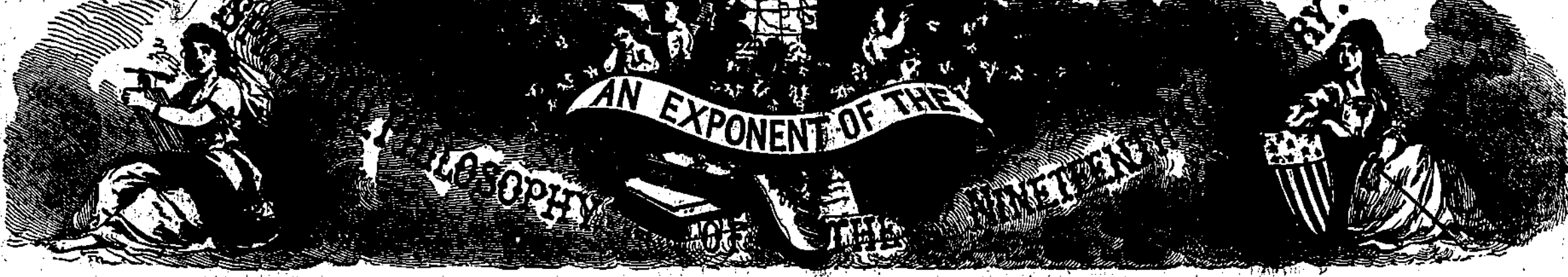


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Form-Materializations.

SPIRITUAL PHENOMENA—SPIRITUAL GUARDIANSHIP, ETC.

To the Editor of the Banner of Light:

About June, 1878, I attended a highly interesting musical entertainment at a private residence in Calcutta—that of a gentleman who nobly devotes himself, at great expense, to the restoration of the ancient Hindu music that was crushed by the Mohammedan conquest of Hindoostan about eight hundred years ago.

One of the numerous performers on this occasion particularly engaged my attention, for reason of the peculiar manner of his contribution. Holding a small-sized trumpet in each hand, with their mouth-plates pressed against his neck, one on each side of the trachea, he produced music that was particularly pleasing, at least to my ear. This part at an end, the kind host (at whose side I was seated) had these instruments placed in my hands. I observed that the mouth-plates, though of usual form, were entirely solid, not perforated, and therefore concluded that their music was a spiritual manifestation.

About a year after this event I saw a person in my room (in London, Eng.) whom I recognized as the spirit of one of the numerous performers at the above-named concert, but I cannot now remember if it was that of the mysterious trumpeter or not. Almost immediately thereafter I wrote to my friend in Calcutta, expressing apprehension of the death of one of his musicians, and designated him, but made no allusion, I think, to the cause of my apprehension. My correspondent's response to the above closes with remarking "that the gentleman of whom you speak is dead, but how you could anticipate that event is more than I can imagine."

Upon an evening soon after arriving at the residence of my brother Thomas, at Vauxhall, last October, I attended a materializing séance. Beside the medium (Mrs. H.), only another Mrs. H., my brother and self, were present. Twelve thoroughly materialized forms presented themselves; all females excepting the last one, seven of these spirits being those of my brother's wife and six of her daughters. Most of these spirits remained outside of the cabinet a long time and blood close by or sat in a chair at our side. Gertrude, with characteristic consideration, passed to the further side of the room, where she administered magnetic passes to Mrs. H. (an invalid), who was unable to leave her chair without assistance.

Two of these materialized daughters made lack in our presence in considerable quantity, apparently producing it from nothing, as has been their custom on these occasions for three years past. In reply to my suggestion that this lack is not a product of the moment, but only a materialization of the spirit-lace, they used the spiritual world, and that it is materialized on these occasions just as their own spirits are, I received an affirmative, a confirmation of a theory I had entertained about a year.

During this process, I remarked to the spirit that I saw no sparks, nor heard the loud crackling, as of electricity, that I had witnessed on similar occasions at this house in 1880 and '81. Immediately upon this remark the same crackling sounds commenced, but with comparative feebleness, and unattended with the scintillation that had formerly been a concomitant. On these former occasions we saw and heard thousands of them—and these almost in our faces, so near to us the manipulating materialized spirit stood. To our eyes and ears these masses of sparks appeared to be exactly such as are emitted (and as multitudinous) when a blacksmith is kindling "blowing up"—his charcoal fire, with all the blast the capacity of his bellows will permit.

I recollect that when I first witnessed this mysterious lace-making (at this house, in 1880), the quantity of these sparks was such that I wondered the gauzy lace was not immediately consumed by them, but I soon observed that many of these fiery-looking particles lodged in folds of the lace, and then gradually died out, without affecting the lace at all, so far as any of the sparks were concerned. I have not even

these apparent sparks were not of fire, while their gradual disappearance as clearly indicated their non-electric character.

Next to that of its production, perhaps the most mysterious feature of this lace consists in the fact that when nearly all of it has melted away from sight, the residue, of only a hand-size or so in area—only a few square inches—has become so comparatively tenacious, that to dissipate this little remnant as much more time is required for its dissipation as does the dissolution of as many square yards at the commencement of this puzzling process.

If scientists, or others, would investigate and explain the mystery of this apparent "alchemy," chemistry, pyrotechnics, or whatever it may be called, interesting, even valuable results might ensue. These fabrics pass from sight not by transition, but by virtue of mere transmutation, apparently—the manner thereof being as incomprehensible as that of their advent.

Strangest of all, perhaps, is the fact that careful chemical analysis of this fairy lace reveals that it is composed of cotton; for I must remark that these evanescent fabrics become permanent by virtue of rubbing—a fact I discovered when, upon asking the spirit of one of my nieces to give me a lock of her hair, and also a little piece of the lace, each of which she rubbed hard for a minute or two between her hands, before they were cut off, this being done with scissors.

These are extraordinary facts, certainly, and little wonder if those who have not witnessed them should regard them as being impossible, and therefore mere illusions—no, in fact, the entire outer world may be, for aught we know, and must be at least intangible, if the Buckle-lyan theory, that is, gaining ground daily, be correct.

Some of these fabrics, that are so "like fairy gifts fading away," are silk to the eye and fingers. One of the scarfs presented last October was at least six feet long, and brilliant, gorgeous, in fact, with lustrous figures of black and gold, and large as the palm of an ordinary hand. "Incredible!" But do these circumstances present more mysterious or unanswerable questions of "alchemy" than do the facts of our own sublimity chemistry? This deals with "mere matter," to be sure; but can we really account for existence of matter—for its production? Do not these apparently more permanent objects present problems that are as insoluble as are those that concern these spiritual phenomena? Are not some forms of terrestrial matter as evanescent as is the spiritual lace, etc., above named? Do not vegetable and animal and mineral forms of matter decay, melt away, disappear before our eyes as mysteriously and unaccountably as do the materialized spirits, lace, etc., above described? If any one asserts otherwise, let him present his reasons. Let those who so complacently regard these phenomena as being merely "chimerical," present an explanation of the manner of their origin, and a practical definition of the word.

I have the hair and lace that the materialized spirit of my niece presented to me more than two years ago, both of them being fully intact, and the beautiful deep brown, nearly black hair, apparently as natural, soft, bright and glossy as ever it was.

We learned at the séance last fall that this lace possesses another and most mysterious property: that it is not only as raiment that it is useful, but is also used as a depository of a force that materialized spirits appear to be able to avail themselves of in a manner that imparts to them—or at least affords—additional physical strength, and nearly as immediately as does a draught of alcoholic beverage to mortals.

