation, that people were very ungenerous.

* The book read from [illegible] during the lecture.

and indifferent to the spread of Spiritualism; while the truth was, you were yourselves to blame for the failure of your own enterprises. You might just as well suppose that the seed could germinate into a plant, and the plant blossom into a rose in a moment, or that an egg could become a large, full-grown bird at once, as to expect that any great enterprise or reform could become strong and powerful at one bound. We must acknowledge the law of gradual growth and not despise the day of small things, or the seeds and the germs of life; for without such beginnings there can be no grand fruition; without the grub there can be no brilliant butterfly sunning itself in the summer air. All that is resplendently great and glorious comes in the floral kingdom out of a little germ, a little bare seed.

Again would we emphasize that the real battle-ground of the spiritual reformation is, as we have often said, our own natures. I feel that *my* duty is to reform myself, and that *your* duty is to reform yourself. I feel that, if I reform myself, my reformation will help to reform you; and that if you reform yourself, your reformation will help to reform me. I have my work to do in the world, you have yours; and no one else can do it for us. We each fill that sphere of usefulness for which we are best adapted. I have myself to reform; my own work to do; my own garden of Eden to cultivate; my own trees to prune, my own flowers to care for, my animals to tend, and I have no time or ability with which to do your work for you. You must cultivate your own garden of Eden; you must reform yourself. We must all cultivate the good within our own natures; we must, as individuals, seek to reform ourselves; and by so doing we shall have answered the great question—What shall I do to be saved? And if you will ever ask that question truly, ask, also, the grander question that is being asked by all the real reformers of the world, What shall we do to save others? The answer of the spirit is, Save yourselves from all that contaminates others through your influence. Then comes the second question—the one of minor importance, which follows upon the one of major value—What shall I do to save myself, in order that I may save my friends and neighbors, not to escape or evade the divine justice, but to be saved from whatever has no tendency to benefit the race to which we belong?

Now, imagine every person present in this congregation saying within himself to-day: "I will be everything that I can become; I will resolve to set a good example"—here you have a whole assembly of people at once reformed. Imagine every individual in the United States resolving, "I will reform myself," and all reform is at once accomplished. The nation, in one moment, is translated out of darkness into light. But imagine one man thinking, "I am only one, what can I do?" Imagine every one in this room saying, "I am only one, what can I do?" Imagine every one in the country taking up this cry, and, instead of accomplishing a great reform, we shall stand still and do nothing, but bewail our lack of co-operation and the indifference of the people. You have nothing to do with the indifference of other people; you have nothing to do with other people except to set them the best possible example, and to do what you honestly and sincerely consider to be right, and conducive to the interests of the whole, which is the great work of reform on the spiritual basis; to work for individual reformation. If I am told that many of the wisest spirits are simply contenting themselves with giving personal directions, or with exerting a personal influence, I claim that I find in this conduct of theirs the very highest wisdom, the very supremest good; an obedience to the very letter, as well as to the matchless spirit of those words uttered by the great teacher of old: "First cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." And thus the battle-ground of the spiritual reformation for me is myself, and the battle-ground of the spiritual reformation for you is yourself; and I care not in what work you may engage, I say unto you: Be an individual, and trust to the power of the spirit through you to incite other individuals to follow your example, if it be a noble one.

Now we come to the question of building a large temple, and uniting a large number of people into one society. We do not think it is necessary, and we even know that to do so would be to commit a very great mistake. You cannot have too many spiritual congregations, too many individual societies, or too many spiritual centers of usefulness of any kind. But you want something practical to be done; how are you going to do it? First, by being thoroughly in earnest and thoroughly sincere, and by giving all the money, time and influence you can to the good cause, thus causing others to feel that you have given your utmost, then they will be stimulated to do their best, and to give their utmost. But so long as persons go about giving others the impression that they are not doing their utmost, that they are not doing their very best, people will become possessed of the idea that there is nothing worth working for, and that the enterprise might just as well come to naught. The man who succeeds in his undertakings, who makes a mark in the world, is the man who works earnestly and continually. Take, for example, the life of Jesus: He was born of poor and humble parents, in a manger, among the cattle, because there was no room for him in the inn; he was brought up to the trade of a carpenter, and went out into the world as an itinerant preacher; he belonged to no school of philosophy; he was not in accord with the dogmas of the age; his methods were all revolutionary, his doctrines all opposed to the popular institutions of the day, and he himself was what the learned of his time called a "quack" and a "humbug," yet he has made so great a mark in the world that so long as hero-worship survives the story of his life will never grow old, nor the honor paid to his memory depart. He was only one man, only one individual, yet his name is lovingly pronounced in all parts of the civilized globe. Socrates, Buddha, and in these days your own Washington, were only individual men, but behold the magnitude of the work they accomplished. Nearly all the great individuals who are constantly rising up before you as the lights of the ages, were originally only poor little boys or girls, born in obscurity, but who, by their own earnest and unaided efforts, by their own perseverance and industry, attained to their marvelous positions of eminence and influence. Garibaldi, giving his entire life to freeing Italy, doing his utmost; Gambetta, freeing France through the devotion of a lifetime, gave a like impression to their followers, and made them strong for all things.

The really sincere individuals are they around [illegible] the multitudes throng; it is only the individual who exerts a sovereign influence over his fellowmen, and rises naturally into the very highest seat of power; it is individual effort that moves the world; and, however much we believe in Divinity shaping our ends, however much we believe in the supreme power of an Infinite God, we also believe that that all-loving, all-wise and almighty power works out his purpose through the individual life, and that we are his chosen instruments to accomplish his grand and glorious ends. Why did Calvin and his followers achieve such success? for no men ever accomplished more than Cromwell and his associates in England and your Puritan forefathers in America. In what did the power of Calvinism consist? for Calvinism had a strength that many a more spiritual system lacked. Calvinism had a power that the milder Orthodox Church of to-day lacks, and why? The Calvinists believed that God had ordained them to do his work; they believed that it had been decreed from all eternity, in the councils of heaven, that they should fulfill God's purpose. The Calvinists, like the Mohammedans, possessed absolute confidence in fate, as well as indomitable wills. Cromwell, though a rigid Calvinist through all his life-actions, constantly said, "Yes, I believe in election and in the divine sovereignty, but I believe *I* am predestinated to do the very thing that I am now doing; this my work is God's, and cannot fail." He believed he was especially chosen to do a definite work and he went about it with unbounded assurance, and he did it. Even if there had been no God at all, if there had been only men, and there was simply a race of strength between man and man, I feel that Cromwell would have come off victorious; for if you feel that you are called to do a mighty work that feeling gives you strength to accomplish it. As one black sheep in a flock makes many more, as one bad boy in a school infects the rest of the scholars with his spirit, even so will the good that men do incite others to follow their example. If one black sheep in a flock makes many, one white sheep will also make many. Let us never side with Ingersoll in his foolish declaration that God has made disease catching and not health. He does not say God, he says Nature or force or law or something which he cannot trace to its origin, has made disease catching and not health. It is utterly untrue. If a person is sensitive enough to catch scarlet fever, he is also sensitive enough to catch your healthy magnetism and be cured by it. Let us apply this law to our moral and intellectual natures, and we shall discover that while one bad boy or girl may infect a whole school with the spirit of mischief, so one good boy or girl may reform a whole school, and one man or woman, living an upright, noble life, will lead to the reformation of many; for wrong is ever demolished by the power of positive right, and good is the only absolute, the only positive force in Nature.

Let us act ever as though we deeply realized this truth—that the battle-ground of the spiritual reformation is our own nature. Let there be military discipline in your daily lives. Treat all your faculties, your passions and your powers, as an army of soldiers; have them all trained, all under control of those greatest of all generals, your moral sense, your conscience, your supreme conviction of right. Compel your every lower instinct to obey the command of the spirit, and you, in your little spheres, will become perfect as finite creatures (through discipline) even as the Infinite One is perfect in the matchless glories of his Infinitude. The thought with which we would dismiss you is one naturally suggested by the title of this discourse to-day—The Battle-Ground of the Spiritual Reformation. Battle suggests soldiers and a commander in the army composing your every organism. The commander must ever be the moral sense; the battle-field, your own individual nature; the soldiers, your powers of thought and speech and action; and, when the battle is won within yourselves, then you will have worked within yourselves a reformation which, while being worked out, shall have projected such spiritual light and strength as must result in blessing the world with a higher and more spiritual social order. That you may each one of you become a true and great reformer, through the might of the spirit of truth and love, is our sincere prayer for you all, now and ever.

What the Regulars Have Done in New York.

To the Editor of the Banner of Light:

It may be instructive to the Legislature and people of Massachusetts to "consider the ways" of the doctors in the sister State of New York, now that they are moving for a Pharmacy Bill in Massachusetts:

New York in 1873-4 had had no "medical law" beyond the common law responsibility for malpractice, for a period of thirty years. During that time medical science, according to Dr. J. Rodes Buchanan, and others, had advanced more than at any corresponding period before or since. Homeopathy, Hydropathy, Electropathy, Massage, or Magnetic treatment, had all developed into accepted powers of healing. The *Materia Medica* of the Allopaths had absorbed many or all of various modes of cure and articles for cure which that brotherhood had previously stigmatized as quackery and quackdom.

In 1872, then, Homeopathy and Eclecticism being firmly seated as recognized practices, quite as decidedly if not so extensively as Allopathy, the Regents of the University of the State of New York were authorized and required to grant licenses to practice according to each of those three systems of practice, after having had the candidates examined and having found them qualified. This was an innocent bill in appearance.

In 1874, however, the Allopaths got passed, under the specious pretence of putting a large amount of money into the treasuries of the counties, and of "protecting the people," a bill which required all practitioners to record with the clerk of the county a certificate or license of some county medical society, or of some chartered medical school, empowering him or her to practice, under a penalty of $50 to $500, all payable to the county where it was collected.

In 1880 the Allopaths moved to take a share of the fines into their own purses or treasuries. They procured the passage of a bill almost precisely similar to that of 1874, except that by it one-half of the fines collected were to be paid to "the person or corporation" complaining.

In the space of a few months, before one court alone in the city of New York, one medical practitioner only, prosecuted between seventy and eighty suits, according to the report made by the clerk of that court (Court of Sessions), and in two cases alone his share of the plunder was one hundred and twenty-five dollars within four days. Not satisfied with this, however, these Allopaths, or "Regulars," as they like to style themselves, in 1882 introduced a bill into the Legislature, and sent a committee to enforce its passage, providing that the legal meaning of the words "to practice physic and surgery" should be "to prefix to one's name the word Doctor (or Dr.), meaning thereby doctor of medicine, or to annex the letters M. D. thereto, or to suggest, recommend, prescribe, employ, use or direct for the use of any person any drug, medicine, appliance, apparatus, or other agency, whether material or immaterial, for the treatment, cure, relief or palliation of any real or supposed ailment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture or other bodily injury, or any bodily deformity," and that the penalty for doing any one of those things without a license or diploma should be a fine of $250 to $500 for the first offence, and for the second offence the same fine, and imprisonment of one month to six months in addition, and one-half of the fine to go to the informer.

Dr. Sturgis was one of the committee sent to urge this bill upon the Legislature. It failed of its passage, though persistently pressed by the Committee of the State Medical Society. It was vigorously opposed by a number of citizens at Albany, and by thousands of remonstrants from all over the State. But these medical men are not disheartened. They have drafted a fresh bill, appointed a new committee, and appropriated five hundred dollars to press its passage on the Legislature. Its substance is kept a secret as yet.

Let Massachusetts take warning from the experience of New York, and defeat the first encroachments upon the liberties of the people by these arch conspirators who would deprive them of free choice in selection of medical attendants, and have no compunctions of conscience about it either. A NEW YORKER.

The "Pharmacy" Law, etc.

To the Editor of the Banner of Light:

The hearings regarding the proposed pharmacy law have terminated at the State House, as noticed in your last issue, and the matter is left in a position, up to date of writing this sketch, which all lovers of freedom in pharmaceutical and medical development will regard as a hopeful and promising one.

During the sessions some decidedly rich evidence was given before the Committee on Public Health, the testimony called out from the friends of the Bill tending largely in and of itself to place the proposed measure in its true light before the minds of the members of that Committee and all who attended. Dr. H. L. Bowker, Chairman of the Committee, and A. E. Pillsbury, Esq., attorney for the remonstrants, were quite sharp in their questioning as to the necessity of the proposed law—Mr. Pillsbury claiming that it had been rejected by seven Legislatures in the past ten years; that it was in the interest only of a certain class of pharmacists, who desire to establish a sort of caste in their business; that those who favored the bill had failed to show any necessity for it; and that the principle involved is the same as has been rejected in bills for the regulation of the practice of medicine, dentistry and other things.

If space permitted, I should like to give numerous points which were presented by the remonstrants, or were brought out from the unwilling lips of the friends of the bill themselves by skillful cross-examination; but such not being the case, I will confine my remarks to a statement of the results:

As a straw showing the *animus* of the movement, in some quarters at least, it is worthy of note that among the friends of the measure appeared two clergymen who assumed to represent in their way the people, and the necessity for their "protection," etc. These gentlemen did not scruple to state in reply to a query from the Chairman, Dr. Bowker, that the principle involved in ministerial permission to preach received from the church's ruling powers, was akin to that involved in the present measure, and in both cases was the true method to be pursued for the general good. Is it true that the Massachusetts Medical Society of Allopaths and the College of Pharmacy have joined hands with the clergy in a legal crusade which at present, having for its object the curtailment of the right of private judgment on the part of the public in medical matters, has for an ultimate aim a similar restriction in the religious field of the same right of choice in the exercise of the individual conscience by every free citizen of this Commonwealth?

Dr. Bowker gave evidence that he thoroughly understood the druggist trade. Being a chemist by profession, the "ins and outs" of the pharmacists of the State are quite familiar to him, and he evidently, on these occasions, asked questions which some of the leading friends of the law preferred not to answer directly, and others which, they *did* answer to their own confusion and the detriment of the measure whose interests they sought to advance.

From all the signs in the case thus far, it is evident that *if* a bill is reported by the Committee, it will be one whereby the *people* may be protected, instead of the druggists, and one that shall provide, as safeguards against mistakes, etc., etc., that all prescriptions shall be written in full, and in legible English, and be returned to the patient with the medicine when put up, and that *no* commission shall be allowed the physician who writes the recipe by the druggist who compounds it.

THE MEDICAL LAW.

When the announcement was made that the hearing on the Pharmacy Bill was ended, it was accompanied by the significant statement by the Chairman *that as no one appeared to speak for the bill to regulate the practice of medicine*, the committee declined to hear remonstrants on the subject. The remonstrants were there, but the M. D.s and their allies who have been shouting *by petition* for a "Doctors' Plot" law, were *not*: they flinched from the ordeal—as usual. There is, therefore, every reason to expect that the present bill for the "regulation" of the practice of medicine, etc., will meet the same fate which its predecessors in past years have encountered.

As above stated the remonstrants were on hand, ready to prove that striking cures have been and are being made in cases which have been pronounced incurable by the "Regulars": The accounts of some twenty such instances were presented in writing—many of the documents being sworn to—and various parties came in person to testify to the benefit they had personally received under similar circumstances; but the absence of any friends of the bill prevented the presentation of this evidence, as also the argument of Prof. J. R. Buchanan, who was in attendance, and who could not have failed to enlighten his hearers regarding the true position of the fossilized M. D.s in relation to medical freedom and progress. It seems to me that the "Regulars" in Massachusetts are becoming convinced that the "irregulars" are making more out of the controversy than they are, and that the people are becoming informed by and through the public hearings, therefore they (the M. D.s) desire to bring a "Doctors' Plot Law" in some way before the Legislature *without discussion*.

Such being the case, it is but just that a measure which hopes to win its way *by avoiding the light* should be scorned by all thinking men; and it would be but an act of justice, both to Legislators and people, to enact a law prohibiting the reception, at the State House, of propositions looking toward measures the friends of which dare not face the examination of their claims incident to a public hearing.

THE DENTISTRY BILL.

The Dentistry Bill is up again, and has been referred to the Committee on Public Health. Without question it will receive the same treatment that it did last year. A. S. HAYWARD.

Boston, Mass.

☞ Mrs. B. P. Shillaber, whose death we noticed last week, was the daughter of Maximilian John de Rochemont, one of the distinguished Huguenot family of that name who settled several generations ago near Portsmouth, N. H. Her father was an accomplished scholar and linguist, and taught several European languages in New Hampshire before going to Louisiana to take charge of a newspaper. In the political troubles incident to the transfer of the Louisiana territory to the United States, he was murdered on account of his published opinions. Mrs. Shillaber was a devoted helpmeet and house-mother, and her loss befell her husband while he was unable, through rheumatism, to stir hand or foot from his bed. She was sick about one week.

☞ Women are rapidly finding places in the learned professions and the more lucrative occupations from which they were formerly excluded. Many are graduating in medicine. Mrs. Lydia E. Pinkham, of Lynn, Mass., is administering health to thousands who may never touch the hem of her garment, or behold the genial light of her modest countenance.

For the Banner of Light.

INVOCATION.

Heavenly Father, guide and keep us,
Keep us in thy tender care;
Let thy loving arms enfold us,
Hold secure from every snare.

In the truth may we be strengthened,
Strengthened in the way of right;
Firm and steadfast be our footsteps,
Lumined by celestial light.

Through life's work may we be faithful,
Faithful to each duty given;
Knowing that each good endeavor
Best prepares for earth and heaven.

Portland, Me. A. A. M.

Secular Press Bureau—First Annual Report.

To the Editor of the Banner of Light:

The Secular Press Bureau, which was organized a year ago under the direction of the American Spiritualist Alliance, made its first annual report at the last regular meeting of the organization, Feb. 12th. From this report the following extract is presented:

"Your Committee have endeavored to carry out the objects of the Bureau during the year past; and, to this end, invited correspondence with all such as chose to lay before the Bureau for its consideration any published matter, either of magazine, newspaper, or reports of lectures and sermons, which, in the judgment of such correspondent, should be replied to. In response to this invitation, your Committee have received a large number of letters from prominent Spiritualists in different sections of the country; and the following are among the articles received and replied to, viz:

1. An extended article published in the *Fredonia Advertiser*, under date of Feb. 10th, 1882, under the signature of S. Replied to by E. H. Benn, Esq., a corresponding member of the Bureau, in a three-column article published in the same paper.

2. A review of a book reflecting on Spiritualism, published by Rev. A. J. Gordon (Boston), and entitled "The Ministry of Healing," &c. This review was written, and the attack on Spiritualism ably answered by the Rev. J. D. Hull, of West Hartford, Ct., corresponding member. This article was published in the *Hartford Daily Times*, March 4th, as well as in the *Banner of Light*, making about two columns.

3. An article by Samuel L. Wells, published in the *Rome Republican* (N. Y.). Replied to at length by Henry Kiddle in the same paper, under date of March 11th.

4. A lecture on "Spooks," by Rev. Mr. Dille of San Francisco, reported in the *Morning Times* of that city, Feb. 17th. Replied to at length by Nelson Cross, and published April 22d.

5. A second article by S., in rejoinder to E. H. Benn, Esq., embracing some three columns, as published in the *Dunkirk Union* (N. Y.), March 17th. Replied to at length in the same paper, April 21st, by Mr. Benn.

6. Report of a sermon by Rev. Dr. Tully of the First Presbyterian Church of Oswego, published in the *Palladium* of that city, May 15th. Replied to fully and at length by Henry Kiddle, and the reply published in the same paper, May 22d; also in the *Banner of Light*.

7. Sermon by Rev. J. A. Biddle against Spiritualism, reported in the *Oswego Daily Times* of May 7th. Replied to at length by Henry Kiddle, and the reply published in the same paper June 3d; also in the *Banner of Light*.

8. Sermon by Rev. W. D. Faunce of Washington, D. C., against Spiritualism, published in the *Examiner* of that city. Replied to by Henry Kiddle *in extenso*, and the reply published in the *Washington Chronicle*, Nov. 26th; also in the *Banner of Light* and *Spiritual Offering*.

9. Article attacking Spiritualism, by Prof. B. L. Aldrich, published in the *Oakland Daily Times*, Feb. 6th, 1882. Replied to at length by Henry J. Newton, and reply published Sept. 23d, 1882."

It thus appears that nine extended articles have been written by members of the Bureau in reply to attacks made upon Spiritualism in the pulpit and the secular press, nearly all of which have been published in the same papers, so that the readers of those papers have been enabled to consider the other side of the question. The aggregate circulation of these papers is, probably, upward of fifty thousand; and to that extent has the truth as it is in Spiritualism been circulated through the efforts of the Bureau. What the real effectiveness of this work has been it is only possible to estimate; but it is a remarkable fact that the pulpit seems to have greatly relaxed its efforts to bring the truths and teachings of Spiritualism into disrepute. Indeed, the clergy live in so fragile a glass house, that every time they throw a stone at Spiritualism they find their own windows pretty thoroughly damaged by the returning salute.

It may seem strange that the Bureau, organized as it has been for the defense of Spiritualism, has had to meet attacks from its own household of faith; but the Report shows that such is the case, for the list of articles which it presents as the work of the Bureau for the year, contains two by Judge Nelson Cross in response to that most zealous champion of mediumship, and investigator of spiritual phenomena, Thomas R. Hazard, the object of these two articles being explanatory of the aim and objects of the Bureau; and a third, also by Judge Cross, as Secretary of the Bureau, in reply to a virulent attack upon the Bureau in *Mind and Matter* (May 27th) by Judge A. G. W. Carter, of Cincinnati, whose sole ground of provocation seemed to be that the Bureau had sought to compliment him, and secure a coadjutor, by electing him a corresponding member of the organization. The reply of the Secretary was published in *Mind and Matter* June 17th.

The Bureau has held weekly meetings during a considerable part of the year; and, if more articles have not been replied to, it has been because they have not come to the notice of the Bureau. The illiberal, exclusive spirit of the religious papers prevents the publication in their columns of all replies to attacks upon Spiritualism, however bitter, unfair and untruthful. This is, unfortunately, true of some of the secular papers; but in the main the secular press of the country is just and liberal, and articles respectful in tone and logical in character always meet with acceptance, and often with kind and courteous editorial comment. Hence the importance of the special work of the Bureau—to reply to attacks in the secular press, and secure the publication of the replies in the same papers. This was the work so ably and earnestly performed by our recently translated brother, Dr. S. B. Brittan, who was the President of the Bureau until the close of his mortal career. It was only after he felt that he could not bear the exclusive burden of the work that the Alliance, under the motion of Judge Cross, came forward and assumed the task, appointing Dr. Brittan and four coadjutors to constitute the Bureau for the year just closed. On the death of Dr. Brittan the Bureau elected Henry J. Newton to fill the position of President for the unexpired term.

The contributions received by the *Banner of Light*, in aid of the movement, amounting in the aggregate to $215.40, have been paid over to the Treasurer of the Bureau, Henry J. Newton, Esq., and a part of the same has been devoted to defraying the incidental expenses of the committee, the balance still remaining in the hands of the Treasurer to be used for the same purpose during the ensuing year. No member of the Bureau has accepted any pecuniary remuneration for services rendered. It is not designed hereafter to solicit the contribution of funds for the carrying forward of the work, the Alliance assuming all responsibility for the same.

At the meeting of the Alliance above referred to, the report of the Bureau was accepted and the thanks of the society tendered to the members for their faithful performance of duty. Messrs. Charles Partridge, Henry J. Newton, Nelson Cross, John L. O'Sullivan, Erastus Benn, Charles P. McCarthy and Henry Kiddle were appointed to constitute the Bureau for the ensuing year; and at a meeting of the Bureau, held on the 17th inst., it was organized by the election of the following officers: Henry Kiddle, President; Nelson Cross, Secretary; Henry J. Newton, Treasurer; Chas. P. McCarthy, Corresponding Secretary. The corresponding members for the year are yet to be appointed.

The friends of the cause are respectfully requested to forward to the Secretary of the Bureau, (Nelson Cross, 206 Broadway, New York), all articles adverse to Spiritualism that may come to their notice.

HENRY KIDDLE,
Pres. Am. Spir. Alliance.

New York, Feb. 19th, 1883.

All men agree on one point, viz.: That death from heart disease is rapid. The symptoms sometimes manifest themselves for years and then again, only for months. All of the thousands who have used Dr. Graves's Heart Regulator as soon as these symptoms appear have been saved. It is the only specific for [illegible]

The March Magazines.

THE ATLANTIC MONTHLY concludes in its March issue the dramatic poem, "Michael Angelo," by the late H. W. Longfellow, which thoroughly characteristic production has been for three numbers a leading attraction in the table of contents; "In Carlyle's Country," by John Burroughs, is a timely paper, and full of the local coloring; "H. H." contributes a breezy sketch entitled "By Horse-Cars into Mexico"; Geo. P. Lathrop dilates interestingly on "The Hawthorne Manuscripts"; "Port-Royal," by Rev. J. H. Allen, is a historico-theologic sketch, with many points of pathetic interblended; Horace D. Warner discourses on "The City of Earthquakes" (Caracas); Dr. Holmes and others furnish choice poetry, and the reviews of recent literature, the Contributors' Club, etc., etc., impart an appropriate finish to an installment of this popular periodical which is fully up to the high standard of excellence it has hitherto maintained. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY.—A frontispiece portrait of the lately deceased French statesman Gambetta, with a sketch of his life by one intimately acquainted with him, is the leading feature. "A Good Fight Finished," being a sketch of Dr. Leonard Bacon by his son, in which he speaks disparagingly of the life labors of William Lloyd Garrison, will be likely to call out scores of pens in defense of that heroic advocate of human rights. "The Village of Oberammergau," by H. H., is an interesting study of scenes and characters in the town of the famous Passion Play. "A New Knock at an Old Door," is a plea by Mrs. Runkle for the higher education of women. Howells's serial is continued; country life is pleasantly chatted of by John Burroughs; several fine poems are given, one of them being a versification left unfinished by W. C. Bryant. The various departments at the close of this number contain many attractions. The Century Company, New York. For sale by A. Williams & Co., corner of School and Washington streets, Boston.

WIDE AWAKE.—A very fine and spiritually toned picture from the French, illustrating George Eliot's poem "O! May I Join the Choir Invisible," together with the poem itself, will be likely to attract the attention of many of the older readers to whom this number may come. The boys and girls will find an abundance of instructive, entertaining and amusing matter in its well-filled pages. Of downright practical articles may be mentioned "Our Business Boys," "Cookery for Beginners," "A Boy's Workshop," "A Winter Garden," and "Health and Strength Papers"—in fact, there are many others. There are also accounts of travels and adventures, poems, merry rhymes, droll jingles, and a song with music. D. Lothrop & Co., Boston.

ST. NICHOLAS.—"The Wrong Coat," a story of the Michigan fires of 1881, by Rose Terry Cook; "That Sly Old Woodchuck," an American boy story, by W. O. Stoddard; a sketch of a comic artist in Japan, and "The Queen who could n't Bake Gingerbread" are among the best of the prose articles; and of poems "Ben Bruin," by Lucy Larcom; "Gretchen," by Celia Thaxter. The most interesting feature of this number as a means of home amusement, is "Shadow Pictures," by Joel Stacy, showing how to arrange the hands to produce thirty pictures on the wall. Century Co., New York. A. Williams & Co., Boston.

THE PHRENOLOGICAL JOURNAL contains portraits of Gambetta, Sir John Lubbock and William E. Dodge, with a phrenological and biographical sketch of each. Prof. Thwing continues his interesting papers, "Four Windows of Character," the present treating of the Hand. Alexander Wilder discusses the question "Should Men Cut Their Hair?" reaching the conclusion that it is a physiological crime, inasmuch as every cut is a wound, and vitality is lost thereby. "Kitchen Leaflets" have reached their fourteenth number, and are suggestive of economy and health to housekeepers. A score or more of other articles are of equal value to those we have mentioned. Fowler & Wells, 753 Broadway, New York.

MAGAZINE OF ART.—Thirty-five finely-executed engravings of the best works of some of the best artists, with letter-press descriptive of the artists and their productions, give to this month's issue an attractiveness that will be highly appreciated by its patrons. Under the head of "An American Palace," an account is given of the new home of W. H. Vanderbilt in New York, with four views of elegant interiors. The closing pages contain many items of interest concerning art and artists in this country and Europe. Cassel, Petter, Galpin & Co., 739 Broadway, New York.

OUR LITTLE ONES AND THE NURSERY opens with "The Monkey's Story," with a frontispiece illustration, followed by a brief lesson in natural history, descriptive of "The Troublesome Gnat." Of the remaining contents are "Where Tom Found his Manners," "The Donkey that Lives in the Castle," and "The Trees in Silver-Land." All the other articles are excellent, and the engravings many and attractive. Russell Publishing Co., 36 Bromfield street, Boston.

In Memoriam.

To the Editor of the Banner of Light:

By the removal of Mrs. J. V. Mansfield from the earth-life, the Ladies' Spiritualist Aid Society has lost one of its most worthy and efficient members. At the regular meeting which was held Feb. 21st, the following preamble and resolutions were unanimously adopted. We feel assured that you will not only endorse but make room in your columns for our expression.

Fraternally yours,
MRS. MILTON RATHBUN,
New York City. *Sec. L. S. A. Society.*

Whereas, In obedience to Nature's mandates our beloved sister, Mrs. J. V. Mansfield, who was an esteemed member of this society, has passed from the earth to spirit-life, we bow in sorrow submissively, grateful for her sake that the release came speedily; that her life-record is clean and pure, brightened by good deeds, and that above her pathway in life's journey, Charity was her guiding star.

Whereas, In the removal from her earthly tenement, our dear brother is robbed of his companion—the one whom he led to the altar in youth, and who has stood by his side faithfully through all the intervening years, until now in his old age he stands alone. We would offer our sympathy, and pray that the ministering angels may bring to him continually the comforting presence of loved ones gone before, among whom this last great treasure yielded shall be chief.

To the stricken daughter and sorrowing son we tender our sincere condolence; we know that words are impotent to administer comfort in this hour; yet, as a society made up of those who loved our risen sister, we would extend the hand of tenderness and mingle our tears with theirs; we would counsel them to hold fast the grand truth of spirit-communion, and allow not even a veil to hide from their vision the brighter world into which the dear mother has passed.

Whereas, In the promotion to the higher life of our sister we have sustained a great loss; therefore be it

Resolved, That from henceforth this society shall work with greater diligence for the relief of suffering humanity, and for the spiritual uplifting of all within our reach; that we will emulate the example of our sister, who never turned a deaf ear to the recital of wrong or suffering, and who was a *practical* friend to the oppressed and needy.

Resolved, That from this time onward our lives shall be better regulated, and stimulated more toward the good, by the memory and returning presence of the one so recently called to spirit realms.

Resolved, That henceforth it shall be our aim and motto to work well, work always, with a will.

Resolved, That a copy of the foregoing be sent to the bereaved family, and to the *Banner of Light* for publication.

Verifications of Spirit-Messages.

HENRY W. SLOCUM.

To the Editor of the Banner of Light:

In your valuable paper of January 27th there was a message given through the organism of Miss Shelhamer, purporting to come from HENRY W. SLOCUM. It gives me great pleasure to bear testimony to its truthfulness. Henry W. Slocum was for many years a successful dealer in lumber in Providence. On retiring from business he came to the village of Pawtuxet—his native place—and purchased an estate with a water front, where he "built a wharf, and laid out the grounds," as he says in the message. Yours truly,

H. G. GARDINER.

Pawtuxet, R. I., Feb. 10th, 1883.

ANDREW A. OSGOOD.

To the Editor of the Banner of Light:

[illegible] have another to [illegible] verifications of spirit messages [illegible] ANDREW A. OSGOOD of Portland [illegible] which appeared in the *Banner of Light* of January 20th. He [illegible] was once in business [illegible]

Portland, Me. [illegible]

Dr. Benson's [illegible] cure of every [illegible]

MAMMA'S VALENTINE.

Baby came toddling up to my knee,
His chubby features all aglow—
"Dess I 'se doin' to be oor beau—
See what oo dot f'om me!"
A valentine from my baby boy!
A crumpled sheet and a homely scrawl
In a baby hand—that was all,
Yet it filled my heart with joy.
Broken my heart and white my hair,
And my mother eyes are used to weep—
My little boy is fast asleep
In the churchyard over there.
What shall be mamma's valentine?
The spirit touch of a baby hand—
A baby voice from the spirit-land
Singing a song divine. —[*Eugene Field.*

Banner Correspondence.

Spiritualism in North Abington.

To the Editor of the Banner of Light:

In this thriving town a great interest has been manifested in the spiritual phenomena and philosophy. J. F. Baxter has given three very able lectures in Standish Hall, the audience each evening numbering at least four hundred people. Not only were the lectures intensely interesting and instructive, but the exercises of mediumship at their close made a profound impression upon all present. The largest audience ever gathered in the interests of Spiritualism in this place was convened on the evening of Washington's Birthday, when almost every available seat in the gallery as well as on the ground-floor of a hall seating nearly eight hundred persons was occupied. Mr. Colville's discourse on this occasion was the first trance oration with which North Abington had been favored, and the desire to hear it was very great. "What Palpable Proof of Immortality can be given to Mankind?" was the subject selected by the audience. The address, which occupied one hour and twenty minutes in delivery, was listened to with close attention, and was admirably adapted to the occasion, as it dealt with the great question of immortality from the high ground of the immutability of Nature's law, and in no instance was any one urged to accept any statement unless it was appreciated by the moral sense and highest judgment of the individual. After the discourse several important questions relative to the best methods of conducting spirit-circles and eliciting phenomena were answered by the controls. The exercises closed with a poetic improvisation.

This meeting (as well as those at which Mr. Baxter officiated,) was held under the management of Mr. E. E. Brown, a wealthy citizen of the place. Though his expenses have been heavy, he has a handsome surplus after defraying all expenses, which he intends to employ in placing other speakers and mediums before his townsfolk. I understand that on the previous evening, Feb. 21st, Mr. Colville addressed an audience in Duxbury, Mass., where his guides made an equally favorable impression as here. The band of spirits controlling this speaker seem to possess a peculiar faculty of interesting persons who are almost, if not altogether, strangers to the subject. Your correspondent, though by no means desiring to depreciate Mr. Colville's usefulness as regular speaker for the Boston Spiritual Temple, cannot but think that his drawing-room receptions in various parts of the city, and his lectures in the vicinity, are by no means the least valuable part of his inspired work.

Yours in the interests of truth, E. F. G.

Massachusetts.

BOSTON.—A correspondent, "H.," writes us as follows: "From Wellfleet, Mass., Feb. 10th, William S. Baker passed on to the Better Land—after a long sickness—at the age of sixty-two. Mr. Baker in early life embraced the Orthodox religious belief in regard to the spirit-world, as the course best fitted to be pursued on earth to give, on reaching that world, the most desirable results to the individual soul. He united with Rev. Lyman Beecher's Society on Salem street, this city. Some twenty-five years ago he investigated Modern Spiritualism and became an avowed believer from actual knowledge, by and through his own organism, he being unfolded as a powerful spirit-medium, and continuing to exercise his spiritual gifts until within a few years. The writer has often seen him entranced, and while under the control of a spirit who claimed to have been a physician in earth-life, he would diagnose complicated diseases in a scientific manner, and prescribe remedies for a cure with signal success, when in a normal state he never claimed to have any degree of medical knowledge. Persons witnessing him under the control of spirits, never doubted his sincerity and honesty in the matter.

Some years ago he made preparations to enter the field as a worker, and to utilize his spiritual gifts in the relief of suffering humanity; but he was not equal to the emergency: he found the popular current of thought to be greatly prejudiced against Spiritualism; therefore, unlike St. Paul, while he was moved upon by spirit agencies, he (B.) went back to mercantile pursuits, and in a measure lost interest in his controls—or they did in *him*; thus showing it to be as true now as it was in olden times, that many are called, but some have not the elements in their nature to heed and follow the spirit call.

It was announced by certain parties a few months before Mr. Baker's exit to spirit-life that he had renounced Spiritualism; and feeling desirous to know from his own lips as to the truthfulness of the report, I addressed him a note, asking him if it were true that he had abandoned Spiritualism, and if so, I would like his reasons for changing his views. He replied by sending word by a friend as follows: 'Say to him [calling my name] *I have not renounced Spiritualism.*' Since his reply came I learn that in his sickness and perhaps weakness, he was persuaded to reunite with the church in *form*, which step may or may not have been taken in spirit. It is one thing to unite with a church, and quite another to renounce a knowledge that one possessed for a fourth of a century, that spirits return and communicate with loved ones left on the earth sphere of life, when adapted conditions are given to them. The churches of all denominations are filled with members who recognize that spirit-friends are active in the spirit-world, and can return when favorable conditions are granted them.

Mr. Baker resided in Boston many years, then removed to Malden; from thence went to Wellfleet, whence his spirit took its flight to higher conditions of life and growth. His genial presence and stately form will be missed by relatives, friends and neighbors, but his spirit, being released from the diseased material body, will doubtless gravitate to the noble work which he relinquished while on earth. He is now able to realize what has so often been beautifully expressed through his inspired lips in regard to the spirit-world and the mission of human life in all the varied conditions of growth and unfoldment."

Vermont.

WEST RANDOLPH.—Mrs. A. E. Lamb writes, Feb. 9th: "Mrs. Morse-Baker, of Granville, N. Y., was engaged by the Spiritual Athenæum of this place for the month of January, and began her work the second Sunday of that month. She remained four weeks, making many, very many, seekers for the knowledge happy, giving new life and thought to bereaved parents and friends of those who have passed within the veil. She has done a noble, loving and willing work, and as she leaves us she leaves many who wish her God-speed in her untiring efforts. The last week was not one of prayer, but of feasting for hungry souls. Every evening was full of good things; poems, essays, songs and addresses, while those desiring had full opportunity for conversation, dancing, etc. A little entrance fee of ten cents enabled us, after recompensing Mrs. Baker, and other speakers who came to attend the two days' Convention, to place a sum of money in our treasury, sufficient for us to continue our efforts through March, and not feel embarrassed as to finances. With so few of us to engineer meetings, we feel we are doing very well."

California.

LOS ANGELES.—Jordan Cox writes: "Brother Bishop A. Beals arrived among us January 18th, obtained a hall and advertised a lecture on the following Sunday, a small admission fee to be taken at the door. He had fair audiences, and at the evening meeting a temporary organization was effected, and he was engaged for one month. The engagement is just completed, and he has gone to Sacramento to fill a month's engagement there in place of Warren Chase. Mr. Beals took Mrs. Watson's place in San Francisco for a few Sundays after she left for Australia. He will return to us about the first of April, when we expect to organize more permanently for the purpose of employing speakers and keeping up meetings regularly. Mr. Beals has been very busy ever since he came to the coast in September, and his health has improved in this semi-tropical climate, which seems just suited to the wants of his physical system. There is a large liberal and spiritual element here which we hope to unite for general reformatory work."

Rhode Island.

PROVIDENCE.—Geo. Crabtree writes: "I had the pleasure recently of attending one of Mrs. Allen's materialization séances at her residence in this city, 268 Washington street, at which a young lady with whom I was intimately acquainted when she was in earth-life came, as she had at a private séance promised, gave her name, brought me a flower and vanished or dematerialized in my presence. There also came a gentleman of my acquaintance who, upon my recognizing him, led me into the cabinet, where I placed my hands upon Mrs. Allen, both medium and spirit being cognizable at the same time. I have full confidence in Mrs. Allen as a true and reliable medium for this wonderful phase of spirit-manifestation known as materialization, and recommend her to the public [illegible]."

Connecticut.

[illegible].—Harvey Baldwin writes: "I was [illegible] see in the *Banner of Light* of Feb. [illegible] from 'Knarf' to the public [illegible] sought to be practiced upon them by one who styles himself 'Frank Hume,' but whose real name is Charles McGuinness. He has lately visited Ansonia, and lightened the pockets of the people there by means of his promises (upon handbills) of doing the most astounding feats. A friend of mine who was present said that none of those promises were fulfilled, and I feel to add my warning to that of your other correspondent, and to advise all to let this 'Frank Hume' severely alone."

The Reviewer.

JOHN WESLEY AND MODERN SPIRITUALISM: An Appeal to the Ministers and Members of the Methodist Church, based upon Reason, Revelation, Nature, God, and Common Sense; with the Addition of Interesting Facts and Comments. By Daniel Lott. 12mo, paper, pp. 104. Tidioute, Pa.: C. E. White.

This, though not a very large book, is a very useful one, as it gives in a compact form all that Wesley wrote concerning spirit manifestations, and his opinions respecting them, and those who through prejudice, cowardice or ignorance, denied the reality of their occurrence. It shows that in whatsoever manner the Church of to-day may look upon the spiritual phenomena taking place in the homes of its communicants, they were viewed with no doubtful sense of recognition by one, at least, of its most renowned ministrants, more than a century ago.

The accounts he gives of what occurred at his father's house in 1716 are so similar to what we are now familiar with, that it is evident the only reason why the world did not long since become illuminated with the light that now irradiates it was that it would not receive it. It had shut out the light and would not have it; as Wesley says, referring to the cessation of "signs" promised to follow those who believed, "the grand reason why the miraculous gifts were so soon withdrawn was not only that faith and holiness were well nigh lost, but that dry, formal Orthodox men began even then (the second and third centuries) to ridicule whatever gifts they had not themselves, and to decry them all, as either madness or imposture"—a remark justly applicable to the "*dry, formal Orthodox men*" of this the nineteenth century.