Of the twelve spirits who materialized at our October séance, only one spoke to us otherwise than by signs, though two of them endeavored to do so by availing themselves of the mysteriously stored force above mentioned, only one of these having succeeded. The manner of availing themselves of this force—so far as it was then manifested to us—was by gathering a large quantity of the materialized lace as could be readily compressed and contained between both hands. This they applied to and vigorously pressed against their throats, chests and lips, during a period of several minutes, the lace gradually lessening in volume, as if it was absorbed or evaporated, until nearly all of it disappeared. The successful spirit was only able to say, "God is good!" and this very faintly; but the experiment will no doubt be repeated at future sésances.

The last spirit that materialized at this time was that of a man—the only male that did. He addressed himself to me, signifying by signs that he was a Turk. He was a lean man, of ordinary stature, and appeared to be about sixty years of age. His figure was slender, but he appeared to be vigorous; his countenance was bright and his manner and movements sprightly and quick, and he was evidently much pleased with this opportunity of greeting us, its difficulties notwithstanding.

He was robed in white and wore a white turban, such as is common to Mohammedans, and I therefore took for granted he was one. On the left side of his turban appeared to be the usual crescent and in close proximity thereto something that appeared to be a small plume of some sort, but apparently farther back in the turban than usual, and so involved by a fold of it I could not see it distinctly. The lower portion of his face, instead of displaying the fine and full beard that is apt to characterize Turks, presented only a scanty crop of graying locks of curly, tangled, neglected, brown beard, upon which I noticed no gray, though his features and general appearance were not those of a young man.

I addressed him in English, and he evidently clearly understood me; but whether this fact implied knowledge thereof on his part or an unseen interpreter, I am unable to say. It occurred to me that this man was probably the same whose spirit I saw in my chamber in London during the winter of 1878-79, and to my question on that point he promptly responded affirmatively. I then reminded him of the mysterious playing upon the silver trumpet that I witnessed in Calcutta in 1878. In reply to this suggestion he immediately placed a finger of each of his hands on either side of his "windpipe," as if he meant to indicate that he was the performer. But whether he so meant I am unable to say. Under such difficulties of accurate communication I doubt not that spirits not unfrequently find themselves obliged to answer our especial questions to them in a loose—at least general—manner. It is my impression, however, that the pipe-performer I saw in Calcutta was a much heavier man than the one above described, though my impaired memory may not be accurate on that point.

It is well known among those who are familiar with these manifestations that the same spirits are able to present themselves more easily and more accurately through some particular mediums than through others; and also that results of a séance are parallel with the conditions of the medium and the circle, and that success will be in proportion to their harmony. As to the identity of this spirit from Calcutta, I do not doubt it, especially as an habitual attendance at spiritual sésances of nearly thirty years has revealed no good reason for believing that any spiritual medium or departed spirit has ever desired to deceive or mislead me.

It may not be improbable, however, that any one attending such circles with hope to be able to mislead and entrap the medium (as not a few are said to do) must, sooner or later, find himself in his own snare, in conformity with a text that assures us that "That which ye seek that shall ye find," and this whether such baseness of conduct be in the name of the so-called "only true religion" or otherwise.

That spirits of departed mortals, especially parents, should desire to communicate with those they left behind, and afford them aid and comfort if possible, seems to be as natural to suppose as it is to hope to any mortal whatever, unless fools, fiends and bigots must be excepted from this general category. Superstitions or unnatural modes of religious faith and consequent condition of mind of those who entertain them, may render individuals more or less inaccessible to such forms of spiritual intervention, but history, "profane" as well as "sacred," (to say nothing of these phenomena of to-day), clearly indicates that such "manifestations" are a part of the economy of Nature. Nor is there a jot of real evidence to the contrary. Let those who think otherwise, or so declare, offer one good reason for their opinion.

It seems certain as possible that no such reason can be presented; that in the structure of our portion of the universe there is probably no foundation whatever for any theory of the kind, as if in the origin of things it had been determined that the gainer should have nothing whereupon to stand—that so precious a privilege as is that which permits communication between the mundane and spiritual worlds "must and shall be preserved," however important may be their suppression to the interests of opponents.

Evidence of spiritual guardianship—call it by whatever name we may please—appears to have always abounded, and especially toward infants and children, these having not yet been rendered inaccessible to it by religious sects that regard such approach from the other world not only inimical, but absolutely "devilish."

How frequently we hear of children falling from heights that must have been fatal to adults, yet in no wise injured.

Who, that has been familiar with childhood, has not seen infant eyes fast fixed upon apparent vacancy, yet every feature beaming with delight, its eyes testifying visual recognition of something others do not see; while its joy-suffused face and eagerly outstretched arms suggest carresses on the part of a spirit of a deceased grandmother, or maiden "great aunt," and justification of the "angel's whisper"; and also of the theory that recognizes "clairvoyance" as an inborn faculty of mankind—a faculty that had become so nearly extinguished in the interests of a form of ecclesiasticism that must—and very soon—be entirely starved out unless Spiritualism can be suppressed, and independent and strictly secular public free schools be abolished.

That "Spiritual Guardianship," so called (and whether this be the proper term therefor, or solution of this subject, or not, is a fact, and that its exercise is recognized in vast numbers of instances to-day, and most so in large districts of these United States, where intelligence also most abundant, none need doubt who will impartially investigate the subject. Under such circumstances it is unnecessary to cite instances of its exercise. Nevertheless, I hope a case of my own experience therein may not be out of place.

About New Year of 1874, I think it was, having gone to Philadelphia to spend the winter and spring there, as I was in the habit of doing, I very soon received a letter from a friend, advising me of circumstances that rendered my return to Newport, R. I., highly advisable, and early as practicable. The prospect of doing so was quite agreeable, but circumstances were such that I must delay my departure about two weeks. I therefore fixed upon a following Friday morning for my departure to New York, with the intention of there taking the steamer

Newport through Long Island Sound to that city.

I had no sooner decided upon this arrangement, than I found myself being warned—by spirits, apparently—especially on retiring at night, and awaking in morning, against going to Newport by way of Long Island Sound. Strange as it may seem on my part, instead of accepting such suggestions, I combated them, and with settled determination to take the route I had proposed; but at the same time giving my advisers reasons for so doing.

On one of these occasions I explained to my unseen friends that by taking this route I would be enabled to check my luggage entirely through, and thus dispose of an annoyance that was exceedingly disagreeable, and which I must encounter if I took the rail route through Connecticut, etc., instead. To this an unseen speaker replied: "Express your baggage."

I regarded this advice as a triumph on my part, inasmuch as I knew that the Adams Express Company had quarrelled with the proprietors of the Sound steamers to Rhode Island, and that therefore their arrangement with the line had ceased, and, as I supposed, their Express to Newport had been suspended. I called at the Adams Express office, then corner of Market and 11th streets, immediately after breakfast, when I was surprised at learning that their rupture with the steamboat company made no difference in my case, inasmuch as the Company sent their Express to Newport by the land route.