Referring to one of the accounts he gives, he says he received it from "one who had feared God from her infancy," the well-known character of whom excluded all suspicion of fraud, and the nature of the circumstances all possibility of delusion. He admitted he could not comprehend them, but declared that to be a very slender objection against them; "for," he asked, "what is it which I do comprehend, even of the things I see daily?" Speaking of a disposition of men of learning to give up all accounts of apparitions as mere "old wives' fables," he says:

"I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it;" their outcry against the appearing of spirits is "in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know, whether Christians or not, . . . that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands."

Additional to extracts given from the writings of Charles Wesley are a few from Dr. Adam Clark, bearing upon the subject. Dr. Clark, it will be remembered, was a co-worker with Mr. Wesley, and attained a large reputation as the author of a commentary upon the Bible. He gives accounts of events similar to those described by Wesley, and both he and his brother frequently supposed they heard sounds and music coming from a spiritual source. Of these he says, "Many may be false, yet sober proofs of the existence of a spiritual world should not be lightly regarded. We may ridicule such accounts, till the Holy Scriptures themselves may come in for their share of infidel abuse"—the opinion of a distinguished commentator which Prof. Phelps, Dr. Hawley, Joseph Cook, and others of their fraternity would do well to heed.

Further extracts are given from "Bang's History of the Methodist Church," Owen's "Footfalls on the Boundary of Another World," and E. D. Babbitt's "Religion"; closing with brief summaries of addresses made at the English Church Congress at Newcastle, Eng., in 1881, the whole forming a presentation of the truths of Spiritualism calculated to confirm the faith of believers, and command the attention of skeptics.

Proceedings of the Convention at West Randolph, Vt., Feb. 3d and 4th, 1883.

[Reported for the Banner of Light.]

The severe storm, which began on Friday evening and continued all day Saturday, made it almost impossible for those at a distance to attend; however, there were good audiences. The Conference Friday evening, Feb. 2d, was opened with an invocation by Mrs. Morse-Baker, after which Mr. Geo. Baker, of Granville, N. Y., spoke upon "The Meaning of Spiritualism," in a manner both interesting and instructive. Rev. Geo. Severance of Tunbridge, Vt., and S. N. Gould followed with able remarks. Mrs. Baker then spoke of "The Nearness of Our Spirit Friends," holding the listeners spell-bound by her remarks. We were next favored with singing by A. E. Lamb, Mrs. Gould and Miss Chandler. Mr. Geo. A. Fuller of Dover, Mass., gave the regular address of the evening, subject, "The Radical Truths of Spiritualism." His remarks were fully appreciated, as all that he says ever is.

SATURDAY, FEB. 3D.

Morning.—The Convention was called to order by S. N. Gould, Vice President, and a conference of one hour was held. Brother Baker made some very pleasing remarks upon "The Mission of Thomas Paine," Mr. Stoddard of Chester, Vt., S. N. Gould and others following. After singing Mr. Severance announced as the subject of his address, "What is Spiritualism, and Who are Spiritualists?" and gave a thorough exposition of the cardinal principles of our philosophy, which was listened to with the closest attention, and gave much satisfaction to the audience.

Afternoon.—The session began at 2 o'clock. Bro. Fuller delivered an invocation, at the close of which a short conference was held, participated in by Messrs. Bugbee, Baker, Severance, Gould and others. Immediately following this Mr. Geo. A. Fuller gave an inspirational discourse upon "Some of the Revelations of Spiritualism," and was listened to in a manner that indicated the strong desire of all to catch every word he uttered. It was an effort of the speaker that will long be remembered by all present. "When the Mists have Cleared Away" was then sung by Mr. and Mrs. Lamb, closing the afternoon session.

Evening.—The session was opened with an invocation by Fannie Davis Smith of Brandon, Vt. A Conference was participated in by the several speakers. Mrs. Baker and Bro. Fuller answered written questions submitted by the audience in a way that was very interesting and satisfactory to the questioners. Appropriate selections were sung by the choir.

SUNDAY, FEB. 4TH.

Morning.—The session opened at 10:30. Invocation by Rev. Geo. Severance. Mrs. Morse-Baker delivered a beautiful poem, "The Other Shore." Mr. Geo. Baker spoke of the "Demonstrated Truths of Spiritualism." Dr. Gould gave some of his experiences in the investigation of our Philosophy. Mr. Severance gave the morning address, upon "The Spiritualism of the Bible."

Afternoon.—Geo. A. Fuller delivered an admirable discourse upon "What has Spiritualism Accomplished?" it being one of those radical, soul-filling lectures which permeate our entire being, wake us up, out of a lethargic condition, impart new life, leading us to believe mankind are not naturally depraved, but all are children of a good Father and that Father our God. Following Mr. Fuller, Fannie Davis Smith of Brandon, Vt., gave a most brilliant and inspirational discourse, impossible for me to report and in any way do justice to the lady. The session closed by Mr. and Mrs. Lamb and Mrs. Gould singing, "I am Waiting."

Evening.—At 6:30 an interesting Conference was held, Messrs. Baker, Severance, Gould, Dr. Werks of Rutland and Mrs. Manchester of West Randolph giving facts of the phenomena which each had experienced. Geo. A. Fuller gave a short address upon "Angel Ministry," which was received with hearty applause. Mrs. Fannie Davis Smith followed with one of her finest lectures, covering a field of thought and rich with the experiences of men and women, prominently related to the progress of Spiritualism. Mrs. Morse-Baker closed the Convention and her efforts in this place in touching and appropriate words, and we all feel that great good has been accomplished by this series of meetings.

Liberal Hall was filled to its utmost capacity the last day and evening of the Convention, and I think it will need to be enlarged soon. The time was when it was too large; now it is too small—showing that our efforts to give the glad tidings to the people have not been made in vain. MRS. A. E. LAMB, *Sec.*

New Publications.

WHENCE, WHAT, WHERE? A View of the Origin, Nature and Destiny of Man. By James R. Nichols. Third Edition, Revised and Corrected. 16mo, cloth, pp. 198. Boston: A. Williams & Co., 283 Washington street.

As we have already directed the attention of our readers to this book as one eminently worthy of a careful and studious perusal, we need only allude to the fact of the appearance of a third edition as proof that we are not alone in entertaining that opinion. The demand for a third edition shows that, though not always the case, instances sometimes occur of real merit being recognized without the employment of means generalized by the terms "wire-pulling" and "trade machinery." Originally printed for private circulation among the author's friends, it overreached its limits, became known to the public, and is now in the hands of thousands who have reason to thank the author for the new thoughts it has given them and the new light it has shed upon their paths. Its tendency will be to lead many to a more serious consideration of the facts and philosophy of Spiritualism than they have hitherto been disposed to give them.

THE SEED ANNUAL FOR 1883, 8vo, paper, pp. 164, published by D. M. Ferry & Co., Detroit, Mich., is very handsomely illustrated with numerous lithographs of fruits, flowers and vegetables, in their natural colors, with full directions for planting, cultivating and gathering them; the cover, also printed in colors, is very attractive. Those who are in want of seeds for the coming spring will do well to send for one of these annuals, which can be had free of Messrs. Ferry & Co. The hints it contains on the formation and care of gardens are of great value.

RECEIVED: ANSWERS TO CHRISTIAN QUESTIONS AND ARGUMENTS, by D. M. Bennett, 16mo, paper, pp. 146. New York: D. M. Bennett, 21 Clinton Place.

THE THREE M. M. M., Malthusianism, Mongrelization and Murder. Twin Relics with vaccination, the legitimate origin of all the epidemics in man and beast. T. J. Weir, printer, Taylor, Texas.

REPORT OF THE SECRETARY OF THE INTERIOR for the fiscal year ending June 30th, 1882, Washington, D. C.

HOW TO BE WEATHER-WISE. A New View of our Weather System, by Isaac P. Noyes. New York: Fowler & Wells, publishers, 753 Broadway.

THE GOSPEL IN THE UNDER WORLD. A Sermon by Rev. W. W. Hicks, Minister of the Tabernacle, Washington, D. C. "School of Music" Print, Washington, D. C.

IS THERE A GOD OR CREATIVE INTELLIGENCE? also, IS SPIRITUALISM TRUE? and CONSCIENCE, WHAT IS IT? by Hugo Preyer, Denver, Col.

BALTIMORE SUN ALMANAC for 1883. A. S. Abell & Co., Baltimore, Md.

GREGORY'S ANNUAL ILLUSTRATED RETAIL CATALOGUE OF WARRANTED SEEDS. J. J. H. Gregory, Marblehead, Mass.

GOODELL'S SEED CATALOGUE, illustrated. L. W. Goodell, Amherst, Mass.

Experiences with Materialization.

To the Editor of the Banner of Light:

Since writing my first experience at a materializing séance, I have seen and heard many things which I feel may be of interest to many of your readers. I have read with interest and attention the various accounts of phenomena at Mrs. Pickering's, and can testify to their exactness and fullness, having seen every form described in these papers, as well as some of my own friends whom I recognized perfectly, and with whom I have been permitted to talk and walk. But it is my object in this article to describe a few of the forms seen at the séances of Mrs. Bliss, 30 East Newton street, Boston. There the cabinet is a large, close, black box, instead of the simple arrangement of curtains described as being at Mrs. P.'s. This cabinet is thrown open for inspection by any visitor who wishes to inspect it, and the medium enters it alone, sitting in her chair during the whole séance, as is shown to those who are called to the aperture at times when light is produced in the cabinet.

From this cabinet, during the two hours devoted to the séance, I (and the dozen or more—frequently more than twenty—persons in the room) have seen form after form, sometimes actually crowding on each other's heels, come forth, far out into the room, as lifelike as any sitter in it. Large and small, black and white, Turk and Indian, male and female, they come and go—some able to speak plainly and distinctly, some making a characteristic motion by which their friends may recognize and identify them. More than one sitter can, if he will, attest to the hearty handgrasp or the cordial pat on the head or shoulder he has received, or show, as I can, where the ring on one finger has been nearly embedded in the next, in the vice-like grasp of the fiery, earnest, irascible little German doctor. My friend, at his first sitting, being a stranger in town, received an unmistakable Masonic grip from the tall and dignified "Blackfoot," who then gave himself three resounding slaps on his full chest, in order to prove beyond doubt that there was density as well as form. One visitor after another, beckoned up to the cabinet, returns to his seat convinced beyond a doubt that he has seen the form of some loved one gone before, or is permitted to take the arm of a spirit-form upon his own and escort the being of another world to the front of the circle: as I have seen a devoted husband lead his lovely spirit-wife, to be presented to the company, the spirit introducing him, and saying, "My husband," with a mien as proud and graceful as the most accomplished society lady ever showed.

So the work goes on. Mediums, good, true and conscientious, work, each in his or her own phase, harmoniously and untiringly, to prove to all who having ears will hear, or having eyes will see, that their dear ones are only removed a little beyond the veil, and that the "communion of the saints," in which we have, some of us professed our belief for years, is not only probable but assured; that each spirit on earth or in the "many mansions" can reach and help some other spirit to a peace and joy that passes understanding. Honor to all—speaking, writing, developing, healing, seeing, hearing, materializing: whatever the phase of mediumship—who give their lives prayerfully, reverently and honestly to the work. OBSERVER.

A SEVERELY CRITICAL CONGREGATION.—*Harper's Bazar* wickedly insinuates that the following pathetic appeal is placarded in a Leadville (Col.) Church: "*Please do not shoot the organist!* He is doing his best."

☞ Hoods, scarfs, ribbons and any fancy articles can be made any color wanted with the Diamond Dyes. All the popular colors.

Spiritualists and Liberalists.

The Michigan State Association of Spiritualists and Liberalists will hold their Annual Meeting at Phoenix Hall, Lyon street, Grand Rapids, Friday, Saturday and Sunday, March 16th, 17th and 18th, 1883. A meeting of the State Mediums' Medical Association will be held during the time at the same place. Speakers invited: Giles B. Stebbins, Detroit; C. Fannie Allyn, Boston, Mass.; J. W. Kenyon, Jackson; J. H. Burnham, Saginaw City; Mrs. E. C. Woodruff, South Haven; Rev. Charles A. Andrus, Flushing, Mich.; Geo. H. Geer, Chicago, Ill.; Abraham Smith, Sturgis; Mrs. L. A. Pearsall, Disco; J. P. Whiting, Milford. The election of officers for the ensuing year will occur Saturday, March 17th. Those paying full fare on any line of [illegible] leading into Grand Rapids, will get return certificates signed by the President, which will entitle them to one-third fare return. Hotels will give rates as follows: Clarendon House, $1.50; [illegible] House, $1.00; [illegible]. A cordial invitation is extended to all. J. M. POTTER, *President.*

Passed to Spirit-Life:

From Cleveland, Ohio, Bro. William E. Preston. The last cord that bound him to his mortal body was severed by heart disease, discovered by an examination made after he left.

In March last he attended the funeral of his uncle, Levi W. Ensign, at Kelloggsville, Ohio, and returned sad and sick; soon after was confined to his house. The writer of this, calling one morning to see him, found him in an earnest but cheerful frame of mind. "Colonel," said he, "I am going. I would like to have remained to help rid the land of its greatest curse, intemperance, and to have brought up my children. Looking back on the labors of my life, the hard work I performed in the cause of temperance I am the best satisfied with. I am thankful my pecuniary affairs are in so good a shape for my family, and that the prospects of my family are so good." I asked him if he had any information from the other side that made him feel so sure he was going. "No," said he, "I have seen none of our friends over there, nor heard from them; but we know many things and cannot tell how we know them; I know I am going, and am not afraid to go." There were times afterward when we hoped he would recover. He had his faculties as clearly as ever most of the time until a few days before his departure. On Thursday, Jan. 25th, he fell into a peaceful sleep. After about two hours his attendants attempted to awaken him, but could not. He remained in that state until half-past seven Saturday morning, Jan. 27th, when his tired spirit peacefully entered the celestial life. His faithful wife and mother were present. They had attended him through his long and painful sickness, smoothing the pillow of suffering as only a loving mother and wife can.

The funeral services were conducted by Thomas Lees. They were of the most impressive character, and faithfully carried out according to the request and last wishes of the deceased, who was a believer in the Spiritualistic faith. They consisted of a short and touching address by Hudson Tuttle, a response in chanting by the Smith Family Quartette of Painesville, followed by the reading of several appropriate poems by Mr. Lees. A large number of Knights of Pythias and Chosen Friends, of which the deceased was a member, were present, three from each of the societies serving as pall bearers. In the way of floral offerings, the Knights of Pythias sent a shield and triangle composed of carnations, rosebuds, hyacinths and other elegant flowers; the Chosen Friends seven links of carnation and rosebuds with the floral letters "O. C. F." underneath. A number of relatives from Chicago, Detroit, Kinsman, Clyde, Fostoria and Painesville were present. The attendance was by persons of all faiths, for Bro. Preston was known to be a brother to all who needed his services. G. F. LEWIS.

Cleveland, Ohio, Feb. 6th, 1883.

From North Adams, Mass., Jan. 25th, of typhoid pneumonia, after a sickness of twelve days, Thomas S. Sherwin, aged 59 years 7 months and 22 days.

"This very worthy man," says the Greenfield *Gazette and Courier*, "was born in Conway, and had been a resident of North Adams for twelve years. He was a master carpenter, and not a few structures in Conway, North Adams and other towns have been reared by his hands or under his drafting and supervision. He was a quiet man, who took no pains to attract attention. As people became acquainted with him, they learned to respect him, not only for his practical ability and sound judgment but also for his candor, kindness and uprightness. As agent, partner, employer or employé, he was alike admired and trusted." After a long and careful investigation of the subject, Mr. Sherwin became a firm believer in Spiritualism—his wife, a noble and true woman, having previously accepted its fundamental truths. One evening, just before he was taken sick, he read the little book of "Communications from Spirit Samuel Bowles," and remarked, as he laid it down, "I believe every word of it." He leaves a widow and many cherished friends, who will miss his visible presence. "The funeral services were largely attended at his residence on Sunday, Jan. 28th. Well known singers were present. Rev. L. Holmes of Wendell Depot, a former pastor, made remarks, and Greylock Lodge, of which he was a charter member, rendered the impressive Masonic ceremonies at the cemetery. Every one felt that a true, excellent man had gone to his rest."

From Silver City, New Mexico, Jan. 19th, 1883, Judge John Wood Taber, aged 61 years.

Bro. Taber was one of our early pioneers, having come from New Bedford, Mass., to Colorado in 1860, and for several years was a resident of Silver City. He was a firm, conscientious and consistent believer in the beautiful religion and science of Spiritualism, having had abundant proof from the spirit-world that if we die we shall live again. Our brother was a man of sterling and benevolent qualities, possessed of an inquiring and comprehensive mind, not given to frivolous conversation, industrious and progressive, trying to do his duty to himself and his fellowman, and none can speak of him but in praise. We all feel sad to lose him, and many of us feel assured that in the "sweet by-and-by" we will again shake him by the hand.

W. J. H.

From her home in Randolph, N. Y., Jan. 16th, at 3 P. M., Mrs. Samuel Sample.

Mrs. Sample was born in 1798, thus living in the earth-life to the ripe old age of 85 years. Her life had been one of progressive thought and intellectual culture. Her young life was given to the then advanced doctrine of universal salvation, for which she was ever an advocate and friend. About the year 1850 she thought much on the subject of the spirit's return, and was soon convinced of its truth, which she has given to her friends. She subscribed to the first paper published by the Spiritualists, and has taken the *Banner of Light* from its first publication. Her pure and truthful life has been a bright light to lead forth her family to a knowledge of its beautiful reality. She held converse with loved ones gone before, and was willing to go to them.

Mr. Lyman C. Howe attended the services, and gave a beautiful inspirational discourse. We then laid to rest all that remained of our loved mother. V. Z. S.

From Richmond, Va., Jan. 29th, 1883, Mrs. Sophia Swan, aged 58 years and 7 days.

Mrs. Swan was one of the oldest Spiritualists of this city, and one whose house was always open, and welcome were those Spiritualists who might call to receive her hospitality. She knew her departure was near at hand, and calmly did she superintend the making of her burial clothing, saying to her husband, in reply to his question, "I know my Father is ever with me." She saw her spirit-children, and called them by name. She peacefully passed on to the other life, there to enjoy the reward of her well-doing while inhabiting her material body. G. S.

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

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Dr. Graves, a celebrated physician, has prepared a specific for all heart troubles and kindred disorders. It is known as **Dr. Graves's Heart Regulator**, *and can be obtained at your druggist's, $1 per bottle, six bottles for $5 by express. Send stamp for Dr. Graves's thorough and exhaustive treatise.*

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HEART TROUBLES.

Oct. 7.—1yeow (1)

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☞ Both the Compound and Blood Purifier are prepared at 233 and 235 Western avenue, Lynn, Mass. Price of either, $1. Six bottles for $5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, $1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3-cent stamp. Send for pamphlet. *Mention this paper.*

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June 10. [6]

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"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," * * * from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the church-yard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x28 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her little girl "*Bo-Peeps*" around a tree through the foliage, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

BOOKS.

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☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

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

No Circle Tuesday, 13th.

For unavoidable reasons no meeting will be held in our Public Free Circle-Room on *Tuesday, March 13th.* A séance will be held on Friday, 16th of March, and thereafter as usual.

"The Independent" on the Authority of the Bible.

"The Present Trend of Unitarianism" is the title of an article in *The Independent* of Jan. 11th, by Prof. E. D. Morris, D. D., of Lane Theological Seminary, Cincinnati. Its point is, that "for a quarter of a century the entire movement" of Parkerism in that denomination "has been toward the rejection of the Bible as the living word of the living God"; and that "now the vital question is at hand, 'Shall this book be wholly set aside, its inspiration denied, its authority openly rejected, its supremacy in the conviction and confidence of men condemned, and its position and power as a factor in human history resisted? Or shall the present tendency toward such results be arrested, and this book be reverently placed again upon the pedestal where it stood in the days of the great controversy, when Unitarian and Trinitarian alike appealed to it as the very voice of God?'"

Passing by the confusion of several different questions in the first part of this interrogatory, it is evidently here conceded that the book does *not* stand where it did twenty-five years ago—a matter patent enough, not only among Unitarians, but in all the denominations; and this very much according to their respective intelligence. And the question practically for Dr. Morris and the great host of theological teachers and preachers, who, with him, profess to receive it is as (in his own words) "the only and the infallible rule alike of faith and of practice," is not precisely "shall it be reverently placed again on the pedestal where it stood?"—but, How is this to be done?

If any of them can answer this question, they will confer a magnificent favor on the Church, at least on the portions of it that call themselves Protestant.

Is it to be done by reiterating from pulpit and press the ceaseless cry of an authoritative Bible, an infallible Bible, the Bible the Word of God, with all its variations, and by the constant, quiet assumption of all this when not roundly proclaimed? This is widely attempted every Sunday in churches and Sunday schools, and will have its measure of success, no doubt. With great numbers of immature, partially educated and unthinking, or at best very carelessly thinking minds, it is sufficient. The same class in the Roman Catholic Church are by a similar process persuaded of an infallible Pope. But this is not the class of minds that in the end prevails and determines the opinions that are to stand. Despite the constant enunciation and assumption of this dogma, the believers in it, in all the churches, are steadily diminishing year by year. And this process must go on; first, because the preachers and the religious magazines and newspapers are not the only channels of information to the people, and next, because these very teachers themselves disown their own doctrine by elaborate modification and "explaining away" much that the Bible obviously contains, and by wholly ignoring a great deal more.

Do not the thinkers in their congregations perceive these things?

And how startled and attentive would this class become if the preacher were to announce his intention to *prove* the Divine authority and infallibility of the whole Bible!

And what line of argument would he take on this point? Will Dr. Morris or some other Doctor please tell us? The columns of this journal shall certainly be opened to a reply.

Will he say the book puts forth any such claim as this for itself? He cannot. He and every well-informed man knows that he cannot. Will he say that any one of its sixty-six books—for the Bible is properly merely a collection of books—makes this claim for itself, or for any other book? He cannot. None such is made. The one text, 2 Tim. iii: 16, as properly translated in the Revised Version, will not serve him. What will he do?

We venture to say what he will probably do: He will extol the character of much of the Bible's teaching, its noble thoughts, its spiritual aspirations, its dealing with the conscience and the best affections of men—its religious power, in short, all which, if set over to high, concerted, would go only toward showing the inspiration of the writers *where* they evidently transcended the natural powers or aspirations of men. But how far would this fall short of *the infallibility of the book!* This is a grandly different doctrine. And the preacher may not be suffered to slide slyly or unconsciously from one doctrine to the other. The sublimity, beauty, tenderness, spirituality, moral and religious power every way, of considerable portions of the book, may be freely admitted; on almost all hands are admitted; and he may well be pitied who is insensible to them. But though these qualities pervaded the book much more largely than they do, it would not furnish even a presumption of its infallibility, much less a proof of it. When the vindicator of this most extravagant claim will confine himself to his single point, what can he find to say for it, except that this view of the Bible seems *a kind of necessity;* a necessity to furnish a standing-place for the church? The argument would run thus—the church *must* have a standard of truth, and an infallible standard. And it has none if the Bible be not such. Therefore the Bible is such. *Q. E. D.*

And this is virtually the defense of the dogma which Dr. Morris offers—that without it the church is shorn of its power. "The want of inward vitality, the want of practical efficiency, the want of propagative potency" in the Unitarian Churches of Great Britain and of this country, assumed to be very palpable wants, he attributes to the abandonment of this dogma by them. "A body of religious people," he adds, "however cultivated or affluent or genial or devout, who are in doubt about the Word of God, cannot even maintain more than a nominal existence." So "Unitarianism, if it values its life, must come back to the Bible."

All this is very well if by coming back to the Bible is meant only appreciating and reverencing its best truths, those that are found practically most elevating and helpful to men. But this is not what Dr. Morris means, for he says, "It will be useless to attempt the task of culling from the Bible its moral sentiments, its better teachings, its rational elements with the intention of rejecting all the rest." Plainly nothing but the infallible authority of every part of the Bible is his demand.

One cannot help being reminded of the examination of a candidate for admission to a "Hard Shell" Church somewhere—we hope not in Ohio. He was asked only three questions. First, "Do you believe the whole world was drowned in the flood?"

"Does the Church believe that?"

"Yes."

"Well, I believe that."

"Do you believe that Jonah was swallowed by a whale, and after three days thrown up safe on dry land?"

"The Church don't believe that; does it?"

"Yes."

"Well," hesitatingly, "why, y—yes, yes, I believe that."

"And do you believe that Shadrach, Meshach and Abednego were cast into a fiery furnace heated seven times hotter than usual, and came out without a hair of their heads singed, or the smell of fire upon their garments?"

"The Church believe that! No, [musing] no, no. I can't believe that; and I was a good mind to stop at that *fish story.*"

On whose authority has the acceptance of such traditions as these been imposed upon us as necessary in order to belief in the Word of God? Do these ancient tales come to us on God's own authority? No. We must swallow them, with many other narratives, such as the story of the creation in six days, the fall in Eden, the feats of Samson, etc., that the Church may have an infallible Bible on which to fall back!

We may sift nothing out of that book, according to Dr. Morris. It is all to be to us "the very voice of God." Otherwise, where could the Church stand? To what could it appeal?

How would this very same argument sound to Dr. Morris, if put forth by a Roman Catholic in behalf of the infallible church or the infallible Pope? He could do it quite as forcibly. All the wants the Doctor attributes to Unitarianism, the Romanist can as freely and as sincerely assign to Protestantism. To him "a body of religious people, however cultivated or affluent or genial or devout, who are in doubt about" the supreme authority of the infallible Church of Rome "cannot ever maintain anything more than a nominal existence." And he can point to facts that forcibly illustrate his position—as the disintegration and decay of Protestantism, its great losses on the fields it once securely held, its lapses into "infidelity," its "wants of inward vitality, practical efficiency and propagative potency," as compared with the zeal and aggressive power of his own communion. Nothing but an infallible authority in the church itself can withstand, the Romanist says, these tendencies. Without that the church would go to pieces. It is necessary.

Does this establish to Dr. Morris the arrogant and baseless claim of the authoritative and infallible Church of Rome?

Yet the argument can be quite as forcibly presented in the one case as in the other. An infallible Bible stands on no better grounds than an infallible Church.

But there is another side of this subject, which Dr. Morris and his *confréres* would do well sometimes to consider. How much is lost to the Christian Church by putting in the forefront of its demands this acceptance of an infallible Bible? The Rev. Dr. Heber Newton, of New York, has discovered this if Dr. Morris has not. Nor does he stand alone among the so-called Orthodox, as is fast becoming evident. And the Episcopal Church is wiser than the Presbyterian, the Orthodox Congregational and other churches in this country, in not requiring the assent of its ministers or its members to any such repelling and demonstrably false dogma. The real power of the book will be best discerned and most deeply felt, as Dr. Newton says, when it is accepted as other books of purely human origin. The inspiration that is in it will then best appear, and souls capable of receiving it will do so.

☞ Princess Sarah Winnemucca, of the Piute tribe of Indians, told the story of her people's wrongs in Horticultural (lower) Hall, on the evening of March 1st, to an audience that should have been treble its size. She spoke English fluently, and gave many illustrations of the methods adopted by agents of the government to impoverish the Indians and enrich themselves. She believed if her people were properly treated, and the proper steps taken, they could be civilized, but if treated like beasts they would retaliate. She referred to her work as government interpreter, and her efforts to make peace between hostiles, saying that all the pay she had received was abuse, and made a touching appeal for her suffering people. Steps will probably be taken to allow her to tell her story to other hearers.

The Tendency of Religion.

In his last book on the evolution of religion, entitled *The Religion of the Spirit,* Von Hartmann, the celebrated German philosopher, leaves the historic field of religion entirely, and in an analysis of its essential character makes prophetic statements of its destiny. John Fiske says there has never in reality been any conflict between religion and science, nor is any reconciliation called for where harmony has always existed. The real historical conflict, which has been thus curiously misnamed, has been the conflict between the more crude opinions belonging to the science of an earlier age and the less crude opinions belonging to the science of a later age. In the course of this contest the more crude opinions have usually been defended in the name of religion, and the less crude opinions have invariably won the victory.

But religion itself—is his natural inference—which is not concerned with opinion, but with the aspiration which leads us to strive after a purer and holier life, has seldom or never been attacked. Hartmann regards religion as a fact that is always a present one; but if it were a delusion he regards it as not less worthy of a scientific investigation. Taking it for granted, therefore, that the religious sentiment in man is a persistent, if not permanent one, he proceeds to make an analysis of it in the following order: first, as representation, emotion and will; next, as grace, revelation, redemption and sanctification on the part of God, and, finally, as faith, belief, self-surrender and holiness on the part of man.

These are the religious functions only. Then he shows how man's slavery to Nature is supplanted by the religious sense of dependence upon God, which confers on him great additional freedom. Next he explains his theory of evil as being a continual conflict between man's imperfection and the ideal perfection he sees but cannot attain, and accompanies it with an analysis of the sense of guilt and of the feeling that a deliverer is needed. And finally he shows the correcting and healing agency of religion for man, suggesting marked improvements on present methods. These are the leading ideas of his remarkable book on The Religion of the Spirit, and they are presented with great clearness and force.

The more highly cultivated man becomes, the less likely he perceives to be the realization of his ideal. From the savage upward, man instinctively turns to a superior power; but the more cultivated he becomes, the less he appeals to that power for physical benefits, and the more for blessings which are spiritual, and above all such considerations as those of food, clothing and shelter. Hence all religion has its root in this silent confession of dependence, the inferior creature upon the superior power. And it is in the wide variety of conceptions which men of varied mental structures and temperaments form of this superior power that the corresponding varieties of religion find the explanations of their existence.

From this springs the so-called conflict between Science and Religion. A faith which, in the early stages of scientific knowledge, is in perfect harmony for the time with science, but with the advancement of science it gets left behind, and thus begins what is called the "conflict" between science and religion, when in point of fact there is none whatever. Religion finds it impossible to accommodate itself to the changing states of science; that is, it cannot keep up. And when the final separation takes place, it seems to most minds as if religion itself were giving way, whereas it is only certain forms of it, which have ceased to embody and express their former meaning. The result only shows, in point of fact, that science and religion have no relations to one another, and therefore that they cannot be in conflict. Hartmann's idea, as he elaborates it, is that the final religion of man will be what he styles Concrete Monism; that is, such a mutual relation of God and Man as makes every individual a *monos,* or unit, compounded, or concreted, of the divine and human natures. Not an Abstract Monism, like that of Buddhism and Brahmanism, which denies to man all substantial existence, and represents him, together with the whole of creation, as an illusion and an appearance, with God as the only reality behind. Nor is it like Naturalistic Monism, as represented by Egyptian belief, which, while it holds that God and Man are of a common nature, they differ in degrees of purity and subtlety.

The prevailing Christian religion teaches that God is of one nature, and man, as well as all other created things, is of another. This is described by some as theistic dualism. None of these different forms of human belief, according to Hartmann, supplies the needed basis for intelligent faith. But he maintains, though without any appearance of argument, and much less of aggressiveness, that Concrete Monism does supply such a basis. It teaches that God is not a distinct and self-conscious personality, but an unconscious, indwelling power, becoming conscious only in man's consciousness, and thus making every man a functional manifestation of God.

And the universe, according to this belief, is related to God precisely as man is, or as God is to man. That is to say, God is not the substance of which the universe is the shadow, as abstract monism would hold; nor is he merely natural force, as naturalistic monism holds. Nor, again, has he made the universe self-supporting, and distinct from himself, whether governed according to the laws he has established, or without any regard to them, as the accepted dualistic theism holds. He is rather to be thought of as one with the universe, making it his dwelling, operating through it, and thinking and feeling by means of it. It is thus the manifestation of God, but it is never God.

Hartmann's idea is that the essence of all evil is the sense of our separation from God. Only as we differ from God are we what we are, and we are sinful, and therefore unhappy, because we differ from him. We can be happy only as we attain unity with God. Therefore we must merge our individuality in that of God in order to attain our desire; and in that very act of merging it we lose our existence as individuals. And the same with all things created. This is the dark side of Hartmann's philosophy, though he does not present it as anything to discourage the human spirit or darken human faith. It comes from him only as the natural conclusion of his premises.

In obedience to his doctrine of the perfect unity of God and man, he rejects altogether the current notion that the created universe is governed by God as a kingdom is governed by a king. Miracles are, in his view, entirely out of the question, for the plain reason that the same laws which are the laws of God's being are those of the universe also. So far as rewards and punishments are concerned, they are with human actions themselves. All *revelation* he says, *is made to a person directly,* and not by the mouth or pen of a third person. Praying he holds to be absurd, because God will not, and therefore cannot, interfere with the order of events as he operates it himself. Nor does he regard thanksgiving, also, as anything but an impertinence.

If we offer thanksgiving, it is an implication that God could withhold certain blessings from us if he chose to, which is not to be thought of. The whole of Hartmann's system of religion is an individual striving after perfection. He concludes, therefore, that the existing ecclesiastical, or churchly, forms of religion will slowly but surely disappear, and that what is left will be an individual seeking for communion with God by the withdrawal of his religious consciousness into itself. There will no longer be any prayers for blessings desired or any thanksgivings for blessings received. Religious music, painting and sculpture, will serve only to gratify the religious æsthetic taste. Nothing will be of any use but the sermon.

And even this will be of no service to many. Says Hartmann—"He who can dispense with incitement through preaching to the cultivation of interior worship, already possesses that which, under favorable circumstances, can be attained through preaching. To take part in external worship without reference to its proper end—the awakening of inner worship—as if it were in itself a work well pleasing to God, would be a backsliding into righteousness through works. There is only one genuine worship of God—that of real life as coöperating in practical salvation; and all worship has value as divine service only so far as it is a means to fit men for the real divine service of practical life."

And he concludes with the comprehensive observation that "just so long as a fragment of a church exists and is indispensable, the practical proof is present that the religious life outside of the church is still insufficiently religious, so that religiousness in the world still needs a special sphere limited by its former life. While this incompleteness remains greater or less, so will the ideal of a churchless religiousness continue to remain an ideal which historical progress must and will gradually approach." This, then, is to be the final outcome of human religion—a "churchless religiousness." The term may be a hard one, but it simply means interior worship, the individual communion with and consciousness of God.

RIGHT vs. MAMMON.

Oh! MAMMON! thou on earth hast mighty power,
Entrenched within a strong and lofty tower;
Thy worshipers by millions seek its base,
And starve their souls to gain an envied place.
Thy reign is brief! Thy votaries pass away!
Thy golden calf must erst be turned to clay.
But the true worshipers are those who scan
The works of Nature in its perfect plan;
Whose aspirations mount beyond the skies,
Whose inspirations flow from Paradise!
Those who here worship naught but golden dust,
In spirit-life from spirit-joys are thrust;
In homes of poverty they're forced to dwell,
Which to their *senses* is a living hell!
While the down-trodden of earth's num'rous throng,
Who've borne their burdens patiently and long,
Reach the glad clime where all is peace and joy,
Where sorrows come not, pleasures never cloy;
Where GOD is seen in attributes of light,
Blessing all those who've striven for the RIGHT.

A. D. 1672—A. D. 1883.

We have placed the above dates in juxtaposition in order that the lesson to be gained by a perusal of what is to follow may be even more clearly made apparent. We have in previous issues of the *Banner of Light* cited the experiences of our friend and correspondent, Charles E. Taylor, Esq., of St. Thomas, D. W. I., and given additional details as they reached us concerning the efforts which the medical bigots of that part of the West Indies were putting forth to harass him in his efforts, "without fee or reward," to introduce among his townspeople the practice of magnetic healing, and the dispensing of homeopathic remedies for the alleviation of their troubles when smitten with sickness; and we have now another chapter to unfold in the progress of his case.

Sentenced by the Supreme Court—in confirmation of that issued by the Town Court—"to pay a fine of $76.80, and have his homeopathic medicines confiscated," he refused to obey, and was thrown into prison at 1:45 o'clock, Feb. 7th, in consequence; subsequently, however, a friend of his made his appearance and discharged the fine, through whose kindness the prisoner was restored to liberty—the popular excitement running so high that as an impromptu remonstrance by the citizens thereabouts the sum of nearly $300 was raised and presented with a congratulatory address to Bro. Taylor. We are glad to see the general support which this determined gentleman evidently has, and trust that he may be spared to do much more of the same kind of labor for public enlightenment on medical matters, which he has accomplished for several years past in the Danish island where he has made his home.

To give an idea of the feeling which Mr. Taylor's persecution by the Allopaths has aroused, the following quotations from the editorial comments of the *St. Thomas Herald* are preeminently in order:

"Mr. Taylor was found guilty of infringing Law of 4th October, 1672, § 30, Placard 1st December, 1779, Rescript of 12th October, 1759, and Royal Resolution of 27th February, 1788. But we had thought that after conviction, Royal or Governmental authority, recognizing the claim for lenity, would have exercised its prerogative and pardoned the performance of charitable deeds—*the execution of which was under the ban of laws which were created in the days when dogmatism and ignorance obscured the light of science and advancement, when the human race was not as civilized as at the present day, and when despotism ruled the world.* And we were still further borne out in our expectations when we reflected that if men who have *taken life* have been pardoned to the honor of the more exalted King—how much more befitting supreme authority would it be to extend clemency to one who, in breaking no social law, but following higher ethereal teachings, has laid himself within the scope of an ancient law, *because he saved life without a recognized Allopathic diploma!* . . . All religions are tolerated, and, we ask, if one is at liberty to choose a certain creed by which he believes his soul can be saved, *why should he be debarred from as free a choice when his health is to be saved?*"

We leave this latter question for the superior wisdom of the regal authority at Copenhagen to settle; let us hope that a solution will be arrived at which, in harmony with the spirit of the nineteenth century, shall leave the field clear for Homeopathy, magnetism, and all remedial agents, to do their proportion of work for suffering humanity, undisturbed by the dictum of the Allopathic close-corporation. By the way, repeating a question we have asked them before in regard to Mr. T.'s case, how *do* those disciples of Hahnemann, who in 1883, and in the United States, are joining hands with the Allopaths in efforts to obtain the passage of a mutually "protective" (?) medical statute, like the looks and the workings (when applied to their system) of one framed in 1672 and in the interests of Allopathy alone? There is no danger that these gentlemen will "all reply at once" to our query!

Cumberland Exhibits to "Empty Seats and a Bleak Gallery."

The "moral support" claimed by the English adventurer, Cumberland, to have been accorded by clergymen, physicians and other titled individuals, does not appear to have been of much assistance to him in his mission to this country. The usual methods of managers to make an exhibition in which the public take no interest to appear to be one of a very popular kind, were adopted in New York and in this city, but even these seem to have failed in Troy, N. Y., where, after all known efforts to create a sensation and attract a crowd had been made, he was welcomed, as reported in the *Standard* of that city, by a very sparse audience, and stood upon the platform of Music Hall to look out on "a vista of empty seats and a bleak gallery." He did this, says the writer, "with a puzzled expression on his handsome countenance, standing motionless until a bevy of late comers had become settled. Then he said: 'In all of my travels, and I have traveled much, I have never performed my experiments before so small an audience. I think if I were to divide my smallest audience by about ten I would have a larger number of spectators than I have here tonight.'"

The next evening the "moral support" and the promise to display his knowledge of what he knew nothing about, upon a "purely scientific basis," did not serve to increase the size of his audience, and a glance at it, says the *Standard,* "upset his mind." It was plainly to be seen that whether Cumberland could read the minds of those before him, or not, they could read his, and the reading was by no means a pleasant one. He was far from being in an amiable mood, and felt inclined to abandon all effort to save the Trojans from the terrible delusion of Spiritualism, for which salvation they had each paid fifty cents. "But," says the *Standard,* "an arrangement was made with the box office by which the well-known generosity of the savings bank management was thrown into the scale to help him out. 'For the first time in my life I have had to wait for an audience,' said Mr. Cumberland in that peculiar style of utterance which our senator's morning paper says is now fashionable in 'cultured society,' but which to an uncultured ear is pure Cockney."

The same paper, remarking upon what it terms the "tantrums" of the lecturer, says, that though the audience was a small one, "all present undoubtedly felt that the mind-reader was not justified in pouring his wrath upon them or the general public. . . . He evidently lacks good manners, and presumes too much upon the privileges attached to his position as an entertainer."

The failure of this toe-joint-snapper and sack-trick-elucidator to impose upon the citizens of Troy is due in a great measure to the exposure he has met with in places previously visited by him; in a word, that he is becoming known; at the same time it is to the credit of the people there that they allowed empty seats to testify to their love of truth, justice and fair argument, and that they had more faith in the judgment of their own friends and neighbors respecting Spiritualism, than in the tricks, speculations and tom-fooleries of a foreigner who comes to them under an assumed name and of whose antecedents they have no knowledge.

☞ Compulsory Vaccination law is enforced in England in a manner that would scarcely be tolerated in this country. A child, born in St. Pancras Workhouse, Dec. 8th, was vaccinated a few days after its birth; the result of which was that it died from the effects of the operation, and an inquest was held upon the cause of its death. At this inquest, the medical officer, Dr. Dunlop, testified that he vaccinated the child when it was seven days old, and that "it was customary to vaccinate children thus early, lest the parents should leave the house and be lost sight of." In this instance it was the child that was "lost sight of," not the parents, which did not seem to be considered a matter of much importance. The jury found a verdict in accordance with the medical evidence, and added that "it would have been well to have postponed the vaccination."

☞ Prof. Cadwell gave a very successful mesmeric entertainment at Bridgeport, Ct., on Wednesday evening of last week, to which he admitted the school-children free. Before introducing his experiments he made a few remarks, addressing more particularly the children, telling them that they were always impressing the people they came in contact with, either for good or for evil, and it was important that the utmost care be exercised in order to prevent impressing people for evil and unconsciously doing them harm by inducing them to do things under their influence which they would not do if left to themselves. The *Standard,* speaking of Prof. C., says: "He has visited this city many times, and has always succeeded in awakening a great deal of interest in the subject of mesmerism and in drawing large audiences."