I lost my point, but none the less on that account was my determination to take the Sound route to Newport, though my unseen and too kind advisers continued their warning, and with ever-increasing earnestness, from day to day, endeavoring to impress me with the importance of abandoning it. On one of these occasions, soon after retiring (while yet in Philadelphia), I was presented with as clear a view of that portion of Long Island Sound that lies not far from "Throg's Neck," as I ever had from the deck of a steamer passing by it; this view seeming as real as reality itself. The Sound appeared to be unusually blisterous, but with only a "chop" that could not disturb a steamer. To be sure, the Sound appeared to be almost absolutely choked with sloops and schooners that were poking each other in all directions, and at a degree of speed that indicated a very stiff breeze; also with a proximity that implied a source of peril that, strange to say, did not at all occur to me at the time—a circumstance that I afterward contemplated, with wonder that I did not then perceive the danger of collision that this so clearly indicated, and was so evidently meant to warn me against, as subsequent events fully demonstrated. While contemplating this visionary scene of crowded craft, I remarked to the spirits that presented it, "Yes; I see a very bright and interesting scene on Long Island Sound, but I can see no reason therein why I should not go to Newport by steamer." Strange as it may seem to some, my obtuseness, not to say obstinacy, notwithstanding similar efforts to divert me from my course were continued daily, and without success, until when on the Wednesday that was next previous to the Friday morning on which I was to leave Philadelphia for New York on my way to Newport, through Long Island Sound, that same night, a voice that appeared to come from the ceiling of my chamber, and immediately as I awoke, said, in loud and clear tone, and most deliberate manner, "Divine messenger—steamer disaster." To this I immediately replied: "I do not believe in Divine messengers, but I do in spiritual ones, and I will now promise you that I will go to Newport by land, if I have to walk all the way." With this promise on my part these interpositions ceased entirely, at least I heard nothing more of the kind upon this particular subject. But, wicked as it may seem, on that same day, having narrated these incidents to a friend, I remarked that I would nevertheless go through the Sound to Newport by the forbidden steamer, had I not promised otherwise.

Having abandoned my original plan, occurrences incidental thereto detained me in Philadelphia until the next following Monday morning, when I took the rail route from Philadelphia to Peacedale, R. I., via New York and New Haven, arriving at my brother's house at Peacedale at late dusk that same evening. My brother being absent, only the servants were in the house, so that I had no occasion to speak of my late experience. Nor do I think the subject had at all occurred to me since I left Philadelphia, nor until, when later in the evening, I happened to see the Providence *Daily Journal* of that same Monday morning lying upon a table, and under a glare of gaslight. As I am not an habitual reader of the papers, I doubt if I should have noticed this one, had not my attention been attracted thereto by a caption at the top of it that announced "Steamboat Disaster on the Sound." It appears that the steamer *Newport*, having left New York for Newport at her usual hour on the then previous Friday evening, encountered a severe snow squall off Watch Hill, and being in utter darkness was soon in collision with another steamer, that so crushed her bow, and below the water line, that she was in danger of going to the bottom. It would appear she was delayed several hours, inasmuch as she did not arrive in Providence in time for the Saturday morning edition of the *Daily Journal*, and therefore it was that the account of the incident did not appear in that edition until the following Monday. There were no lives lost on this occasion, nor was any one injured, so far as I have heard. It may therefore appear that the unseen parties, who so perseveringly endeavored to prevent me from taking passage for Friday night on this steamer, need not have so troubled or concerned themselves

about it. It is certain, however, there must be great discomfort on such occasions, as well as delay, to say nothing of the intense alarm that is sure to afflict nearly every passenger who encounters such an accident as occurred to the *Newport* on that stormy night. Furthermore, it is well known that the shock of nerves, particularly those of elderly persons, that is incident to such accidents, not unfrequently induces paralysis, or at least precipitates it—an indication that not a few regard as far more to be deprecated than that of death itself. Also it appears that departed spirits are not always able to foresee the future, but only in particular cases, and these, not unfrequently, only in a general sense, and not the particular instances thereof, at least all of their incidents.

A highly intelligent and reliable man, whom I know very well, who had commanded sea-going steamers during several years, who was on board the *Newport* when this accident occurred, stated that the steamer was in great peril; that he was very apprehensive at the time, and that he must have surely gone to the bottom had there been a "ground swell" instead of only a very rough "chop." Jos. P. HAZARD.

The Reviewer.

Written for the Banner of Light.

MARRIAGE AND DIVORCE.

By Richard B. Westbrook, D. D., LL.B., author of "The Bible—Phenomena and What?" Philadelphia: Printed for the author by J. L. Lipincott & Co. 1883. pp. 122.
Casson Law—Luther—Melancthon—Hilton—Civil Courts—N. E. Divorce Reform League—Rev. Dr. Woolsey, Edward Quincy, Jr., Rev. Dr. Dix and R. B. Westbrook, D. D., on Divorce, etc., etc.

BY ALFRED E. GILES.

Indissoluble marriage and no divorce, is the doctrine and practice of the Roman Catholic church. With awful maledictions, pains and penalties, it has for many centuries upheld this regulation upon its members, and wherever else it could enforce it. The Bible, all Protestant sects, and monogamous indissoluble marriage are the work, outgrowth and offspring of the Roman Catholic church. Much, and yet not all, did Martin Luther and Henry VIII. shake from themselves of the works, dogmas and influences of that church when they renounced allegiance to its Pope, and became founders, the one of the Protestant Lutheran, and the other of the Protestant Episcopal church. From that ancient fane of superstition they carried with them the dogma that the Bible is an authoritative and sufficient rule of religious faith and practice. While subject to the Roman Catholic church, Luther being a monk could not marry his sweetheart, nor Henry VIII. be divorced from his wife; but having made one step to individual freedom by turning their backs on that then all powerful church, Luther afterward felt himself at liberty to marry his loved maiden, and Henry to divorce his unloved wife. Thus they pioneered a way for other emancipated minds in Europe and America, through priestly fens and morasses toward the more healthful heights of political and religious liberty.

Among the Greeks, Jews and Romans, marriage and divorce at some times, and for long periods, were left pretty much to the control of the contracting or withdrawing parties, and their immediate relatives. It was a matter more of family, than of State concern; whether a man should have one wife, or many wives, depended in these nations on his matrimonial tastes and ability to support them. The maxim of the civil law, *matrimonio debent esse libera*, was that matrimony ought to be free, both as to entering in and withdrawing from it. It was what the apostle James designates as "the perfect law, the law of liberty." There were no illegitimate children, for as all children, according to nature's laws, are legitimate (otherwise they would not be born), so all were accepted and recognized as legitimate under their laws. From the era of Christianity as a State religion, began the Roman Catholic Church to assume dominion over the conjugal relations of men and women. As Tiberius, and others of the more dissolute and cruel of the twelve Caesars (some of whom claimed to be, and were worshipped as gods), had, from time to time, intermeddled in family relations, professing to prevent, or to adjust domestic and social difficulties, so Christian Popes assumed and enlarged a like jurisdiction. The Roman Catholic church made marriage a sacrament; that is, declared and treated it as "a visible sign of an invisible grace for our justification"; and the Council of Trent decreed that "if any shall say that matrimony is not one of the seven sacraments instituted by Christ, let him be accursed." The church limited marriage to the union of one man with one woman, and prohibited polygamy, because Jesus had said, "for this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be one flesh." It forbade divorce, because Jesus had said that "whosoever shall divorce his wife, and marry another, committeth adultery." Drawing its argument from Malachi ii: 7, the Roman Catholic church claimed that its priests were angels of the Lord; and relying on Psalm lxxiii: 6, insisted that they were gods, and held the place, and power, and authority of God on earth. Deviating all fearful science and art that was not consecrated to the church, elevating the possibility of truth even from judicial oaths (for one of the canons of the

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By command of the Council of Trent, p. 212.

church was "juramentum contra utilitatem ecclesiasticam prelatum non tenet"—meaning, no oath contrary to the interests of the church is binding. Spiritual darkness for a thousand years brooded over Europe; yet there, bishops, priests, and other church functionaries increased enormously in power and wealth. Avoiding marriage for themselves, treating it as unspiritual, and more or less impure, they arrogantly presumed to regulate, solemnize (there are no solemnizations of marriage in the Bible) and control the marriages of all other people.