☞ Rev. James Freeman Clarke's discourse last Sunday was upon "Woman Suffrage; the Arguments For and Against It." It has been recommended, he said, by four of the former Governors of the State, but we now see, for the first time, a considerable opposition on the part of women themselves. If these women refuse to take their share in public duty, they put themselves in the position of the slothful servant who said to his master: "I was afraid, and went and hid my talent in the earth." All the objections urged against the measure were considered, showing their futility, and the reasons why it should be adopted presented in a strong light, the speaker affirming Woman Suffrage to be in the direction of modern civilization and true progress.

☞ A correspondent, Mrs. H. E. Beach, of No. 69 Union Place, New York, informs us that she was recently present at a séance given by Dewitt Hough, at the residence of Mrs. Stoddard-Gray, 339 West 34th street, in that city, when the spirit of a lady materialized outside of the cabinet, gradually forming from the floor. As soon as a full adult size had been attained, the spirit entered the cabinet for the purpose, it was supposed, to obtain further strength, but soon came out again and vanished slowly, in the manner she first came to view. This was done a second time, in each instance in a light sufficient for all to clearly witness the phenomenon.

THE PSYCHOLOGICAL REVIEW (London) for February reaches us with the [illegible] that with this number it [illegible] contains Chap. V of [illegible] ism," by M. A. (Oxon) [illegible] Howitt and His Spiritualism," [illegible] "Editorial Valedictory" [illegible] tice to Subscribers.

Horticultural Hall.

On Sunday last, March 4th, Horticultural Hall, Boston, was crowded at 10:30 A. M., when W. J. Colville's guides delivered a powerful and emphatic discourse on the "Temptation of Jesus in the Present Century," continued from the previous Sunday. The especial features of the legend considered were Jesus being taken to a pinnacle of the temple, and there shown all the kingdoms of the world and their glory, and the request made him by the tempter to cast himself down, and trust in angels to uphold him. These temptations are common in our own day, and assail our young men and women on every hand on entering life: both in matters affecting their social and their business relations to the great body of humanity.

Said the speaker: "We have no right to expect spiritual guidance and protection out of the path of known duty; when conscience says 'go *here*,' and we go *there* instead, we draw around us a spiritual environment of darker hue, and in these meshes of evil we find ourselves entangled and disgraced until the discipline of pain has lifted us to a higher state."

The lecture abounded in telling illustrations, and forcible practical teaching, and was listened to with close attention by the large congregation. The services ended with a fine improvisation on "Reason."

The evening lecture on "Atlantis" was a memorable effort: the ancient Greek spirit who delivered this address seemed thoroughly at home with his theme, and talked about Atlantis, describing its religion, government, systems of education, &c., &c., with great elaborateness of detail in highly poetical language—closing his brilliant remarks with a long poem on, "The Harvest of the Present Cycle."

On Sunday next, March 11th, Mr. Colville's subjects will be, 10:30 A. M., "The Worship of God in Spirit and in Truth"; 7:30, "The Earth and the Other Planets, How do They Influence Each Other?"

☞ Correspondents who have favored us with manuscript contributions are respectfully requested to exercise patience, and accord us the credit of doing our utmost to give their favors at the earliest moment to the public through these columns: the amount of original matter which reaches this office weekly from all parts of the world is such, that we are often embarrassed as to what course is best to pursue toward its accommodation. Bear with us, friends, and we will print your articles, essays, etc., etc., as rapidly as we can.

Among other choice articles which we have been obliged to defer publishing, but which we shall bring out as soon as possible, may be noted sketches of phenomena by Joseph P. Hazard, Esq., and Prof. J. W. Cadwell (in continuation of his current series of Experiences in Spiritualism).

In this connection we would announce that the next issue of the *Banner of Light* will contain, in addition to much other matter of interest, an entertaining letter of travel by Dr. J. M. Peebles, and an installment of Dr. G. L. Ditson's regular review of our foreign spiritualistic exchanges.

☞ The parties who are striving to obtain the passage of a "Doctors'-Plot Law" in Maine are out with the draft of a new bill, which they proclaim to be more liberal than the one to which we referred in a recent issue as having just been brought before the legislators at Augusta. By the provisions of this new bill, however, four medical societies are specified as to be empowered to unite on deciding whether a magnetic or clairvoyant physician shall be allowed to exercise his (or her) spiritual gifts in the State of Maine, when any of her citizens desire such mode of treatment. We trust that the Legislature will refuse to establish such a medical "guardianship" over the people of the Pine Tree State.

☞ Rev. Cyrus A. Bartol celebrated the forty-seventh anniversary of his pastorate over the West Church, in Boston, last Sunday, by an eloquent and touching discourse, in which he reviewed the great changes that during the past forty-six years have occurred both in the social history of the church and community, and, in a wider sense, in the people's views and worship of God: closing by saying that whatever changes may arise in the methods of worship, they cannot affect the love which man will ever entertain for the Creator, Ruler and Sustainer of all things.

☞ The *Congregationalist* comments on a story which it prints, illustrating the "reluctance of ministers to take up the work of needy fields on the frontier, where hardness must be endured," as a painful one, while it admits that "the whole case cannot be comprehended without a careful consideration of the worldliness and love of ease and luxury which seem to be pervading the rank and file of the church of Christ to an alarming extent." Then ministers *do* love soft places, as well as to preach the Gospel!

☞ Rev. Dr. Thomas, of Chicago, in his fervid Christmas discourse, openly confessed his belief that "the angels used to walk and talk with man, and the spirit world is not far from us now, but we do not perceive it." He said that if we had the prophet's vision, we "should see the forms of loved ones near us, and the angels of God coming and going on errands of mercy, and had we ears to hear, the air would be full of holy music. The unseen world," he added, "is all about us, and, did we but know it, we are in eternity now."

☞ A London correspondent informs us that Mrs. Emma Hardinge Britten has been busily employed in the lecture field of late, speaking in Liverpool to interested audiences, as also in Rochdale, Belper, Leeds and Bradford. Her coming engagements are, in Liverpool, March 18th and April 1st and 22d; in Bradford, March 25th.

☞ A "Spiritualist Investigating Association" has been formed in Winsted, Ct., particulars respecting the organization of which, and its purpose, furnished us by a correspondent, will appear in our columns next week.

☞ Dr. J. K. Bailey, writing from Milan, Mich., informs us that in all that section of country there is a great demand for test mediums. Especially is this so in Milan, where the call is very urgent, and almost universal.

ANNIVERSARY EXERCISES.—The attention of Spiritualists in Boston and vicinity is called to a [illegible] Committee of the Ladies' Aid [illegible] will be found in another column [illegible] Address at the Brooklyn [illegible] 4th ult., was made by Hon. [illegible] of which from our [illegible] will be given next week.

MODERN SPIRITUALISM: OR, THE OPENING WAY. By Thomas B. Hall. 16mo, cloth, pp. 72. Boston: A. Williams & Co., Old Corner Bookstore.

This book is not a record of spiritual phenomena, but a presentation of the facts they reveal and the philosophy deducible therefrom, and comprises three articles, the first two of which were orighally published in the *Unitarian Review*, the third, now added, giving a more full statement of some of the points made therein; and are published at this time with the desire, as stated by the author, that they may lead to a wider recognition of the subject they treat upon, and help the reader to deep personal experience of the spiritual unfolding possible to all who earnestly and truly seek to attain it. To the author Spiritualism is a fact, and has been for seventeen or more years; during which time he has noted with much satisfaction a wide-spread growth of the acceptation of its cardinal points and consolatory influences.

Drawn first to examine the external phenomena seemingly from motives of curiosity, as many others had done, and are still doing, he soon learned that he had found no bauble with which to amuse himself, but a truth of infinite importance and value to the whole human race. He presents in a lucid manner a statement of the good results Spiritualism has thus far produced, the most obvious of which is the demonstration its simplest manifestations give of things heretofore unseen, intimately related to which is a comforting assurance to minds desponding of a future state, such as the reasoning of the pulpit and the teachings of all mundane science has never and can never of themselves afford.

The chief aim of the book is to convince those who have known nothing of Spiritualism other than little-credited reports of its phenomena, that it is preëminently worthy of their more serious consideration, for the reason that, if honestly investigated, it will, to every one who thus approaches it, entirely change the aspect of death, disarm that event of all terror, and impart the absolute assurance of a new birth: Not into a Plutonic kingdom of night, nor into a far-off region of light whence no message of love can return, but into a nearer realm of spirit-life, to which the avenues of communication are no longer closed. Though the author fully recognizes the power of religious trust to give consolation in the hour of bereavement, he as fully knows that it "cannot fill the void in the aching heart as can one word—nay, one tiny rap—that assures of the near presence of the loved and seemingly lost."

We cannot too highly commend this volume to our readers as one of exceptional value to place in the hands of those who know little or nothing of the truths of Modern Spiritualism. The manner in which the subject is presented will appeal to the better instincts of all who can be induced to peruse its pages, no matter how strongly they may be wedded to inherited beliefs or blinded to the light of the New Dispensation!

☞ The clergy do not appear to like Governor Butler's Fast Day Proclamation, and it is not greatly to be wondered at. He evidently did not write it to please them, but he evidently did write it to give them a pretty plain hint of their office and duty in connection with the day. For this manifestation of his spirit they bear him no love, and, like the common run of men, they do not scruple to make it plain. This single fact of itself shows that the Governor has not seriously mistaken their characters, as being subject to the weaknesses of us all. After appropriately pointing out to them the religious services belonging to the day, he kindly as well as officially exhorts them to abstain from discoursing on secular and political topics—and it is by this plain talk that he has both found the raw spot on their cuticle, and hit the nail squarely on the head.

☞ The observance of the 105th anniversary of the Birth of Robert Emmet took place at Horticultural Hall, this city, on Monday evening last, under the auspices of the Clan-na-Gael Association. The oration was delivered by Rev. H. Bernard Carpenter, and was greeted by the large assembly with repeated tokens of approbation. Emmet was the son of a Dublin physician; he was born in 1778; was liberally educated; he was a democrat in politics, and, espousing the cause of the people, was arrested by the Government, tried for treason, condemned to death, and executed. If ever a true patriot lived on this earth, the martyr ROBERT EMMET was one; and his name will live in the hearts of his countrymen and in the heart of every true lover of humanity through all coming time.

☞ The religious bigots of England have combined to suppress free thought in that country. The papers announce that they have succeeded in convicting the editors and proprietors of the *Free Thinker* newspaper of "blasphemous libel," whatever that may mean. And now this same bigoted conclave intimate that they propose "getting up" cases against Profs. Huxley and Tyndall, Herbert Spencer, the publishers of John Stuart Mill's works, Mr. John Morley and others. Here is a specimen of Church and State usurpation with a vengeance! Will the English people submit to it, is the question.

☞ "MILLER'S PSYCHOMETRIC CIRCULAR" for February contains many articles upon Psychometry, Materialization and general spiritual phenomena that will prove of much interest to its readers. Those who are disposed to investigate the occult sciences of psychometry, clairvoyance and mind-reading, will find the monthly visits of this publication of great benefit to them in their studies. Published by C. R. Miller & Co., 15 Willoughby street, Brooklyn, N. Y.

☞ The Nacogdoches (Texas) *News* reports the death in that place of Mrs. Mary Dana Shindler, at the residence of her son, R. C. Shindler, on the 9th ult. Mrs. Shindler has been for years a firm and consistent adherent of the New Dispensation, and her book, "A Southerner among the Spirits," together with her magazine and newspaper contributions embodying her thoughts and experiences in Spiritualism have received an extended reading.

☞ The Boston *Herald* of March 6th remarks sententiously:

"The Dr. Crosby who said that Bostonians needed to go to New York to 'enlarge their views' and lose their 'provincialism,' told his congregation in that city on Sunday night that the best of theatres 'are but dens of vice.' If this opinion is the effect of the cosmopolitanism of the metropolis, *our Boston ministers would do better to stay at home and drop into the play houses occasionally—as many of the best of them do.*"

☞ J. Frank Baxter's appearance before the First Spiritualist Society of Philadelphia, last Sunday, was greeted by one of the finest audiences ever convened in that city. Some accounts of his lecture, with details of his recent labors in other places and his approaching engagements, furnished us by a correspondent, will appear in our next issue.

☞ Mr. David Sargent, well known in Charlestown as a turnkey at the old State Prison, died at his home in Boston Sunday, March 4th, at the age of about eighty years. He will be remembered as having lectured in different sections on State Prison discipline. He was for years a believer in the spiritual philosophy and phenomena.

Parker Memorial Hall.

We are informed that W. J. Colville will speak in this fine hall on Sunday, March 11th, at 3 P. M. Subject, "Free Trade, and its Moral Influence Upon the Nations." Good music, vocal and instrumental, will be furnished; the admission will be free, and the public are cordially invited.

☞ W. J. Colville's Berkeley Hall lectures—twenty-six in number—hitherto sold in pamphlet, have now been arranged in book form, making a neat and tasty volume (cloth bound), which can be obtained at the *Banner of Light* Bookstore, No. 9 Montgomery Place, at $1 per copy: a very reasonable figure, when the high value (spiritually considered) of what it contains is borne in mind.

☞ The *Washington Critic* remarks with truth that "the ease with which sane people can be incarcerated in insane asylums, and the difficulties they experience in their attempts to get out, are matters well worthy the attention of State Legislatures. New York and Pennsylvania seem to lead in this disgraceful state of affairs.

☞ Thanks to Edgar W. Emerson, the test-medium, to Mr. Ross, to T. G. Rost of Watertown, and several others whose names we did not learn, for bouquets of choice flowers for our Public Free Circle-Room table.

☞ A correspondent writes: "Mrs. Williams, materializing medium of New York, is meeting with great success, as are the Eddy Brothers in the same city."

☞ "Mrs. Hattie Mason, musical and test medium in Troy, N. Y., is doing a grand work," so writes a correspondent.

☞ The two-cent letter postage bill was passed by the late Congress, to take effect Oct. 1st.

☞ Harry Bastian is doing good service as a healing medium in London.

The success of the wide-awake "*Cape Cod Item*," Yarmouthport, Mass., is wonderful.

Movements of Lecturers and Mediums.

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

Dr. Fannie C. Dexter has removed to 32 Harrison street, Pawtucket, R. I.

Dr. J. K. Bailey spoke at Milan, Mich., Feb. 11th; Chicago Junction, O., 20th; Tiffin, 23d; Republic, 24th and 25th; and Havana on the 27th. He may be addressed during March at Monroeville, Ohio.

After a successful engagement at Bangor, Me., Miss L. Barnicoat has returned to Massachusetts. She lectured in Haverhill March 4th, and will speak and give tests in Newburyport March 11th. Societies desiring to correspond with her will address 475 Broadway, Chelsea, Mass.

Mrs. S. Dick of Boston spoke in Salem, Mass., Feb. 18th and 25th, and March 4th, and is engaged to speak there Sunday next, March 11th.

Mrs. Colby and Mrs. Smith, having been reëngaged, will occupy the rostrum in Springfield, Mass., during the month of March. Much interest has been awakened by the utterances of Mrs. Colby, as the rapidly increasing numbers of her audiences attest. Address 116 Bay street, Springfield, Mass.

Frank T. Ripley intends to come East, and will make engagements for lectures and public tests at any place on his way to Boston, on terms satisfactory to those who wish his services. Address him until the 1st of April, Room 24, Exchange Block, Indianapolis, Ind.

Mrs. S. B. W. Craddock of Concord, N. H., recently delivered a lecture in Epping, N. H., upon "The Possibilities and Probabilities of Spirit Life and Intercourse." Descriptions of spirits seen by her were listened to with the closest attention, and the services she rendered, both afternoon and evening, were of the most interesting and instructive nature.

Charles E. Watkins will be in Grand Rapids, Mich., from the 12th to the 17th insts.

A slight improvement in Mrs. Willis-Fletcher's condition, as to health, is reported.

Dr. L. K. Coonley spoke in North Scituate last Sunday. He will lecture in Faxon's Reading-Room, Quincy, Mass., next Sunday, afternoon and evening, and again in North Scituate on the 18th. For engagements address him at Marshfield, Mass.

Mrs. Dr. Still lectured, answered mental questions, and gave psychometric readings before highly appreciative audiences at Newburyport on Sunday last. Mrs. Still would be pleased to make engagements in this vicinity for Sunday or week-day evenings.

Celebration

Of the Thirty-Fifth Anniversary of Modern Spiritualism by the First Spiritualist Ladies' Aid Society of Boston, in Horticultural Hall.

The anniversary exercises will commence Saturday morning, March 31st, at 10:30, and the morning will be devoted to short addresses from various speakers—Dr. A. H. Richardson presiding. Local speakers and mediums are invited to be present, and participate in this service.

At 2:30 P. M. J. Frank Baxter will deliver the anniversary address; his musical and mediumistic talents forming a prominent feature of the occasion.

The evening services will consist of music, recitations, mediumistic exercises and addresses. Messrs. J. F. Baxter, Edgar W. Emerson, Miss Amanda Bailey, and others, will add interest to the meeting.

Sunday A. M., April 1st, at the Ladies' Aid Parlor, 1031 Washington street, a test circle will be held by Mr. Edgar W. Emerson, Mrs. Pennell and other well-known mediums.

Sunday P. M., at 2:30, lecture by Mrs. Sarah A. Byrnes—tests by Edgar W. Emerson.

Sunday evening, a conference meeting.

It is hoped that these festivities will prove as instructive and highly enjoyable as on former occasions, both to the Society and the friends from abroad.

Those wishing to remain during the day on Sunday will find refreshments at the parlors.

A. M. H. TYLER, *Chairman of Committee.*

The Thirty-Fifth Anniversary

Of the Advent of Modern Spiritualism will be celebrated in this city at Parker Memorial Hall, Saturday, March 31st. Sessions at 10:30 A. M., 3 P. M. and 7:45 P. M. W. J. Colville, George A. Fuller, Mrs. Abby N. Burnham, Allen Putnam and other able speakers in attendance. It is expected that the Shawmut Lyceum will occupy part of the afternoon. A grand concert will be given in the evening, at which many attractions will be presented. Tickets for the entire day only 25 cents, to be had of W. J. Colville, 36 Hanson street, and at the *Banner of Light* Bookstore, 9 Montgomery Place.

Banner Premiums.

By reference to our third page the reader will find the announcement made by COLBY & RICH, publishers of the *Banner of Light*, as to the PREMIUM ENGRAVINGS, BOOKS and PAMPHLETS which they are now offering to their subscribers.

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ We invite written questions for answer at these séances.

[Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

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

LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[*Report of Public Séance held Jan. 2d*, 1883.]

Invocation.

Dear friends of the spiritual world, we invoke your presence and your influence at this hour. From that land of light where time is unknown, where no space can separate kindred souls who love each other, we would ask of ye to return, bearing messages of peace and comfort that will cheer the hearts of sorrowing mortals through all the days of the new year which has opened upon them. Oh! may ye be given power to go forth from this place and all other places where spiritual intelligences are welcomed and received, bearing upon your wings of affection such light, knowledge and understanding as will sink into the souls of men, and give them courage, strength and endurance for the coming time. May ye be welcomed in the hearts of all who dwell in mortal homes, and be given strength to soar aloft, bearing the aspirations of weary ones who dwell below, until their entire spiritual natures are so unfolded as to gain a clearer perception of the light and purity of the immortal spheres. Oh! ye friends of the higher life, we beseech ye, bring to each sorrowing one who is in doubt or despair, just that message which he most requires. May the blessing of all true and noble spirits fall like the summer dew upon each heart encased in the mortal life, and, refreshed and strengthened, may all delight to do the will of our Father who is in Heaven.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

QUES.—Have those in the present generation who possess wealth and superior social, intellectual and spiritual conditions, passed through the lower phases of development in a previous existence, on this or some other planet?

ANS.—Personally, we believe in reëmbodiment. Other spirits equally as intelligent as ourself, some of whom belong to the band of this instrument whom we now control, do not believe in this law. It is our opinion that those individuals, few in number though they be, who possess material wealth, and at the same time are rounded out in spiritual and intellectual attainments, have passed through various grades of experience and unfoldment, either upon this or some other planet. But we will not dispute with spirits who cannot agree with us until we have attained fuller information, larger experience, upon the subject in question. Few indeed, who exist in the mortal form, are largely endowed with material wealth, intellectual grandeur and spiritual attainment; but admitting that a few *are* thus powerfully and grandly endowed, we can conceive, with our spiritual friends, that such lives are but the culmination of the experience and unfoldment of past generations; that pre-natal and other causes and surroundings have united in making these individual lives just what they prove themselves to be at the present time. We can also conceive, with our spiritual co-workers, that spirits of the present and of past generations, who existed under adverse conditions, undeveloped spiritually and intellectually, are passing through grades of experience and unfoldment in the spiritual world, which will ultimately make them as completely rounded out, intelligent beings, as are those of the present day who exist under the best possible conditions which life affords.

Q.—"A Friend" writes: Will the Controlling Intelligence please inform us if *all* the spirits who manifest at this circle-room take personal control of the medium? And if not, how are these messages given?

A.—First, let us make the emphatic statement, for the benefit of those correspondents who believe that the messages given at this circle-room are *written* through the hand of the medium, that in no instance is a message thus received. Each communication is given *verbally* through the lips of the instrument whom we now control, and taken down phonographically. This will explain how it is that occasionally a name or place of residence gets printed incorrectly—as they are spelled by sound. Certain spirits come in contact with the medium, seeking to manifest, but perceiving their inability to hold complete control so as to express their desires, they appeal to some one of the guides of the medium for assistance. Then the member of the spiritual band who most closely assimilates with the spirit desiring to manifest, surrounds the medium with his or her magnetism, thus creating a barrier to ward off the pressure or influence of other spirits present and anxious for a chance to speak, and thus guarded the communicating spirit passes his thought through the magnetic aura of the spiritual guide, which in turn is presented to the friends upon the earthly side through the lips of the medium. When a message is given under these circumstances, probably it will partake somewhat of the color of the mind of the spiritual guide, who is protecting the spirit and of the medium. At other times the little Indian messenger control of the medium takes possession and repeats message after message, as they purport to come from spirits with whom she is temporarily *en rapport*. On these occasions the spirit whose name is announced is present, but does not come in contact with the medium. At other times the spirit comes into direct contact with the medium, and takes *entire* control of her organism. If possessing a positive will, it is enabled not only to subject her will-power to its own, but also to remain impervious to the various magnetic emanations proceeding from the spirits and from mortals present. Under such circumstances the message will bear all the characteristics of the individual purporting to control. There is very much more that we might say in regard to the *modus operandi* at this circle-room meeting from a spiritual standpoint, but we will not take up more of the time now.

For the benefit of those friends at a distance we will observe that, at the time of taking her place upon the platform, although not *entirely* unconscious, the medium is under the *partial* control of some one of her spiritual band. This is necessary in order to facilitate proceedings during the hour of the session. Our friends who come from the spiritual world, eager to announce themselves, are not always possessed of the power of doing so; not because one spirit is any better or more spiritual than another does it succeed in gaining control, while another fails, but because it possesses the requisite amount of knowledge, strength and magnetic power, and is able to come into close sympathy and assimilation either with the magnetic aura surrounding the medium, or with some one of her spiritual band. At some other time we may further elaborate this subject, but for the present we will close, that others may have an opportunity of making themselves known.

Judge Nehemiah Wade.

A few years have sped by since I dwelt in the mortal form. I was a man possessed of some influence and power. I had accumulated a competency, and felt that my opinions had some weight with my associates and in the community in which I resided. But I have passed out from the active life of those friends, and I cannot perceive that I am frequently thought of. It may be all well that these things are so. I know it is necessary for us to pass on, and to make way for others, yet when I return to mortal scenes and associations and behold my friends pursuing their avocations, regardless of the idea that I am present, I feel very much like touching them up a bit, arousing them forcibly to a recognition of the fact that I am by their side.

I have come to this place to make my individuality felt and known. I may not succeed in doing so, as I have never come here before, but I will gain satisfaction for myself if I do not benefit any other. I have a number of relatives and others in the form, and I wish them to know that, as a man, I am spiritually active. I was not idle while in the body; I sought to make myself felt and my opinion recognized on the various questions which came up before me for settlement or for litigation, and I wish my friends to know that I still desire to manifest my individuality through mundane avenues, because I feel that a part of my energy can be expended in that way to advantage; and I have friends with me who desire to make themselves known, but do not wish to undertake this manner of proceeding for themselves. I will give their love and remembrances to their friends. Matthew Wade, especially, who is my grandson, desires me to convey his regards and good wishes to his relatives and friends. Stephen, also, desires to have it known that he is not dead, that he frequently returns to mortal life to interest himself in the doings of his family and to guide them, to an extent, in their work.

I would like to come into contact with Robert W. Wade or with Nathaniel C., or John, or some one of the members of my family, and hold conversation with them. I hope they will seek an interview with me. If they will visit some medium in the city of Cincinnati, I will be sure to put in an appearance and make myself known. I have certain things to reveal to them concerning my estate and its settlement, and my last testament and its regulations; if they will but open the way for me to return, I think I can explain some matters to their satisfaction, and give them larger knowledge than they at the present time possess. They may be pleased and gratified with affairs as they are regulated, I am not entirely so: I can perceive little matters which I would like to have adjusted; that I cannot arrange by my own personal influence. I would call upon my friends to seek out some mediumistic organism through whom I can return and manifest in private to them. I will announce myself as coming from Hamilton, Ohio, where I am well known. Judge Nehemiah Wade.

Mrs. Mary A. Hewins.

[To the Chairman:] I wish to send my love to my friends. I want them to feel that I have not passed away from them, but that I love them still, and have the power, at times, to come and make myself felt. I do hope the time will come when I shall be recognized, and it will be understood by those dear friends of mine who live in the body, that I am with them in their homes; that I sit by their side, bringing influences from the spiritual world that tend to uplift and strengthen the immortal part of their beings. I have been passing through experiences such as those the spirit spoke of since I entered the other life. I have been trying to unfold the spiritual part of my being. I have seen many strange things over there. I have passed over roads that were pleasant indeed to my feet, and were full of sweetness to my spirit.

I am glad that I passed away when I did, although comparatively young in years, because the life which I have found upon the immortal side is so full and complete, so satisfying, it seems to leave me nothing to hope or wish for, though I do see conditions beyond me which I feel I will sometime attain. My friends must not think I have lost interest or love for my family who are here, because I say this of the spiritual life. Indeed I have not; but their life and their interest are parts of my spiritual experience, and tend also to complete the whole of my being; so I can come to them bringing my love, watching their career. When they have struggles to encounter I can sympathize with them truly, and seek to assist them; when they are surrounded by conditions of peace and happiness, my entire sympathy is also with them, and I rejoice because of the gladness which is theirs. So I come bearing my best love to them. I do not for one moment cease to think of and desire to come into communication with them. I will at times endeavor to make myself known, so that by-and-by my friends here will come into the knowledge of spirit-communion, and be able to appreciate and understand it, and thus feel that they are in some degree living in the spirit at the same time that they are dwelling in the mortal form.

I have come many times, trying to make my presence felt by my dear husband, because, after I passed away, I perceived his loneliness and sorrow, and I desired to manifest to him. I could at times bring influences or conditions of peace and quiet; then again earthly conditions of loneliness and grief would assail him when it seemed as though I could not assist him. By passing through these experiences his spirit has grown strong and enduring. I wish to say that I believe his life is brighter, more beautiful; the spiritual part is more unfolded because of the discipline through which he has passed.

I passed away from the body two years ago last summer. I lived on Sydney street, Cambridgeport. My husband's name is John A. Hewins. I had, only a few weeks before, passed my twenty-seventh birthday. I am Mrs. Mary A. Hewins.

Ella, to her Mother.

I feel so happy to-day to think that I have the power of coming from the spirit-world to manifest my love for my dear mother. I wish to tell her that papa Mayo and uncle 'Rastus send their love, with all the dear friends who are with us on the spiritual side; all unite in sending expressions of sympathy, affection and encouragement to her. They wish to cheer her spirit, and to make her feel strong, and able to press forward on the road of life. We will give her strength and will guide her onward. Many struggles and trials have come to my dear mother; she has passed through clouds of affliction; she has had very severe experiences, but she has triumphed over them all. I am glad to know she is faithful to her spiritual friends, and to the truth as she perceives it; that her spirit has grown brighter through all the years of discipline and experience, and that, as she nears the spiritual world, her soul seems to shine clearer and clearer through the physical tenement of clay. I bring to my dear mother all the sweet expressions and influences which I can gather, both from our friends and from my own heart, and weave them into a beautiful garland, with which to surround her spirit, that she may feel their influence—the emanations of strength that come from them—and be assisted in consequence.

My mother has often wondered why I did not come to this circle-room, and send her a message, but the time had not come. To-day I am permitted, and I have found myself possessing the power to speak, but I cannot fully express the love-element of our souls for her. I can only bring to her home, to her own quiet surroundings, at times, those influences and magnetisms which will uplift and benefit her spiritually and physically. We are trying to arrange conditions in material life that will be for the advantage of herself, and others connected with her.

I will not speak of the peculiar nature of those conditions, but I want mother to know that we are working for her; that there are certain affairs which we feel we can assist in regulating, which will result in benefit for her during the future. Then we would have her be of good cheer; feel that her spiritual friends surround her with their love; that they are drawing her onward to the spirit-world. By-and-by, when we all meet in that beautiful home of light, she will have cause for rejoicing at the experiences through which she has passed and the beautiful culmination of her life-work.

Please to tell my dear mother that although years have rolled away since I passed from the body, although I have been advancing in the spiritual life, I have ever kept by her side, returning constantly to her home to receive from her that affection I know she has bestowed upon me. I am still her "little girl," as she called me. I return at this time, under the same conditions, in the same spirit, and bear to her the fraternal, friendly, loving greetings of those who are with me, and the pure affection of my own heart. My mother's name is Mrs. Betsey Haynes of Boston. I am her daughter, Ella.

Charlie A. Read.

[To the Chairman:] Good afternoon, sir. I feel that I am a Spiritualist. I knew something of Spiritualism before I passed from the body, but I was young in years and experience. I had only lived seventeen years on earth, and I passed away through an accident. I have learned to look at accidents differently from what I did when here. I do not know as I shall call the *cause* of my physical decease an accident; I think it must have been all prearranged that I was to pass to the immortal life under just such conditions. A friend and myself were upon the river, in a boat, intending to visit a cave upon the opposite side, and to make ourselves merry upon the occasion, but the boat upset and we were both drowned; that is, the physical part of our being; the spiritual portion was certainly alive, and we have ascended to the spiritual home which awaited us. My friend, Fred, sends his greetings to his home friends and my own on the mortal side. We are now united in declaring we are glad that we passed away when we did. Together we have pursued our studies, our avocations, and are friendly in spirit, fully as much and even more than we were when in the body together. I wish my dear friends to feel that I come, after this long time, to send them my love and to assure them of my nearness to them. Many times I have come, and I feel that my influence has at some times been felt, that my dear mother, father and brother have realized that I was with them, even though I had departed from the mortal form. Almost immediately after passing from the body I went home to try and prepare mother for the sad news she was soon to receive. I thought to throw an influence around her that might sustain and make her brave in the hour of trial. I was assisted by dear friends whom I met on the spirit-shore, so we were able to accomplish much of spiritual work in that and other directions.

It is over ten years since I lived in the body. Many changes have taken place among those people whom I once knew, but in spite of all change the spirit remains true and faithful. I know the spirits of those loved ones who yet remain in the body are faithful to their convictions of the truth as it appeals to them; that they are anxious to know all that they can concerning the true destiny and existence of mankind, and that they will be ready to receive whatever knowledge appeals to their inner consciousness. I am glad to know that in spirit we are in sympathy. Those who are with me in the higher life unite in sending their love and greetings, and assure our earthly friends we are waiting to receive them in the land of beauty, the Summer-Land. I am the son of Elizabeth J. and Anthony P. Read. I lived in Hastings, Minn. My name is Charlie A. Read. I wish to say that soon after I passed out I tried to manifest to Al. I began to fear he would be frightened, so I did not succeed in performing the work which I fully intended to do. Fred and I thought we had better wait for further opportunities.

Mrs. Aurilla Smith.

I am Mrs. Aurilla Smith. It will be three years the latter part of February since I died. I come back to bring my love to my friends. I want to tell them of the bright home which is mine in the spirit-world. We have to work for our future homes there, as we have to here, not perhaps to labor in the same direction, because here we are hampered by material conditions, but we must perform some labor if we would have our homes bright, cheerful and beautiful. I do take great pleasure in my home, and I am constantly working to make it more beautiful, that it may present an appearance, not of splendor, but of comfort and homelike attraction, to those who visit me. I have been learning many strange lessons since I passed away. We are none of us too old to learn.

I lived in the body fifty-two years, yet, when I entered the spiritual world, and found so much to learn, I felt like a little child, and that I must employ my time and opportunity in order to attain knowledge, to become intelligent like those whom I saw around me, so I have been studying the lessons of life which have come up before me, and many strange ones they have been. I wish my mortal friends to know that I sometimes meet them in spirit, something that I could not readily comprehend when here, but now I know that my friends *do* come to me in hours when their bodies are in repose, and I meet them. They enter my home, and are pleased with its surroundings; we converse and come into communion together, and both themselves and I are strengthened through the meeting. At other times I come to the material homes of my dear ones, and am interested in their doings. I can perceive, to a certain extent, the affairs which occupy their minds, and whenever I can I am pleased to give them a thought that will be for their advantage. In this way we may work together, and can feel that there is no separation, and has been no parting. I merely come to send my best wishes and love to my friends; perhaps sometime I will be able to manifest to them, and to give them something more. I was known as the wife of Mr. Josiah Smith, of East Lexington, Mass.

Andrew Sargent.

[To the Chairman:] I give you greeting, sir. I am happy to meet you. I am a stranger, yet I feel that Boston is my home. I do not feel at all timid in treading these boards, which are unfamiliar to my feet. I feel as perfectly at home as though I had possession of my old body, and was talking to my friends. I come to bear them fraternal and friendly greeting, and to ask them to reciprocate the same. I am perfectly capable of knowing the condition of their minds, as expressed toward myself, and I will be pleased to have a friendly thought now and then from them, for I am in no wise dead. I am alive and active. I have a work which engages my attention on the spiritual side. Just at present, however, I wish to speak concerning the financial and business affairs of friends of my own who live in this city. I wish to say to those friends that they have been treading on dangerous ground, speaking in a worldly point of view; they have not been as prudent in their—well, I may say speculations, as they should have been, and have narrowly escaped danger; but from what I now perceive I know they will be taken through safely, and will be able to tread upon firm ground in a very short period of time. I know that certain spirits declare that those who are apart from the body should not interest themselves in material affairs, in financial speculations. I am perfectly willing that spirits who do not care for these things should remain away from the "Board of Trade," and from the business associates whom they once knew; but I am interested to a large extent in individuals in this city, and they move in business circles; consequently, if I find I can give them a word of advice I am ready to do so. I cannot speak plainly in public. I wish to meet them through some private channel, and give them information which I possess. I refer to certain friends in whom I am greatly interested, and who feel strongly attached to myself, who are in need of advice concerning their business and material affairs. Others also who are near to me, and who are not engaged in business pursuits to any extent, are in need of a little information concerning their own lives, and I would like to send a private message to them. They will know who I mean, when I say they have recently entertained guests from a distance in their homes, and have conversed with them concerning private personal affairs in which my name was largely mingled. If some one of these friends will seek an interview with me through a private instrumentality—I understand there are many mediums in Boston—I am sure facilities enough can be afforded them for learning of me from the other side.

I will not speak very much of my spiritual work. I will only say I have traveled something of a hard road. I was—you might say—somewhat upon the material plane when I lived in the body; that is, my mind was engrossed in affairs belonging to the body; my attention was not strongly called to spiritual things. I did not seek to cultivate my interior nature to any extent. I think that sometimes gives a thought to the future life and its conditions, but I felt that it would be all well enough, and I had sufficient to do to take care of myself and others while here, consequently my road has not been so agreeable as it might have been; it has been one of doubt and uncertainty all the way. I was like a person traveling in darkness, not knowing what the next step would be or whither it would lead. For a little time I was very uneasy in spirit, but after plodding along earnestly and diligently, directing my attention to the work which lay before me, getting over the ground as carefully and as speedily as possible, I at length emerged into the light, having been assisted by kindly spirits who extended their hand in greeting to me. When I did emerge from those conditions of doubt and uncertainty I found myself on solid ground, surrounded by friends whom I had known in days past. I could then perceive, where I had only beheld rocks and stones before, flowers blooming, flowers full of beauty and fragrance, which I could pluck and bring to my friends of earth, to brighten and sweeten their spirits.

I found these flowers were somewhat different from the blossoms of earth; they did not decay and fade; each one represented a lesson or a truth which I had received while attending to the hard labor which had been drilled into my mind by a thorough course of instruction; therefore I have them for the adornment of my spirit home. I am ready to bring some of these blossoms to my friends in earthly life, if they care to receive them. I do not wish those who are dear to me to have to travel this darksome, miry road, that is full of stones and uneven to the feet; if they will be ready to receive spiritual instruction and information, combined with that concerning the material life, I am ready to afford them what I can. I think by doing so they will be able to pass through the death change, with an easy heart, and when they enter the spiritual world they will be prepared to find it as it is, and not enter into a condition of doubt and distress, of uncertainty and inharmony. Please, sir, to announce me simply as Andrew Sargent. To friends in Boston.

[*Report of Public Séance held Jan. 9th*, 1883.]

Questions and Answers.

QUES.—[By Mrs. J. P. J.] Is there any way by which one upon earth can obtain evidence of the existence, in spirit-life, of a very near and dear relative, without the aid of a third person?

ANS.—All things in nature come under the dominion of established law, from the operations of which there can be no appeal. The communion between the two worlds—of spirit and of matter—affords no exception to this rule. The person who desires to receive evidence of the existence and power of a friend in the spiritual world must employ the agency of a third or intermediary person, which third person becomes the instrument employed by the spirit. This is indispensable, unless the individual in mortal life possesses medial powers himself, in which case he may, under favorable conditions, come into direct contact and communion with his spirit friend, the unfolded powers within him being the instrument made use of for the purpose. When a person in the mundane sphere desires an interchange of thought with a distant friend, he is obliged to make use of the instrumentalities for communication provided him, such as the postal service, the telegraphic system, and others which human invention and discovery have applied to use. The same law is applicable to the spiritual in communicating with mortals. Those individuals of earth who desire to come into communication with their spirit friends must pay due attention to conditions which are necessary in order to accomplish the desired result.

Q.—[By "A Patron," New York City.] A lady who is quite mediumistic, while conversing with another, saw, standing directly behind the lady with whom she was talking, what appeared to be an animal with exceedingly large, glaring eyes, and horns projecting from the head. Please state what such a representation indicated?

A.—Those possessed of clairvoyant view frequently behold strange scenes and representations. We have no idea that an animal really appeared to the lady in question; rather do we apprehend that the appearance was a representation of some condition, either surrounding the lady with whom she was conversing at the time, or some spirit who was present. Clairvoyants frequently perceive an animal form when a spirit undeveloped in moral attributes is present, one whose spiritual nature has not yet gained the ascendency over the animal portion of his being, consequently the appearance is presented because it corresponds to the condition or mental status of the spirit. Again, the lady may have perceived the animal form because of some unpleasant condition pertaining to the life of the individual to whom she was speaking. This would indicate that the animal appearance corresponded to the mental condition, or perhaps to some outside influence of the material life, which operated upon her friend. Again, the appearance might readily indicate the approach of some impending danger. Perhaps some spirit friend desired to warn the lady, and not being able to clearly impress the information upon the mind of either one present, presented this appearance to the clairvoyant's view, in order that the other might become forewarned; the appearance, in such a case, would correspond to the evil which is to be forthcoming. Such representations as this of which your correspondent speaks belong to what Swedenborg calls "the realm of correspondences," as the appearance clearly corresponds to some condition or influence, either of the spirit or the mortals present.

Q.—[By S. H. Mitchell, Ferndale, Cal.] When one passes from earth to spirit-life will he become aware of having acquired, during his existence here, more knowledge of material and spiritual things, and the laws that govern them, than his physical senses had taken cognizance of previous to the change?

A.—When an individual who has passed from the mortal body gathers up and reviews, as every spirit is called upon to do, his past life and experience, he will take note of many little events, occurrences, scenes and incidents in which he figured, but which passed unheeded at the time. In classifying and arranging these matters, and in making a record of the events of the past, the spirit will ascertain and comprehend that he has gathered more knowledge concerning material and spiritual matters than he was aware of previously. In spiritual life the individual very readily perceives much that he ignored during the past; he takes note of surroundings, scenes and incidents which he had let slip by unnoticed during his earthly life, and as he gathers information he becomes experienced thereby. In the earthly life, unless one is possessed of what is called a liberal education, he is not termed wise or learned, but is looked upon as illiterate. In the spiritual world it is not so. Those who take account of their experiences, and strive to profit by them, become possessed of the most knowledge, gather the greatest amount of wisdom; and so culture and refinement, which seem to belong to the well-educated person on earth, will naturally come to them, because this state of refinement is a condition of the spirit, and pertains to the interior being; all spirits may become possessed of it eventually, being surrounded by it as with a halo of light or beauty.

Barker Van Voorhis.