"The Hebrew Scriptures relative to the commerce of the sexes were laid out of the case; and what popes, councils, synods and human laws determined to be marriage, was marriage, whether they determined to be whoredom and fornication, was so; what they determined to be bastardy, was bastardy; but what God had determined to be, or not to be, any of these, signified no more than if he had never determined anything about the matter."—*Madan's Theologia III.* 261. "The ambition and avarice of the clergy in the Middle Ages, laid the rest of the world under domination in the business of marriage, made it a sacrament, obscured the real essence and nature of it, and wrested it out of the hands of the civil power, as to the outward and public recognition of it, to secure it to themselves; after which a man and woman could not marry but for the enjoyment of the Church. A newly married couple were not suffered to live together for a given time, unless they paid the Church for a dispensation. A man was not allowed to be a Christian, unless he bequeathed something to the Church. In short, a man could not be a Christian, unless he gave to the Church, not only of his property, but of his life, and of his very soul."—*Alexander's History of Women*, Vol. II., p. 230.

"We may see, what we see beside, The layman's bride, and the clergy's side." As time went on, the cruelty, rapacity and despotism of the Roman Catholic Church became too oppressive for wilful and strong-minded men in certain parts of Europe to endure. Hence, early in the sixteenth century was developed the so-called Protestant Reformation. From out of their religious beliefs, the Reformers excommunicated the infallibilities of the Pope, and the supremacy of the Roman Catholic Church; but not of its canonical books, out of which, and upon which that Church had built itself. "The Bible—the Bible! the religion of the Protestants!" became the Shibboleth of the Reformers; and they retained the Bible subject to their private and individual interpretation of it, as their final and supreme arbiter in matters of religion. But the Bible was the composite work, the Canon and Book of the bishops, scholars and underlings of the Roman Catholic Church. They had voted certain Jewish books and epistles into the Canon, and voted others out. By clipping off and altering some parts of the admitted books, and by interpolating therein other parts, they had adjusted, and, as it were, dovetailed all parts together, and then slowly and surely, at one and another of their synods and councils, with threats, curses, pains and penalties against all dissenters, had shackled it upon the European world as a divinely and authoritatively inspired book when interpreted by the Church. Upon, and from this Roman Catholic book the Protestants then proceeded to build their churches, and to enact their articles of belief and discipline. So far as Protestants use their reason in interpreting the words and authority of the Bible, they are rationalists and truly Protestants; but so far as they subordinate themselves to its interpretation to the traditions of the elders, to the rulers, decretals and canons of councils and synods, they are Pharisees and Catholics. Protestantism is, as it were, an half-way-house from theologic myths and fables, to intuitive truths and scientific certitudes; from slavery to freedom; from embryonic darkness to spiritual light. Its many sects and churches are but restaurants, more or less reason lighted, on the highway.

In the course of the Reformation in Germany occurred a case wherein a wife had devoted her husband—a preacher. It gave opportunity to certain of the Reformers to interpret and apply the scriptural texts which they thought covered such case. Luther, then more than fifty years of age, did not, as anti-divorce pulpites now do, interpret *Matthew v. 32*, or any other words of Jesus, as prohibiting another marriage; but found permission for it in *I. Corinthians*, vii: 15, and wrote: "Since a preacher's wife has dealt so dishonestly with him, I cannot make his right longer or shorter than God hath done, who through St. Paul pronounces the following decision: 'If the unbelieving depart, let him depart: the brother or sister is not bound in such cases.' Whoever will not stay, let him be off; the other party is not bound to stay unmarried. If he cannot remain without a wife, let him wed another." Beza, Melancthon, and others, signed the same opinion; Zwingli, Calvin, and other leading German reformers, held like views.

In England, however, though marriage was not held in the civil courts to be a sacrament, but rather a contract, or mutual obligation between its parties, yet desertion by one of the parties was not deemed so sufficient an annulment of the marriage tie as to reinstate the deserted party into the right to contract another marriage; an opposite opinion to that arrived at by the German reformers. Canon law—that is, the decrees and bulls of Popes—and the precedents of former Roman Catholic ecclesiastical councils and courts, notwithstanding the Reformation, largely controlled English marriage law. Good and strong men from time to time endeavored to liberalize it. John Milton's wife, when he was about thirty-five years of age, in the year 1643, long before he wrote "Paradise Lost," deserted him. This sad experience caused him carefully, by study and reflection, to investigate the nature, purposes and limitations of marriage and divorce. He published a tract; probably no one in England was better qualified to write it, or has since written a better one on the subject, entitled "The Doctrine and Discipline of Divorce—Restored to the good of both sexes, from the bondage of canon law, and other mistakes, to the true meaning of Scripture in the Law and Gospel compact. Addressed to the Parliament of England with the Assembly." There is here space only for some few of his briefest arguments:

"When I remember the little that our Saviour could prevail about this doctrine of charity against the crabb'd textualists of his time, I make no wonder, but rest confident that who prefers either matrimony or other ordinance, before the good of man and the plain exigence of charity, let him be Papist or Protestant, or what he will, be no better than a Pharisee and understander not the gospel."—*Milton's Prose Works*, Vol. I., p. 337. London Ed., 1808. "What time the more illustrious the holiness and delight of man than marriage? And yet the misinterpreting of some scripture... hath changed the blessings of matrimony into a familiar and cohabiting mischief! at least into a drooping and disconsolate household captivity without refuge, or redemption... Now if any two be but once handed in the church and have taken in any sort the nuptial bed, let them and themselves never so mistaken in

their dispositions, through any error, concealment or misadventure, that through their different tempers, thoughts and constitutions they can neither be to one another a remedy, against loneliness, nor live in any union or concord all the rest of their days; yet they shall, as they be found wedded, be made, spite of antiquity, to fade together.... What a calamity is this!"—p. 345.

"For many ages marriage lay in disgrace with most of the ancient doctors, as a work of the flesh, almost a defilement, wholly denied to priests, and the second time disallowed to all, as large. Afterward it was thought, so some mental that no adultery or desertion could dissolve it; and this is the sense of the canon courts in England to this day, but in no other reformed church."—p. 348.

"An act of papal enormity it was to pluck the power and arbitrament of divorce from the master of the family, into whose hands God and the law of nature had put it, and Christ so left it, preaching only to the conscience.... But the popes of Rome, perceiving the great reverence and high authority it would give them, even to princes, to have the judging and deciding of such a main consequence in the life of man as was divorce, wrought so upon the superstition of those ages as to divest them of that right which God from the beginning had entrusted to the husband; by which means they subjected that ancient and naturally domestic prerogative to an external and unfitting judicature."—Vol. II., p. 63.

"What a violent and cruel thing it is to force the continuing together of those whom God and Nature, in the gentlest end of marriage, never joined."—p. 333.

"Marriage is a covenant, the very being whereof consists not in forced cohabitation and counterfeit performance of duties, but in unfeigned love and peace."—p. 337.

"Love in marriage cannot live nor submit unless it be mutual, and where love cannot be, there can be left of wedlock nothing but the empty husk of an empty matrimony, as undeignful and unpleasing to God as any other kind of hypocrisy."—p. 338.

"It is less a breach of wedlock to part with wise and quiet consent betimes, than still to soil and to profane that mystery of joy and union with a polluting sadness and perpetual distemper."—p. 339.