[To the Chairman:] I was helped to come by the spirit who is here. I want to come, and I do n't want to come, if you know how that is. When I come back, and go to my relatives, I feel all mixed, I not feel good and contented; and when I turn away from them, and look to the side that you call the spiritual, I do n't find anything better, for it seems unpleasant to me, and I find no rest anywhere in the *spiritual* part. I do n't know why you call it thus because it looks very material to me. I seem to see what looks to be a great pile of stones; they come up before me, and I want to look over them and beyond them, to see what is there, and I cannot do it. I cannot tell why; but before I can see ahead and know what is coming, I have to pick away the stones, one by one, and it is hard work; it makes me feel very bad, because I don't like such work as this at all.

I have friends here on this side, a good many who know me. I don't know whether they will be glad to find I have come back or not. There's been a good deal of trouble about my affairs, one way and another, since I went over. I don't like it at all. I've been out of the body, as you call it, three years, and I don't know why I should say that, because when I look at myself I have a body that appears to be the same as before, and I can see not a change whatever. But I have been out so long, and yet my friends—well, some of them are my friends, and some of them are not my friends—keep bickering and fussing over what were my affairs, and it hauls me back. Then some of them have been straightened out—I don't mean the people, but the matters—yet I am not at all pleased; I want things to go as I'd like them, and they have n't, not much, only a little. So I was told to come here and speak, and perhaps I would get some help from somebody around these parts. I do n't know how it is, but if anybody here knows what to do to make me see things as they are, and help me get over that road which is so rough, I would like to have 'em.

I lived in New York City for a long time; well, almost always. Awhile before I died I lived in Catskill, and I have people there that know me, and they know me—a good many—in New York City. Perhaps they will think strange that I have come back. I want to tell them it is because I do n't feel good; if I did, perhaps I should not be so ready to come; but I want these things to be smoothed out, so that I can get a little rest.

You see, the money and the things that were connected with me, and that belonged to my heirs, there has been considerable fuss about; and although that is a good while ago, yet every little time something comes up that is not pleasant to me, and it hauls me back; then when I turn to the other side I see those stones, and I have to pick 'em up, get them out of the way, before I can get a little light through.

[To the Chairman:] I want to find the way out of this thing. Can you tell me anything about it? [You will likely find some friend on your side, when you leave here, who will help you.] I do n't know. I have a father over there, but he has been as much exercised over these matters as I have. He is not with me; but I have seen him at times, coming around to try and make everything pleasant. I have been trying to make it *hot* for a good many people. I must give my name. It is Barker Van Voorhis.

[Message given Feb. 20th, and published in advance at request of Controlling Spirit.]

Nathan T., to W. C. T.

I desire, Mr. Chairman, with your kind permission, to give a message to my son. I am kindly invited and permitted to speak from your platform this afternoon, and I am grateful for the privilege. I return because I feel that it is important for me to do so. I wish to say to my dear boy: There is work before you which you at present but dimly comprehend; there is unfoldment to take place in your life which you do not fully realize, but which will appear before you gradually from day to day. What has been accomplished is but little to that which the spiritual forces design to see performed: what, through your instrumentality and agency, has been brought forward unto others, has been of great utility and blessing; but the bands who have gathered together for the purpose of sending forth their powers are giving unto mankind a knowledge of their ability for great work and action in the demonstration to mankind of the truths of immortality, and are determined that they will not nor cannot allow one individual who is to be of use to them to remain idle; and so, my dear one, we wish you to feel that you are an agent in the hands of the spiritual world; that they are directing your energies, employing your spiritual powers, and unfolding those medial gifts which are to be for the benediction of others.

It is true that material means, and also information whereby such things may be accumulated, have been brought unto others from the spiritual world, but it is also true that those spirits who have come to you in moments of quiet and have given this instruction and knowledge, have only done so when they felt it would be for the blessing and benefit of more than one individual. They see before them labor which must be accomplished, fields that must be worked so that a great and bountiful harvest shall be the result. Therefore, while we do not ask you to give up your individuality, we do desire that you will remain passive and not question too earnestly the desires and outlook for the future which spirits have in mind, but receive whatever manifestations shall come to you, with the knowledge that it is brought by your well-loved band.

It would give me pleasure, at this moment, to develop before your mind a comprehension of a certain particular work which one bright, exalted spirit has in view, that is surely to be outlined and to be consummated through your agency. Suffice it for me to say that the beginning has already been brought before you; further than this we cannot give; but, as material conditions will allow, each thought, each method of action will be outlined, and by-and-by you will be able to understand the whole. I am not permitted, even by my own wisdom, to speak more plainly, because I fear that the time is not yet ripe for doing so.

I wish to give one little word of advice in relation to the particular connection which you hold with an individual over the Canadian border; and that is, remain quiet for a little time; do not allow your secret feelings and thoughts to overflow at present; by-and-by an opportunity will be given to you whereby you may make yourself heard, can express your own mind to those people, and give certain knowledge to that individual which will be a surprise to him. He will then understand your worth even more fully than he does to-day, because, while recognizing your abilities, he does not perhaps fully recognize their importance to him. By-and-by the opportunity will be given to you to express this fully, and he will be obliged to take them under his consideration. When that time comes I opine there will be a more brilliant opening before you, and it will rest with yourself to bring that person to proper respect as well as terms.

I know, Mr. Chairman, I do not speak very clearly, but it is my desire not to bring my business before the public at large. My boy will understand, and that is sufficient for me. I know that what I have to give will carry its weight, because I shall exert my own influence, which is individualized, and positively expressed, not only to the one for whom my message is designed, who at this moment listens to my words, but also will I bear it out unto others for whom I am interested, in order to make them understand the truth of the words which I speak. At present my mission is private, and may be accomplished even in humble ways.

Allow me to add that the dear spirit ones who are of our band unite in expressions of peace, sympathy and love. They are each one doing their work in their own peculiar manner, and by-and-by, when it is accomplished, it may be contemplated by many from this side of life, and humanity will understand what its purport has been.

I am permitted by your Chairman, Mr. Pierpont, to request you to advance my message, that its printed words may be before the eyes of my son when he most requires to perceive them. Be kind enough, sir, to report me as Nathan T., to W. C. T., of Boston.

[This message was recognized by a gentleman in the audience as coming from his spirit-father.]

MESSAGES TO BE PUBLISHED.

Jan. 9.—Millie Hadley; Mrs. Lucy A. Jewett; Elisha N. Child; John L. Bergen; Eva May Clark.

Jan. 12.—Samuel V. Spalding; John Amory Lowell; J. O. Barney; Horace G. Bosworth; Nellie [illegible]; Clara Pearsall.

Jan. 16.—Mrs. Mary Ann Robbins; [illegible] M. Ramsdell; Eliza B. Smith; Father Cleveland; [illegible] Wells; Jack Manning.

Jan. 19.—Washington A. Danskin; [illegible] Kinney; Sophia W.; Josephine Laingelet; [illegible] Stanley; Joseph Cotterell.

Jan. 23.—S. D. Brigham; [illegible] Nelson Coolidge; Charles B. Fitch; [illegible] Davenport; B. Lund; Mary Dakin; [illegible]

Jan. 26.—Robert Anderson; [illegible] Shaw; S. D. [illegible]; [illegible]; H. M. L. [illegible]

Jan. 30.—Mrs. [illegible]; [illegible]; Abner Ainsworth; [illegible]; Bloomfield [illegible]; [illegible]

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MEDICAL MEDIUM and Magnetic Healer. Office 8½ Montgomery Place, Room 3, Boston, Mass. Will treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney Complaints, and all Nervous Disorders. Consultation, prescription and advice, $2,00. Moderate rates for Medicines, when furnished. Magnetized Paper $1,00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Office hours from 10 A. M. to 3 P. M., except Tuesdays and Fridays, when he will attend to out of town patients. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, 5 boxes for $1,00. Letter address, care BANNER OF LIGHT. June 17.

MISS HELEN C. BERRY,

PHYSICAL MEDIUM.

SEANCES Sunday and Thursday evenings, 8 P. M. sharp, at 18 Arnold street. Also Thursday afternoons, at 2:30. Arrangements for Private Circles can be made and seats secured for Séances by calling or sending postal at 18 Arnold st. March 3.

BLISS & HIGGINS,

TRANCE, HEALING AND DEVELOPING

MEDIUMS,

168 HARRISON AVENUE, Boston, Mass. Send postal card for book of testimonials of their wonderful cures, &c. Sittings daily. March 3.

DR. C. T. BUFFUM,

Trance, Medical and Business Medium,

422 TREMONT STREET, Boston, Hotel Addison. Hours 9 to 5. 12w*—Dec. 16.

DR. H. B. STORER,

Office 29 Indiana Place, Boston.

MY specialty is the preparation of *New Organic Remedies* for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose $2 for medicine only. No charge for consultation. Nov. 30.

MRS. JAMES A. BLISS,

MATERIALIZING MEDIUM. Séances every Sunday, Tuesday and Wednesday evening, at 8 o'clock, and Saturday afternoon at 3 o'clock, No. 39 East Newton st., Boston, Mass. Mr. Bliss's Developing Circle Monday evenings. Private Sittings Mondays, from 9 A. M. to 5 P. M. March 3.

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Psychometric or Typical Readings by letter, one dollar. Send age and sex. Medium powers described. Directions for development given. Sittings on Health and Business, with pellet tests. 33 Boylston street, between Washington and Tremont streets, Boston. Circles Thursdays, at 8 P. M. March 3.

Dr. Julia Crafts Smith,

PHYSICIAN AND MEDICAL MEDIUM, has had an extensive family practice for 20 years with unequaled success. Parties at a distance treated by sending lock of hair, age, sex and symptoms, and $5,00 for examination and Medicine. Medicine by express securely packed. Office 480 Tremont street, Boston. 12w*—Jan. 27.

DRS. A. & S. HARGROVE,

English Clairvoyant Physicians and Astrologers,

PARLORS 1243 Washington street, Boston. Hours 9 A. M. to 12 M., 2 P. M. to 8:30 P. M. Questions by mail, enclosing $2, will receive our candid judgment and a quick response. 2w*—March 10.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE AND RESIDENCE, 157 West Newton street, Boston, near Columbus Avenue. Nervous Diseases and Diseases of Women, Specialties. Hours from 9 A. M. to 1 P. M. Will visit patients. Jan. 6.

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MRS. C. MAYO-STEERS,

TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Cal., removed to 36 Hanson street, Boston. Private Sittings, Disease diagnosed and Treatments. Office hours 9 A. M. to 5 P. M. 1w*—March 10.

MRS. J. R. PICKERING,

MATERIALIZING MEDIUM, 57 East Concord street, Boston, will hold séances Tuesday, Saturday and Sunday evenings at 8 o'clock, and Thursday afternoons at 2½. Will give private séances. 1w*—March 10.

MRS. L. A. COFFIN,

PSYCHOMETRIC READER by letter, $1,00. Will answer calls to give Public Tests and Readings. Gives sittings at 422 Tremont street, Hotel Addison, Boston. March 10.—1w*

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THE old Seer, or Prophetic Medium of the Past, Present and Future, Business, Disease, etc. 8½ Montgomery Place, *Banner of Light* Building. Business questions answered by mail, $2,00; full Nativity, $5,00. Feb. 10.

MRS. DR. COLLAMORE,

ECLECTIC and Magnetic Physician. Office 25 Winter street, Room 15. Take elevator. Gives Vaporized Medicated Baths. 1w*—March 10.

Mrs. Augustia Dwinels,

SEERESS; also Trance and Prophetic Medium. Rooms Nos. 13 and 14 at No. 43 Winter street, Boston. March 3.—2w*

Annie Lord Chamberlain,

45 INDIANA PLACE. *Musical* Séances Tuesday, Wednesday and Thursday, 7½ P. M. *Medical* Circles Friday evenings. Jan. 6.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 3 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, $2,00. Feb. 3.

MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometric Readings. Hotel Van Rensselaer, 219 A Tremont st. Jan. 6.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winter street, Boston. Feb. 24.—4w*

MISS HELEN SLOAN,

MAGNETIC HEALER. Office, 327 Tremont street, Boston. Patients received from 9 A. M. to 5 P. M. March 10.—1w*

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, 189 Tremont street, 2 doors from Mason street. Mass. New Church Union Bldg. Jan. 6.

MRS. A. E. CUNNINGHAM,

MEDICAL, BUSINESS AND TEST MEDIUM, is located at No. 9 Davis street, Boston. Office hours from 10 to 4. Circles Sunday evenings. 4w*—March 3.

A. S. HAYWARD, Magnetic Physician, 349 Tremont street, Boston. Office hours 9 to 4. Other hours will visit patients. Two packages of his powerful *Vital Magnetized Paper* sent by mail on receipt of $1,00. Jan. 6.

DR. S. SIMMONS, 24 Dover street, Boston, Magnetic Healer; also answers mental questions. Is controlled by the Indian Chief Tecumseh. March 10.—1w*

MRS. J. C. EWELL, Inspirational and Medical Medium, Hotel Florence, Suite 1, cor. Florence and Washington streets, Boston. Hours 10 to 5. Jan. 20.—8w*

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail, 50 cents and stamp. Whole life-reading, $1,00 and 2 stamps. 57 Kendall street, Boston. Jan. 6.

DR. M. H. GARLAND'S Office removed to Residence, Prescott street, Everett, Mass. Letter address, 9 Montgomery Place, Boston. Jan. 6.

JOSEPH L. NEWMAN, Magnetic Healer, No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours from 1 to 4 P. M. Jan. 6.

MR. AND MRS. FRED CROCKETT give Treatments and Vapor Baths. No. 11 Indiana Place, Boston. 4w*—Feb. 10.

I. P. GREENLEAF,

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WILL attend to calls to speak at short notice. Also Funerals attended on notice. 9 Mt. Vernon street, Salem, Mass. Jan. 6.

MRS. E. M. SHIRLEY,

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DR. C. C. YORK is alive, and responding to the calls of the afflicted whenever and wherever called. Office and residence, Milford, Mass. [illegible] March 3.

DR. FANNIE C. DEXTER, Business and Test Medium, Pawtucket, R. I. [illegible] March 10.

Miscellaneous.

FREDONIA, N. Y., *February* 15*th*, 1883.

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Jan. 6.—13w

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For one dollar, with same data as above, I will give advice or answer questions concerning the affairs of life; or prescribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science.

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I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

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RUPTURES

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Banner of Light.

ALL SORTS OF PARAGRAPHS.

Red Cloud, the Sioux Chief, says in his letter to Congress, "I am an Indian, but I have sense, and my people have sense. . . . I ask the great law chief congressmen to pay me for my horses in money." This shows that Red Cloud is no fool. Why should his horses be taken away from him, or his lands, without remuneration, by the whites? Is it any wonder the Indians become hostile under such circumstances?

Catholics believe what their priests tell them, and so they lose their money.

Sings the blackened log a tune
Learned in some forgotten June
From a schoolboy at his play,
When they both were young together,
Heart of youth and summer weather
Making all their holiday.—[*Longfellow*.

Hon. Alexander H. Stephens, Governor of Georgia, ex-member of Congress and ex-Vice-President of the Southern Confederacy, died at Atlanta on the morning of March 4th. The Augusta *Chronicle* says with truth: "The death of Gov. Stephens is a calamity to the State. All denominations and classes, irrespective of party, are profoundly moved by the death of this statesman, patriot and philanthropist. Though dead, *he will live as the most illustrious of Georgians.*"

Some men are so awfully slow that the only time they get ahead is when they buy a cabbage.

A French statistician has figured out that the annual consumption of tobacco in Russia, France and England amounts to about one pound per inhabitant, in Italy to 1½ pounds, in Austria to 2 2-5 pounds, in the United States and Germany to three pounds, in Belgium to 4 4-5 pounds, while Holland heads the list with 5½ pounds.

Sour crout is never good until it is bad. So with "musty beer."

Mrs. Burnett's novel, "Through One Administration," will be concluded in the April *Century*. The *Century* for May, beginning Volume XXVI., will contain the opening chapters of a novelette by Joel Chandler Harris ("Uncle Remus"), "At Teague Poteet's," to be completed in the June issue.

Chinamen in San Francisco are chicken stealers.

He who would avoid the wounds of envy's bitter fangs
Should never say a word against woman's favorite bangs!

A burning question: the question of everlasting punishment.—*Christian Register*.

"We approach thee, oh, Lord, under the auspices of the Essex County Agricultural Society," was the opening of a Massachusetts clergyman's prayer at a recent meeting.

The attention of Spiritualists is directed to the advertisement of Messrs. Colby & Rich, the publishers of the *Banner of Light*, generally considered the best periodical of that kind in the United States.—*The Lewisburg (Tenn.) News.*

The Texas and Pacific Railway is called the "Sunshine Route."

At a shop window in London appeared the following notice: "Wanted, two apprentices, who will be treated as *one* of the family."

Spiritualism is the only religion that demonstrates immortality, and Spiritualists the only people who have no dead. Keep it before the people, that no other religion teaches the natural return of the spirits of mortals, and no other brings tidings of loved ones who have exchanged time for eternity. Keep it before the people that no historical revelations or scientific facts have accomplished as much in removing the depressing dogmas of total depravity, vicarious atonement and endless punishment as Spiritualism.—*Spiritual Offering.*

Vick's *Illustrated Monthly* says that a tablespoonful of kerosene oil mixed in half a cup of milk, and this put in two gallons of water, is death to insects on plants and has never been known to injure the most delicate foliage. Apply with a syringe and afterward rinse with clear water.

The woman who makes flannel shirts for the Hottentots is very apt to have Hottentots in her own house whose shirts need mending.—*J. G. Holland.*

Mrs. Ralph Waldo Emerson wishing at one time to have the children christened, Mr. Emerson said he would not object, whenever a minister could be found to christen the children who was as good as they were. Mr. Emerson was a good deal more of a philosopher than some people imagined.

AN OLD, OLD QUESTION.

A spirit that from earth had just departed
Lingered a moment on its upward way,
And, looking back, saw, as though broken-hearted,
Its friends and kindred weeping o'er its clay.
"It seems they loved me dearly. Had I known it
My life had been much happier," it said.
"Why only at our parting have they shown it—
Their fondest kisses keeping for the dead?"
—[*Margaret Etynge, in Harper's Magazine.*

Japan has a compulsory education law, which requires attendance at school of all children over six years of age.

A good story is told of Talmage. While away from home recently he felt ill and called a strange physician. After a long examination he was advised to "exercise his lungs!" This is equalled only by the counsel of the doctor who advised a letter-carrier to walk more.

The debate on the bill to give municipal suffrage to women came to a close in our [Massachusetts] House of Representatives, on Wednesday, Feb. 28th; and the bill was refused a third hearing—60 yeas to 127 nays. But the end is not yet—and hardly its beginning is now to be seen.—*C. C. Hazewell.*

A preacher who was not well acquainted with the elocutionary art placed the inflection on the wrong word, following the literal italic in I. Kings, xiii: 27, and read: "And spake unto his son, saying, saddle me the ass, and they saddled *him*."

Four men were killed and several injured by a $100,000 fire at Albany, N. Y., Saturday morning, 3d inst.

A spruce and conceited young Mr.
Fell in love with another chap's sr.
With his sweet little cane,
At the end of the lane,
He met, and he fain would have kr.
But he trod on her train,
At the end of the lane,
And a slap on his face made a blr.
—*Washington Republican.*

A sprightly correspondent of one of our foreign exchanges speaks of Italy as being "the United States of Europe."

It is said of those who signed the Declaration of Independence (U. S.) that not one of them ever fell from the high estate to which that great act had elevated him: "The annals of the world can present no political body the lives of whose members, minutely traced, exhibit so much of the zeal of the patriot, dignified and chastened by the virtues of the man."

The *Interior* ascribes the frequency of divorce in New England, so much commented on in Massachusetts of late, to too much attention to the head and too little to the stomach. "It is not in human nature to stand so much of George Eliot with so little to eat. Who ever heard of getting a divorce from a girl who knows the mysteries of fried chicken and waffles?"

A newspaper man wrote: "Good for nervousness is a characteristic of celery;" but the compositor made it: "Good for nothingness is a characteristic of the clergy.—*Boston Herald.*

An evil mind will be sure to put the worst constructions on another's actions. Who can stand before envy?

SURE CURE FOR RHEUMATISM.—Two ounces of garget root, one-half pint new rum. Take one-half teaspoonful before each meal.

Half the misery in the world comes of want of courage to speak and hear the truth plainly and in a spirit of love.

"Dr. Benson's Skin Cure," says A. [illegible], Salem, [illegible] "made my scaly skin soft as a lady's."

American Spiritualist Alliance.