"Christ tells us who should not be put asunder, namely, those whom God hath joined. Then is it that God may be said to join? When the parties and their friends consent? No, surely, for that may occur to wicked ends. When the church rites are finished? Neither; for the efficacy of these depends upon the presupposed fitness of either party. Perhaps after carnal knowledge? Least of all; for that may join persons who neither law nor nature does join. It remains that only when the minds are fully disposed and enabled to maintain a cheerful conversation to the solace and love of each other, according as God intended and promised in the very first foundation of matrimony. 'I will make him a helpmeet for him.' No like-wise in I. Cor., vii: 13. 'In marriage God hath called us to peace.'"—p. 339.

Ecclesiastical courts and canon law are not practically known in the United States, except in the trials of accused heretical ministers, or of church-members awakening to their reason. Possessed of no physical power to enforce their judgments, such courts do not manifest their barbarities, and can vent their absurdities only in and upon their own narrow circle of church-members. Henry Ward Beecher in 1874 is reported to have said:

"The gates of Hell opened into this world through Ecclesiastical judicatories, and the greatest cruelties have been practiced by Christian sects, and the world has been presented with a bloody monster God that makes men only to draw them down the Church dominion in the world has been simply monstrous; there have been no excesses more abominable than those committed under Church discipline; the Church has been under the dominion of devils."

Fortunate for human happiness is it that in the United States, divorces are controlled only by the civil courts. In these tribunals, the natural rights, the conjugal rights inherent and inborn in men and women, not as derived from the concessions of Catholic Council, or of Protestant Conferences, are to some extent acknowledged and allowed; but not so much as they ought to be in the interests of freedom, good morals and human brotherhood. Consequently the complaints and miseries of unfortunately married couples are more respectfully heard and divorce relief more freely granted in these secular courts than under canon law. This liberality has provoked to remonstrance the priestcraft, both Catholic and Protestant. Encyclical letters of the present Pope and his predecessor bewail the freedom of divorce, and call upon the Catholic clergy, so far as they can, to prevent it. The Evangelical clergy also, in the New England States, notwithstanding their hatred in other matters to their ancestral Roman Catholic Church, yet in respect to divorce, conjoin with the Catholic clergy. Orthodox Doctors of Divinity, presidents of colleges and heads of theological schools, known sometimes as nurseries of superstition, publish essays and books to induce legislators and judges to prohibit divorce and to enthrall all improper and silly-yoking couples, all married unfortunates, from possibility of escape from their prison-houses except through the loop-holes that "crabb'd textualists" and blind guides which straiten at gnats and swallow camels, may perchance leave open to them.

In March, 1882, two bishops—one an Episcopal, the other a Methodist—some twenty or more Orthodox and Baptist ministers, together with one or two Catholic priests (there were no Unitarians, Universalists, Spiritualists or other liberals among them), bewailed in Boston before a State Legislative Committee the frequency of divorce in Massachusetts, and insisted that it ought to be stopped. These clerical conspirators against freedom and human rights asked that certain church and denominational marriage and divorce rules of theirs, should be enacted into State Statutes for the governance under grievous pains and penalties of all the people of the State, most of whom are not church-members. They stopped their ears and did not remain at this legislative hearing to listen to opponents' answers, but were intent only in securing enactments of imprisonments and fines (which in modern legislation take the place of the ancient Jewish stones), to hurl them against offenders. Certain of these same clerics since then have organized the New England Divorce Reform League, and are soliciting funds and engineering lectures and sermons, to enable them to constrict marriage and divorce legislation in other States. "Eternal vigilance is the price of liberty," said a patriot, a warning as needful against the plots of Evangelical Christian ministers and their church-members as when the monition was first uttered.

As the word "Jesuit," coined by priests who professed to be all self-devoted followers of Jesus, has, from the often villainous conduct of those who bore it, become a synonym of deceit and craftiness, so the uncharitableness, bigotry and conspiracies of many Evangelical ministers and churchings against people's natural rights (which Rev. Dr. Mark Hopkins taught among the most underlying general and powerful of our principles of action," and which Rev. Dr. Francis Wayland said were as truly rights as are the rights of God), have so defiled and

cankered the word "Christian," once a synonym of courage, honor and charity, that many intelligent and upright men and women in America and Europe now pointedly disclaim its application to themselves. The idea of self-government, or true Scriptural righteousness, entering in, or withdrawing from the marriage status, without the intervention of priest or magistrate, is one apparently impossible of clean conception by priests and ministers. They, and it speaks sadly for inward whitened apulchres, can associate such an idea only with licentiousness, or immorality. It was a philosopher and a wise man, recently diplomated as doctor of Anthropology, but more widely known as being the author of "Nature's Divine Revelations," who said: "Our churches represent only ignorance, bigotry and tyranny when they deal with human nature." "Ministers as a rule," said Robert G. Ingersoll, a natural statesman, whose eloquent and convincing orations have largely contributed in emancipating people's minds from priestly domination and misguidance—"ministers as a rule know but little of public affairs, and they always account for the action of people they do not agree with, by attributing to them the lowest and basest motives." Wm. Von Humboldt, himself a philosopher and a statesman, in his work, "The Sphere and Duties of Government," instead of advocating with Catholic priests and Evangelical ministers, legislative oversight in marriage and divorce matters, would withdraw them entirely from its supervision. His ideas, as quoted in the *Westminster Review*, vol. 62, p. 485, are as follows:

"The State should entirely withdraw its active role from the institution of matrimony, and leave it wholly to the free choice of individuals, and the various contracts they may enter into with respect to it. It should not be deterred from the adoption of this principle, by the fear that all family relations might be disturbed, or their manifestations impeded.... For experience frequently convinces us, that just where law has imposed no fetters, morality most surely binds: the idea of external coercion is one entirely foreign to an institution which, like matrimony, reposes only on inclination, or an inward sense of duty; and the results of such coercion in matrimony do not at all correspond to the design in which they originate."

If some of the liberal features of a marriage system thus indicated by Humboldt were adopted in New England, is it not possible that few or no illegitimate children would be born, that the evils of prostitution (so enormous in the capital cities of Christian countries) would be largely abated, and that the harmony of families and the general welfare would be immensely promoted?

But the idea of marriage being contracted or dissolved with the freedom here intimated by Von Humboldt, does not readily find lodgment in ecclesiastically educated minds. Rev. Dr. Woolsey in the April number of the *North American Review*, pp. 305, 306, writes that:

"The State ought never to adopt the rule of granting divorce by mutual consent, for in every such case the parties will consult only their own interests and desires; while the State as the guardian of the highest interests of a community, which has perpetual existence, must look to the permanent good of all. Moreover, religion and morals have more to do with marriage and the welfare of the family than with any other institutions. So that if the State should make light of these spiritual powers, or even disregard a prevailing opinion entertained concerning them by the people, it may do itself an injury which admits of no reparation."

The legitimate inference from this paragraph is that the State is supreme over its citizens in each and every department of their lives; that it can rightfully control their actions and their thoughts, so far as it is possible, even in the spheres of religion and morals; and that by not holding this jurisdiction, and sometimes exercising it, it might do itself irreparable injury. This, which appears to us to be Rev. Dr. Woolsey's idea of the office of the State, allows the same scope to its powers, as has been held and acted upon by czars, popes, potentates and their apologists and upholders. It is the idea that the people were made for the State, and not the State for the people. It is an exemplification of the pharisaic idea that man was made for the Sabbath and not the Sabbath for man. Differences of opinion on the moral quality of actions will inevitably arise, according as those actions are viewed from a monarchical or from a republican point of view. Hume says, "All regulations" as to marriage and divorce "are equally lawful and equally conformable to the principles of nature." Rev. Dr. Woolsey fails to indicate that he inwardly is American. Autocratic and priestly ideas, theologic conceptions, "idols of the nations," "idols of the cave," as Bacon calls them, dominate all priests and ministers. They have psychologized Rev. Dr. Woolsey, and, resurrected from effete despotic dynasties, and born out of due time, have found utterance in his books and articles on divorce legislation. From a republican point of view, they must melt into thin air and leave not a wreck behind.

It may be necessary here to dwell somewhat on the characteristics of American republican governments, characteristics which essentially differentiate a republican State from the "state" assuming to be "the guardian of the highest interests of a community," which state Rev. Dr. Woolsey in the nineteenth century would galvanize into life to rule Americans.

Rev. Dr. Woolsey, and other evangelical and catholic ecclesiastics in the United States and elsewhere, professedly regard human nature as totally, or at least essentially depraved. In their doctrines, in their plans and methods for promoting human welfare and good morals, they do not so appreciate, as liberals do, the essential, energizing and divine principles of human nature, out of which have developed democratic and republican forms of government. Among these principles are love of liberty and desire for happiness; they are inherent and inborn, are a part of the nature of every human being. They are man's birthright, to be pleasurable exercised in this life (if not unjustly or unfortunately repressed) and to be exercised and enjoyed in the life to come. But many statutes, Protestant and Catholic in their origin, are prohibitions of men's natural rights. Church history reeking with blood, the flames and dungeons of the Inquisition, the axe, thumb-screw and galleys of English and Scotch religionists, and the additional divorce-restraining penal statutes now asked for, by Catholic priests and evangelical ministers, are proof of the statement.

The National, and several State governments of the United States, are founded on the recognition and acknowledgment that liberty and happiness are all men's prerogatives; and that all men possess natural, essential and inalienable rights to be free and happy, each in his own way, and as he pleases, provided that he invade not the equal liberty and happiness of other persons. These stones, which church and empire builders rejected, are become the other corner-stones in republican constitutions. "To secure the blessings of liberty to ourselves and our posterity" is the final purpose declared in

the Preamble of the Constitution of the United States. All men have "natural, essential and inalienable rights;" "of enjoying and defending their lives and liberties;" "... in fine, of seeking and obtaining their safety and happiness," is in the very first article of the Constitution of Massachusetts. No infringement on the corresponding equal rights of other people, is the limitation upon the exercise of these natural rights; in other words, justice is the limitation. To establish justice (*quam cuique, to each his own*), is an expressed object of the National, and to "obtain right and justice" "conformably to the laws," is a declared purpose of the State Constitution. Of course the laws ought to be just laws; for justice could not be obtained conformably to unjust laws. The American idea of civil government is the very opposite of the ideals on which Asiatic and European governments (often the earthly, as well as the heavenly ideals of priests, bishops and ministers who speak adoringly of thrones) were founded. Their objects were the aggrandizement of the rulers and clergy at the expense of the people; the result was the people were enslaved, and the rulers became czars, popes, kings, and some of them were called gods. But the American idea of government, "a government by the people, of the people, for the people," is tersely phrased by President Lincoln, is to secure to the people, to each and every one of them individually, all the blessings and privileges of LIBERTY. He is to be unhampered, unbound, free from traditions, from restraints of ancient and of modern political and religious chieftains; to be liberated from papal bulls, from bishops' surveillance, and edicts of kings, from homilies of priests, exhortations of ministers, and exegeses of doctors of divinity; himself alone to judge (as did Jesus, Luke xii: 57) what is right; restrained only by the single limitation of not infringing the equal rights of any other person; in other words, restrained by the principle of justice. This American idea of government, differently phrased in the Constitution of the several States, is the same in principle as what Herbert Spencer has demonstrated as the law of social relationships; namely, "that every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man." Perfectly consonant with it, is Justitia's explanation of justice, viz., "to live honestly, to hurt nobody, to render to every one his due," which Lysander Spooner, in his recent admirable treatise entitled "Natural Law, or the Science of Justice," epitomizes into the phrase "to live honestly," since to live honestly is "to hurt no one, and give to every one his due."

If these views are correct, it follows that "the State" is not, as Rev. Dr. Woolsey seems to teach, "the guardian of the highest interests of a community," (an ambiguous phrase, because of the diverse meanings of "highest interests," but only of its liberties; and may disregard "religion and morals, and a prevailing opinion concerning them," except so far as said religion, morals and opinion may unjustly invade the religion, morals and opinions of other people; in which event it is the duty of the State to protect the corresponding rights and liberties of the invaded people.

Herbert Spencer, while recently in New York, said that Americans were gradually losing their liberties. Many thoughtful Americans, calm observers, have expressed a similar opinion. More than ten years ago Mr. W. F. Jamieson published in Chicago his work entitled "The Clergy, a Source of Danger to the American Republic," containing startling facts and sound arguments in support of the charge. Since then further and gross usurpations from the people's rights of ungranted powers by courts and legislatures, operated on and influenced by clerical agencies, point in the same backward direction.

It follows, therefore, from the foregoing principles of American republican liberty, that when married couples find that their union is hurtful, injurious, disastrous to themselves in bodies and minds, outlasting disease on their posterity, it is their natural right, their constitutional privilege, and it is their social, moral, civil, and highest duty to separate; legally if possible, to sever what then is a barbarous and superstitious bond; and while doing so, it is equally their duty to deal honestly (if possible, generously) with each other in respect to property and the best care of their offspring. It is true that all American courts and legislatures do not perceive the full efficacy of the American idea of human natural rights, and of individual freedom, limited only by justice; and do not, in their administration of public affairs, allow these principles full play. Their hesitation, their restraint may be, perhaps, because their readings have been, and their thoughts and reasonings now are, more or less in the blinding shadow of ancient ecclesiasticism. Not unlike malarious vapors of mythological religions, the subtle poison of canon law, even when diluted by passing through the veins and brains of several generations of ancestors, still infects their understandings, and obscures their perceptions of freedom, justice and honesty.

[Concluded next week.]

REPLY TO ADDISON KELLY.

ADDISON KELLY, Esq., Dear Sir—In an open letter addressed to the writer of this in the *Banner of Light* of Feb. 10th., you ask: "Have you any experience in using iron or wooden rings in a cabinet, and having spirits materialize with them around their necks, and letting some one hold the ring while they dematerialize out of it? It seems to me that this would be a practical and interesting experiment." In answer I will say that the practice of testing the spirit-phenomena by means of physical or material appliances, so far as my experiences and observations extend, uniformly has the effect to defeat the object sought; whereas if it be left entirely to the spirit-operators who do the wonderful works to prescribe the necessary conditions themselves, they will be sure, provided the investigators remain in a quiet, harmonious, childlike frame of mind, seeking to be taught rather than to teach, in the end produce such abundant proof of the truth of the phenomena, including "form-materialization," that it will be impossible to doubt its genuineness. I would like to go more fully than space will allow into the interesting questions raised by you in respect to the affinity that exists between the magnetizer and his subject (whether on the spiritual, or physical plane), of which I have had some experience, but must confess that the wider my observation extends in those directions the less I perceive I comprehend of the intricate and complex laws that govern in the spiritual phenomena. To illustrate in part, it would seem to be an established fact that, whether the operating spirit be in mortal or in spirit-life, the subject or medium, when thrown into an unconscious trance state, becomes, in most phases of the phenomena, oblivious to

torture or pain, so far as the cause of annoyance is confined to the medium's own individual person. But how is it with the "form-materialization" phenomenon? In that it would appear, so far as my observation extends, that not only the materialized spirit-form and the medium's own individual person become alike shrinkingly sensitive to outside intrusion, but even the touching of the curtain of the cabinet will affect in degree the manifestations, but slightly perhaps, provided the annoyance comes from a person in the circle who is in sympathy with the medium, but fatally should a like interference proceed from the hand of an uncongenial individual in the circle.