At the Conference, Sunday, the 25th inst., the Rev. Charles P. McCarthy, formerly a Universalist minister, but now a pronounced Spiritualist, gave the opening address, being a continuation of his discourse of the preceding Sunday on "Theological Evolution." His object, apparently, was to apply Herbert Spencer's principle of evolution—the complex from the simple and the heterogenous from the homogeneous—to explain the development of modern systematic or Orthodox theology from the simple ideas obtained from the Jewish mythical or allegorical cosmogony as recorded in the Book of Genesis. He said, "We find the God-idea which underlies Judaism and Christianity, first in the Garden of Eden, from which it has come down through the ages, developing by theological evolution. I look upon this story as a divine allegory, showing the origin and nature of evil in four pictures: (1) The garden of innocence and purity; (2) The serpent of temptation and trial; (3) The primal pair, conscious of their guilt and striving to hide themselves from the all-seeing eye; and (4) Their expulsion from the place of quietude to the scenes of their subsequent struggle with the forces of Nature, to be followed by their ultimate restoration and the final triumph over evil. With this so-called 'fall of man' came the knowledge of good and evil—the knowledge gained by a life of activity and experience, by which man was enabled to find himself a moral and spiritual being and to realize the liberty of thought and action which was accorded to him, and by the exercise of which he could make the road to final happiness either crooked or straight. It is in this way, in the exercise of man's free will, that we are to account for the introduction of evil into the moral and spiritual world."

The speaker said that the theologians of the past era—the Puritans, for example—gave expression to theological ideas which they fully entertained. They were, indeed, terribly in earnest in regard to the doctrines which they preached, for they believed in everlasting hell fire, and the need of saving human souls from so dreadful a fate; but now evolution had proceeded so far that such ideas and doctrines could not sincerely be entertained, and were preached by those who did not believe them. "The church is now corrupt and hypocritical, so far as these doctrines are concerned. But out of the elementary principles from which, in that corrupt way, this false system has been evolved, there is now springing, by a better method of evolution, the method that Spiritualism has brought into play, a more rational and philosophical system. In the light of the new principles we can see the reason of afflictions and trials; we can understand that God is always calling to the soul, 'Where art thou?' It is this call that saves us from suffering—even from the extremity of pain that was represented by the word Gehenna. It is this that comes to us amid the turmoil of worldly life, and excites to higher, nobler aspirations. When we can truly recognize the force and meaning of that call, and the source whence it comes, we shall find that which outweighs all the sophisms of Darwin and Huxley; for we shall have found the key to unlock the mysteries of the moral and spiritual universe—far grander than the physical: we shall understand the sublime methods by which God deals with his creatures—the laws by which, through pain and affliction, their characters are developed for the future life, without the belief in which there can be presented to us only a moral chaos. But in the light of our spiritual truth, out of chaos comes harmony. The Spiritualist alone can indicate the goodness of God. Who that is a Spiritualist has not felt this goodness, when he reached that supreme conviction of a future life? The love of God is a true saviour; for the more you have sinned, the more that love will show itself to you to save you; and you will find that pain and affliction are the truest means of spiritual culture."

Mr. F. F. Cook said he fully agreed with the moral views presented in the eloquent discourse of Mr. McCarthy. His position in regard to the outworking of evil was one to which, he thought, no Spiritualist could take exception. He could understand that evil is a necessity. It has been too much abused; for no good could come without evil. Still he could not see the propriety of using the term evolution as the speaker had applied it. Evolution is a process by which one becomes many—from the unit there proceed a number of things. Hence, before evolution can take place there must be something to be evolved; unless there has been involution, there can be no evolution. Besides, evolution does not necessarily imply progress, as used by the opening speaker. Evolution does not properly apply either to theology or religion, between which there is a wide distinction.

Mr. Henry J. Newton spoke of the manner in which the story of the Garden of Eden had been referred to. He failed to discover the significance that had been attributed to that narrative by some of the speakers, and reviewed at considerable length the history of creation as given in Genesis, pointing out its contradictions and inconsistencies with the well-established facts of modern physical science. He thought the story of Adam and Eve, their so-called temptation and fall, and especially that part which referred to the devil, a reflection on the character of the Heavenly Father, inasmuch as it represented him as making this devil to catch those beings whom he had brought into existence, and placed in a condition that led to their eternal ruin. He believed the story to be pure fiction.

Mr. Simmons thought too much had been said of this account of the Garden of Eden, which he did not conceive to be necessarily a part of the subject under consideration, but the principles underlying the development of religious or theological theories in the minds of men—in the phrase used by the first speaker, theological evolution, which he thought a very interesting subject.

The President, in replying briefly to Mr. Newton's literal analysis of the Biblical narrative, referred to Lord Bacon's treatise, *De Sapientia Veterum*, as illustrating the fact that deep truths may lie hidden under the seeming absurdities of old myths and allegories; still they were only useful by way of illustration. Much that comes by inspiration is given in this way, and men are left to exercise their judgment and reason in separating the true from the false. The ancient Scripture might have originated in that inspiration, fallible and imperfect as it always is, and not to be construed literally. He referred to the "New Bible"—*Oahspe*—as one of the latest illustrations of this kind of inspiration, and seemingly similarly imperfect, containing much that is obviously true and good, and much that is apparently absurd; and yet, as stated (and the speaker did not question the correctness of the statement), it came from a power represented by a stream of light, moving the hands of the medium, to write out through a type-writer what was perfectly unintelligible to him, until he himself saw it in print. Something had been said of the present scientific theory of evolution to account for the existence of man. In his judgment, this theory, although materialistic, might be perfectly true, as the investigations of Darwin, and especially Haeckel, seemed to prove; but it had reference to the physical body of man in this state of existence, and not at all to the soul or spirit, which was the real man. Spiritualism does not contradict the facts of science; but it presents its own facts to be correlated with them, so that a more complete science might be formed, embracing not merely the house in which man lives here for a few years, but his spiritual nature and eternal destiny.

Notice was given that the Conference at the next meeting would be addressed by Mr. F. F. Cook, on "Fundamental Spiritual Conceptions."

HENRY KIDDLE, *Pres.*

New York, Feb. 28th, 1883.

Hold, Enough!

To the Editor of the Banner of Light:

Since you published the article on the manner in which OAHSPE was written, and the money received for its publication, I am beset with appealing letters from almost everywhere for money and for copies of Oahspe, "free of cost," and to "please pay the expressage." I had no idea the *Banner of Light* reached so far and wide. Please say to them I have no money, nor any secret development "to make the spirits bring money." My means are used to the last fraction to sustain a small orphan Kindergarten, where I hope to do some good to such as have none to help them.

In regard to development, I endorse SAPHAH in OAHSPE, "Save ye minister unto others, to lift them up out of darkness and bondage, how hope ye for the angels of heaven to come and lift ye up?" Is it not a good process of development, after one's day's work is done, to go seek the poor and the sick, carrying them food and clothes, and to wash them, and, if they are helpless, to sit up with them and comfort them; and then again, in the morning, to rise an hour before break of day and repeat the visits? Now if I were an angel, that is the kind of a person I would minister unto, by impressing other people to send him assistance. Is it not reasonable that the lack of this principle explains why so many of our people lose their best opportunities? Aside from mediums, who deserve every possible opportunity for development, there are such as are able-bodied, who try to fasten themselves on mediums in order to be supported. And they often succeed, I am sorry to say. They want to be developed? What do they want mediumship for—to learn how to become pure, and to do the most possible good? Or merely to exhibit themselves and their gifts as special wonders? Some of the very best mediums I have met pursue their regular avocations, at some trade or labor, using their gifts only in private sittings, and without speculating with them. If a person have gifts sufficient to sustain himself thereby, that is good also. But in any and all cases should we not rather always keep in view our Creator, asking for wisdom and truth, and to be made strong in practicing them, and then put forth our own efforts, rather than complain because the spirits do not help us?

Yours truly, [illegible]

Spiritualist Meetings in Boston.

Banner of Light Circle-Room, No. 9 Montgomery Place.—Open free to the public every Tuesday and Friday afternoon at 3 o'clock. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticultural Hall.—The Boston Spiritual Temple. Sundays, at 10½ A. M. and 7½ P. M. W. J. Colville, Speaker; R. Holmes, President; W. A. Dunckles, Treasurer. The public cordially invited.

New Era Hall.—The Shawmut Spiritual Lyceum, 176 Tremont street, Sundays, at 10½ A. M. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1, Appleton street, Sundays, at 10½ o'clock. D. N. Ford, Conductor.

Eagle Hall, 616 Washington street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 24 Essex Street (1st flight).—Sundays, at 10½ A. M. and 2½ and 7½ P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Spiritual Lecture-Room, 36 Hanson Street.—W. J. Colville's guides conduct the following meetings: Sundays, 3½ P. M., for Bible Interpretations; Tuesdays, 3 P. M., Conversation on Health and Healing; Fridays, 8 P. M., Public Reception for Answering Important Questions.

Ladies' Aid Society, 1031 Washington Street.—Fridays, at 2½ P. M. Business Meeting at 4 o'clock. Sunday afternoons, at 2½ o'clock, Tests, etc.; Conference in the evening. Mrs. A. M. H. Tyler, President.

Eagle Hall.—Spiritual meetings every Saturday evening, at 7½ o'clock. Dr. N. P. Smith, trance orator and test medium.

Mystic Hall, 70 Main Street, Charlestown District.—Sunday afternoons, at 3 o'clock. C. B. Marsh, Conductor.

Chelsea Spiritual Association, Odd Fellows' Building, opposite Bellingham-street Horse Car Station. Sundays, at 3 and 7½ P. M. Next Sunday afternoon, conference; in the evening Thomas Dowling, Esq., will speak and give evidence of spirit control.

THE LADIES' HARMONIAL AID SOCIETY, Friday afternoons, at 2 o'clock, in same hall. Business meeting at 4½. Entertainments in the evening. Mrs. S. A. Thayer, President.

NEW ERA HALL.—Many who have been kept at home on account of the stormy Sundays of the past two months, availed themselves of the pleasant weather which greeted us on the 4th inst., and the attendance was large both of children and adults. After instrumental music, and the usual opening exercises, a whistling solo was rendered by Little Blanche; recitations by Gracie Burroughs, Emma Ware, Josephine Myers, Eva Myers, Louisa Waite, Georgie Wilber, Rosie Wilber, Bessie Pratt, Ernest Fleet and Hattie Young; a dialogue by Georgie and Rosie Wilber; piano solo by Lillie Singleton; songs by Little Blanche and Gracie Burroughs, and a fine violin solo by the young artist, Maud Jordan, with a piano accompaniment by Mr. Milliken. The Wing Movements, led by Master Albert Rand, remarks by Conductor Hatch, and the Target March closed the session.

C. FRANK RAND,
Assistant Conductor Shawmut Lyceum.
8 *Webster street, Charlestown District.*

PAINE HALL.—After two months of stormy Sundays the proverbially stormy March brought us a bright one. To this touch of nature our Lyceum responded encouragingly with well-filled groups and large attendance of visitors. The best of order prevailed, and a careful, willing, cheerful spirit characterized the exercises throughout. These numbered the Banner March, Calisthenics, and a variety of platform recitations and readings by Walter and Ella Waitt, Lillie Woods, Flora Fraser, Etta Parr, Lottie Ziabex, Freddie Stevens, Mamie Havener, Allie Waitt and Master F. H. Young. Mrs. Francis read a selection which was highly appreciated. A song and the Target March closed this most interesting session.

At a regular Association meeting held Thursday evening, March 1st, the resignation of D. N. Ford as Conductor was accepted, and Benjamin Weaver, Assistant, elected to that position, and S. W. Russell as Assistant. At an adjourned meeting held after the Lyceum session, March 4th, Francis B. Woodbury was elected Corresponding Secretary, *vice* A. Danforth, resigned, also Mr. Albert Ricker, Leader, to fill a vacancy occasioned by resignation of F. L. Omond.

The first of a series of sacred concerts, in aid of our Lyceum, was given last Sunday evening in Investigator Hall. Quite a large audience was present. The programme was as follows: Overture by Barrow's Orchestra; readings by Benjamin Weaver and Amy Peters; vocal selections by Jennie Smith, Mamie Havener, Helen M. Dill, Little Eva Morrison; duetts, Jennie Smith, Mamie Havener; violin solos by Maud Jordan, the child violinist; cornet solo by A. L. Gardner.

The young people of this Lyceum are determined to make each session more interesting than the last, and to gather around the children every influence that shall strengthen their love of the "good, the beautiful and the true."

FRANCIS B. WOODBURY, *Cor. Sec.*
210 *Columbus Avenue, corner Berkeley.*

[*The Thirty-Fifth Anniversary* of the advent of Modern Spiritualism will be celebrated by this Lyceum on Sunday morning, April 1st, and on Monday evening following by a grand ball.]

LADIES' AID PARLORS.—The Spiritualist Progressive School was attended on Sunday last by a goodly number of children, all of whom took an active interest in the lessons, as well as in what was said to them. Mr. Street's talk about their Lesson Sheet or Paper formed a pleasing feature, and held the attention of the pupils to the subject. Dr. Richardson favored us with an interesting speech, and was followed by Mrs. M. J. Folsom and Mrs. H. E. Wilson. All who have the interest of the school at heart, and wish to become charter members, will please meet at the residence of Mrs. Wilson, 15 Village street, next Friday evening at 8 o'clock. We hope to see, or hear, from many old workers who have expressed a wish to help us.

MRS. HATTIE E. WILSON.

36 HANSON STREET.—W. J. Colville's guides are continuing their Tuesday afternoon conversations at 3 o'clock, and Friday evening receptions at 8. The Bible Interpretations are now given on Saturdays at 3 P. M., instead of on Sundays. A cordial invitation to attend is extended to all.

CHARLESTOWN, MYSTIC HALL.—On the afternoon of Sunday, March 4th, the platform was occupied by Mr. David Brown, in speaking and giving tests, which were listened to with marked attention by a very intelligent audience. Mr. Brown has occupied the platform every Sunday since the first of January, giving such general satisfaction that he has been engaged as speaker and test medium every Sunday at 3 P. M. until further notice.

C. B. M.

Spiritual Matters in Providence.

To the Editor of the Banner of Light:

On Wednesday, February 28th, W. J. Colville gave a fine inspirational lecture to a large audience in Slade's Hall. The subject, "How Shall We Know our Dear Ones in the Future Life?" was treated entirely from the standpoint of spiritual being. The future life, as pictured by the control on this occasion, was transcendently beautiful; but we were told we could not attain unto it other than by completely subduing every vestige of pride and selfishness. When we become quite humble and quite unselfish we shall be ready for any amount of knowledge and any amount of happiness. After the lecture several questions were ably answered and a singularly impressive and prophetic poem given on "The Good Time Coming." Mr. Geo. C. Harold presided and favored the audience with some pleasing music. What struck many of the audience as very singular on this occasion was that the speaker was suffering from so distressing a cold that he was quite ill and could not speak above a whisper in his normal state, yet he spoke clearly and with sufficient power to be heard all over the hall during the entire evening, and was much improved in health at the end of the exercises. I mention this fact as a self-evident vindication of the truth that the harmonious exercise of mediumship under proper conditions is the most effectual cure for all the ailments of external life. On the following evening, March 1st, a concert was given in the same building for the benefit of the First Society of Spiritualists, and was heartily enjoyed by the audience. Mrs. [illegible] is busier than ever, and all the mediums in the city are enjoying good patronage. Mr. Baxter's Sunday discourses are a great success; he has hosts of friends here. SPST.

Troy (N. Y.) Meetings.

The Spiritualists of Troy have formed a society, with Elisha Waters as President and Mr. Vosburgh as Secretary, and rented a new and commodious hall. The churches are all running revivals, and Stuart Cumberland has vainly tried to arouse an interest in his grand "spiritual *exposé*." But these efforts in the cause of bigotry have been for the most part futile, while the lectures of Mr. Cephas B. Lynn, an old time favorite, and Mrs. Nellie J. T. Brigham have been well attended. On Sunday J. Wm. Fletcher began a month's engagement before the society. It was his initial appearance here, and the hall was crowded by our first citizens. Mrs. Mason and daughter furnished delightful music and added much to the success of the meeting. The subject was "The Spiritualism of Yesterday and To-Day," and, judging from the applause accorded to the lecturer, it was a pronounced success. This was followed by a "test séance," in which names, dates, descriptions, etc., were given with such accuracy as to find ready recognition from those present. There was also a delegation from Albany present. Mr. Fletcher will speak afternoon and evening next Sunday, and can be consulted in New York every day during the week. [illegible]

We are glad to observe that the *Christian Commonwealth* finds it necessary to remind its readers that the Rev. Joseph Cook's statements are to be received with [illegible] caution. [illegible] this [illegible] Mr. Cook's [illegible] with reference to [illegible]

Diploma Muddle.

To the Editor of the Banner of Light:

A chartered medical college has petitioned to the General Court for a special act, giving it the right to issue diplomas. Other chartered medical societies claim that *their* own charter gives such rights, or if it does not they desire that equal power shall be vested *in* them.

Some societies in asking a charter did not include the request of a diploma grant, as they supposed a charter gave such rights.

In some instances diplomas have been issued and sold to persons without *qualification*, and the officers of such colleges have been arrested for defrauding, through the United States mails, United States Commissioner Hallet releasing them on the ground that all chartered colleges, by a State, have equal rights to send diplomas by mail. If deception is committed in obtaining a charter or, in selling diplomas, doubtless the remedy or punishment lies with the power that granted the charter, by revoking the same.

The general State laws, if enforced, will deal with the difficulty successfully. *A diploma is as good and no better than the college which issues it*, and it is doubtful at this time, if the State of Massachusetts is about to legalize *any* special college diploma to the injury of other chartered colleges, simply on the ground that there are frauds *in* colleges the same as there are in all trades and professions.

Diplomas are becoming so common in all professions that the people will soon inquire for *success*, instead of "*sheepskin*" parchments—which legalize incompetency in some instances. A.

Boston, Mass.

Fact Meetings.

A large audience assembled at Horticultural Hall Saturday afternoon, March 3d, many of whom evidently were unbelievers in Spiritualism. After a few remarks by the Chairman, in which he assured every one they were welcome to the platform to describe any phenomena which might have come to their notice, that the meetings were for the relating of facts of all types of mental and physical phenomena and not for discussion of theories, Mrs. Edwards sang a song, and brief speeches were made by several of the audience, among whom was a gentleman who said he represented Rev. Joseph Cook, and who attempted to throw discredit upon Spiritualism, both as to the reliability of its phenomena and its social influence. These remarks were, however, thoroughly answered by speakers who succeeded him, and his position essentially weakened by the facts they related. At this juncture Mr. Whitlock's prompt action prevented a discussion, reiterating his previous statement that facts were only in order. These meetings are growing rapidly in interest, and people who have heretofore paid no attention to the subjects discussed are becoming interested.

A Spiritualist Society in Montreal.

To the Editor of the Banner of Light:

Last evening a few friends of our cause convened, by prearrangement, at the residence of Mr. Geo. Stacy, 690 St. Joseph street, for the purpose of considering the advisability of organizing a Spiritual Society in this city. After some preliminary conversation bearing upon the subject, it was unanimously concluded to make an effort in that direction, and, as a first step, Mr. Stacy was appointed Chairman and the writer Secretary *pro tem*. The substance of what was decided upon may be briefly stated as consisting in an effort to organize on a firm foundation for the purpose of investigating and propagating our philosophy. Of course, as propagandists, we do not expect to be able to take any very active position before the general public at present, and will confine ourselves more especially to encouraging the formation of private circles and the development of home mediums. It is also hoped and expected that as we will have an organization in this city, public mediums who may be passing through on their way East or West may find it to their interest to give us a call.

After passing a very pleasant evening the meeting adjourned until Friday, March 2d, when we expect to take steps toward a permanent organization.

Your truly, W. C. HIBBARD, *Sec. pro tem.*
Montreal, Que., Feb. 24th, 1883.

THE DEATH OF HERR WAGNER.—The correspondent of the *Daily Telegraph*, in an article detailing the manner of this eminent composer's death, says that from many accounts that are now forthcoming Wagner had some premonition that his end was drawing nigh. When conducting some of his own music for the master and pupils of the Marcello Academy at Venice, which they were to perform on the occasion of Frau Wagner's birthday last Christmas, he exclaimed, "I cannot conduct any more, nor shall I ever compose again. 'Parsifal' will be my last work." This alarmed those present, who gathered round him, and asked him why he spoke so despondingly. "I shall die soon," he replied; "I have been convinced of it for some time, and am so now more than ever."

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fulton street, holds services every Sunday at 11 A. M. and 7:45 P. M. Speakers under engagement: Mr. A. B. French, for March; Mrs. F. O. Hyzer, for April; Mr. C. B. Lynn, for May, and Mrs. F. O. Hyzer, for June. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 3 and 7½ P. M. Educational Fraternity, or Sunday School, meets every Sunday at 10½ A. M.; Ladies' Aid Society every Wednesday, at 2½ P. M. Social Fraternity meets every Wednesday evening for social intercourse at 7½ o'clock. Psychic Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7½ P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7½. Charles R. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The American Spiritualist Alliance meets every Sunday afternoon at 2½ o'clock in Republican Hall, 55 West 33d street. Henry Kiddle, President.

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IN MEMORIAM.
SAMUEL B. BRITTAN.
Proceedings of the American Spiritualist Alliance, [illegible] 1883.
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March 10.

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