I have witnessed the exhibition of this phase of the wonderful phenomena in scores of instances. Whilst attending materializing séances in my own isolated house in the country, with but one or two other congenial persons besides the medium, I have not only taken the different members of my spirit-family in my arms, or seated them on my knees, but have occasionally playfully boxed my daughters' ears, sometimes two of them in close succession, as they were engaged in playing a game of beeping with me, from the sides of the curtain, as they used to do when in earth-life; nor could I perceive that our romping play apparently affected either the medium or the manifestations unfavorably. Such experiments as these, and hundreds of others of somewhat similar import, have convinced me that in séances for "form-materialization" the minds or thoughts of the sitters exert an infinitely greater effect upon the manifestations than do any external acts. If these be in sympathy with the medium and the spirits, the loudest kind of racket will scarcely have a fatally injurious effect upon the manifestations; but if the mind of only one individual present be setting, as it were, with suspicious and malignant thoughts, it may produce a total stagnation of the phenomenon, however decorous and apparently harmonious may be the outward surroundings. Whoever has attended Mrs. Reynolds's (formerly Crindle) form-materializing séances, may remember a little chatterbox child who holds a conspicuous place in her manifestations.

Some years ago Mrs. Reynolds (then Crindle) came to Philadelphia, and held circles at the rooms then and now occupied by Henry C. Gordon. At a séance held a short time before Mrs. C. left the city, the little spirit-girl, Effie (as I am told), announced to the sitters in the circle that she intended in future to manifest at both Mrs. Crindle's and Mr. Gordon's circles, which promise she seems to have faithfully kept, as I have myself seen apparently the same little spirit-girl on many occasions since at Gordon's, and also at many of Mrs. Crindle's circles I have attended. At Gordon's she goes by the name of Cobweb, whilst at Mrs. Crindle's she is called Effie; but at both circles she is, to all appearance, the same everlasting little talker and chatterbox with whom I have playfully covered for quite a time on many occasions. Now to the point I am aiming at: Recently I was at Gordon's, on the regular night for his materializing séances. With the exception of Mr. Kerr, Gordon's assistant, I was the only person present. The evening was cold and the fire was low, the persecuted and sorely-abused medium having but little to spare wherewith to buy coal. So I commenced sitting with my cloak on. One of the first spirits that materialized was my daughter Gertrude, who beckoned me to come to her as she stood in the open door of the cabinet. As I turned about to take my seat (not noticing that Gertrude was following close behind me), I threw off my cloak, and in doing so, hit something close behind me quite a hard blow. On turning, I saw it was my daughter. I had struck with my elbow, almost hard enough, seemingly, to knock down a person of her frail form. But, singular as it may seem, the blow did not seem to disconcert or affect her in the least, she continuing to stand quietly by me as though nothing of the kind had happened. Now, I believe that had the blow been struck in anger, the shock might have proved very disastrous to both the spirit and the medium.

Well, things moved on satisfactorily until toward the close of the séance, when little Cobweb came out and began to chatter with me as she had formerly been accustomed to do at both Mrs. Crindle's and Mr. Gordon's circles. Mr. Kerr told me that this was the first time Cobweb had been at the circle for quite a long time. After we had joked awhile I said to her: "Cobweb, the 'fraud-hunters' say, you are nothing but the medium, dressed up in women's clothes, and on his or her knees, which makes your frock always reach down to the floor (as in fact it then and generally did). Now," said I, "you must show me your foot, so that I can contradict their lies." Upon this Cobweb stepped for a moment behind the closed curtain, but soon came out again, and holding up her garment, protruded her little child's foot, as perfect in all its parts as I ever saw, covered only with a white stocking. Said I, "You must let me feel it, too," putting my hand out toward it at the same time. At first Cobweb seemed rather averse to my touching her foot, but directly relented, when, although she rather shrank from the touch, I handled it to my satisfaction and resumed my seat, upon which the little girl said: "If some persons had handled my foot so I should not have been strong enough to get back into the box, and my body would have been made sick," or words to that effect. I think the little girl's remarks might afford much food for reflection for professional "fraud-hunters" in particular, were they capable of honest reflection.

In conclusion I may say that from the best light I have been able to obtain on the subject, I am strongly inclined to think that psychology, mesmerism, clairvoyance, clairaudience, the gift of healing, inspiration, and the hundred and one other occult phases of Modern Spiritualism, are but progressive links in one great chain, the lowest of which may rest on earth, whilst the highest reaches to heaven.

Yours truly, THOMAS R. HAZARD.

Philadelphia, Pa., 1883.

There are eleven States in which women can vote for school directors.

Dr. Benson's Celery Pills cured my mother of severe nervous headache." J. Miller, State Hill, Pa.

Both hemispheres joined hands in manifesting respect and homage to the mortal remains of the late Geo. Peabody, the illustrious philanthropist. England and America combinedly provided a fleet of ships to escort his body across the Atlantic. They not only saying too much to affirm that no monarch or potentate was ever laid to rest with equal pomp and circumstance. His memory will always be revered. "And he has been faithfully said also of Dr. Graves's Heart Regulator, that only remedy ever discovered for all heart troubles." Ask a doctor, and he will always be cherished. "Your druggist has it."

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Notice 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 spiritual 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.

Notice to City Patrons.

April 5th having been appointed by the Governor as Fast Day, the *Banner of Light* establishment will be closed. Patrons can obtain their papers at the *Banner of Light* Bookstore, 9 Montgomery Place, on Wednesday morning, April 4th.

TO CORRESPONDENTS.

Parties having notices, etc., which they wish inserted in the *Banner* for April 5th, must see that their matter is at this office on or before Monday morning, April 2d.

Rev. M. J. Savage's Experiences with Spirit-Phenomena.

We have intended for several weeks past to lay before our readers an account of the experiences of Rev. M. J. Savage with slate-writing phenomena, the facts of which we have obtained from authentic sources, but have been prevented from doing so by the press of other matters upon our columns, until the present time. A lady of this city, whose character for truth and veracity is unquestioned by all who know her, has been in possession of remarkable mediumistic gifts from the advent of Modern Spiritualism. Even before that time, upward of forty years ago, when but a child of four years, she was in the habit of holding conversations with spirits, they replying to her inquiries in audible tones, a detailed account of which experiences would make a very interesting chapter, and constitute a valuable addition to the vast accumulation of evidences already existing of the nearness of the spirit-world and the ability of its inhabitants to communicate with their friends upon earth.

The lady we refer to, whom we will here designate as Mrs. B., the medium through whom, within the past fifteen months, Mr. Savage has received what to most minds would be thought proof palpable of the truth of spirit communication. She has been for a period of four years a member of his congregation, and for two seasons an efficient teacher of a class in his Sabbath school. Mr. Savage held three sittings with Mrs. B. at her own house, and the same number in his own private study, under conditions said by him to be perfectly satisfactory. These sittings were conducted without any thought of pecuniary remuneration, the lady volunteering her services, not only for the purpose of satisfying Mr. Savage, but herself, of the reality of the phenomenon known as independent slate-writing. They both were, in fact, investigators, the medium being as desirous as Mr. S. of detecting the deception, if any existed, and if the conclusions they reached respecting the matter differed, it was not for want of evidence of the same convincing nature, given to each, but because one had popular opinion to enter to, the other none but the God-within to satisfy.

At these sittings a slate was held under a table, Mr. Savage grasping one end of it with one hand, and Mrs. B. the other, the unemployed hand of each resting on the top of the table. This manner of holding it, the sitters being directly opposite the medium, was one of the conditions required for obtaining the writing. Mr. Savage was fully aware of this, and on one occasion ventured to test it, by changing the position of his hand from the end to the side of the slate, when immediately upon doing so the writing ceased, much to the surprise of the medium, who was ignorant of what Mr. S. had done. Mr. Savage restored the requisite condition, whereupon the writing was resumed, and when the signal of its termination was heard, and the slate examined, the fact of what he had done was found written upon it. This Mr. Savage remarked as being very wonderful.

At another time a writing signed "Benjamin Pearce" stated that he (Pearce) once read an essay at the Radial Club at one of its meetings in the house of Mr. Sargent on Chestnut street in this city, and that some question was asked in connection therewith by Mr. Savage. The latter remembered the circumstance and admitted the truth of the communication.

The impossibility of Mrs. B.'s writing the communications that appeared on the slate, while Mr. Savage held one end of it and Mrs. B. the other, not to mention the improbability of her being able to write truthfully of what she had no knowledge of, and mentioning names, dates and places of which she had never heard, was too apparent to admit of a shadow of doubt;

but a test of this was at one time devised by Mrs. Savage at a sitting held in the study. After the slate had been placed in position, as before described, Mrs. S. took hold of the sleeve of Mrs. B.'s dress, at the wrist of the hand beneath the table, and while this was done, the writing was produced as before.

It was during a sitting with this medium that Mr. Savage received the very convincing proof of the presence of a third person when himself and the medium were alone visible, which we have previously described, but which is worthy of being repeated in this connection: Upon withdrawing the slate from beneath the table, Mr. Savage, after looking a moment at the writing, said, "This is indeed very strange," and, fixing his gaze intently upon Mrs. B., "Do you know my middle name?" She replied that she did not; she had always heard him spoken of as Minot or M. J. Savage, and had no recollection of having heard any other.

"Well," he remarked, "there are very few if any in this city who address me in any other way, or even know my full name." He then read from the slate a message signed with his brother's name, substantially as follows:

"Minot, or Minot Judson, as our father used to say, why will you not, when you have had so much evidence of the truth of this, admit that it is true?"

Mr. S. confirmed a strong proof of the genuineness of this message by saying to Mrs. B. that his father commonly addressed him as Minot, but when he had anything of a serious or important nature to say, invariably, "Minot Judson."

It is not requisite that we mention further incidents of Mr. Savage's experiences in this city, though we might do so. We have given sufficient to show that he has received an amount of evidence of the truth of Spiritualism—at least its phenomena—far greater than is usually required to convince any reasonably intelligent person of the truth of any other subject; and why, in the face of all this, one who professes to be receptive to all truth, come whence it may, publicly rejects as false what he privately receives as true, is an inquiry which will naturally make, but which only one, and that himself, can answer. The very last time Mr. Savage met Mrs. B. he said to her, "I have not yet been able to account for the wonderful things I have witnessed at our sittings."

It was very unfortunate for Mr. Savage that he so bitterly denounced to his Bible class dark circles, while at the same time he knew that all the incidents we have related, and others of a similar kind, occurred to him while sitting with the medium, in total darkness, at her residence and his own; and that he always expressed himself to her as being fully satisfied with that condition. He did more than this: In frequent conversations he entered into discussions upon the why and the wherefore of the conditions imposed, and not only accepted with marked approval the reasons given by Mrs. B., as intuitively sensed by her, but suggested some very apt ones himself.

Since writing the above we have been informed that Mr. Savage has had further experience in slate-writing in Chicago; but from what we learn the manifestations, though very good, were no better than the many he has witnessed in this city. He has appeared in print with an endorsement of the Chicago medium, stating that as regards what he witnessed in her presence, "all talk of fraud or trickery appears to be absurd"; while one of his own parishioners, a lady of most estimable character, and of a more than ordinary sensitive nature, who gave hours that in the aggregate amounted to days of exhaustive service, beneath his own roof, and under his own careful surveillance, he, by implication at least, charges with duplicity. What other inference could Mrs. B. draw when, in her presence, before the Bible class, he publicly pronounced his anathema against all "spiritual manifestations" given in the dark, declaring dark circles to be productive of fraud and fraud only, and warned the members of that class against attending them? Is it to be wondered at that Mrs. B. at that time felt inclined to arise and, face to face with her accuser, question him of his own experience? It was, indeed, a strange return for the gratuitous, unselfish and exhaustive service she had rendered him.

An Eclipse of "The Sun."

Many of the writers for the daily press who exhibit more than an ordinary degree of common sense in their treatment of other subjects, and a knowledge of them sufficient to do so intelligently, display a want of both these desirable qualifications just as soon as they touch upon Spiritualism. Whether this is owing to the fact of their being deficient of what they should possess, or to an idea of their own or of the managing editor that to write otherwise would offend their readers, it is difficult to determine. At any rate, it is lamentably true that there is little if any justice in their method of dealing with Spiritualism, which, if it had not been the eternal and invincible truth that it is, it would long since have succumbed to the persistent efforts of those who, through ignorance or wilfulness, have for the past third of a century misrepresented, abused and maligned it.

We are led to these remarks by seeing an article appearing as an editorial in a recent issue of the *New York Sun*, in which, speaking of statements made in a court, and under oath, by a person who declared he had seen certain spiritual manifestations, the writer says:

"But because the evidence was given under oath we are not bound to accept it as true. In fact, it is no more entitled to belief than the unsworn statements of the same sort, of which we have so many."

Then of what value is an oath in a court of justice? If, indeed, after a witness has solemnly sworn to state the truth, what he states is no more likely to be true than if he had not taken the oath, what need is there of all the ceremony that forms the leading feature in the administration of our laws? Why not bring in Tom, Jack and Harry, and let them say what they choose affecting a case, it may be of life or death? But we think differently; we have more regard for human conscience, and we believe that what one states under oath is the truth; that, even, no matter how bad one's reputation for veracity may be, when under oath, with the penalty of perjury staring him in the face, it is reasonable to presume he speaks what he honestly believes to be the truth.

The writer continues:

"Unquestionably thousands of people are convinced that they have heard spirit-voices and seen spirit-hands, and they would be ready to take their oath to it. But, after all, because people think they have seen a thing that is marvellous, that is no good reason for believing that it actually occurred. The imagination is a wonder-worker whose limitations have never yet been discovered."

He may as well have said millions as "thousands," and if he had he would have been nearer the truth; for, the world over, that number

of valuations represents those who are thus convinced. They include persons of all ages and degrees of intelligence, from the child just emerging from infancy to the centenarian just about to make, what but for his being thus convinced, would be a plunge in the dark; from the schoolboy to the experienced man of science; from the peasant in his cottage to the king on his throne. But, according to this astute writer in the *Sun*, though all these millions "think they have seen a thing that is marvellous, that is no good reason that it actually occurred." He would have us think that their belief is based wholly on imagination—and says, "Imagination is a wonder-worker, whose limitations have never yet been discovered"; but, as we view it, if the experience that has befallen the believers in Spiritualism has been wrought by that wonderful "wonder-worker," the discovery will very soon be made. Judging from the article from which we quote, we conclude that those who would learn anything of the truth of Spiritualism, stand a poor chance of obtaining any light upon it from this "Sun that shines for all." We trust, however, that this display of darkness is simply the result of a temporary eclipse, from which the New York luminary will eventually emerge.

Our Course.

Many sincere friends in different parts of the country from time to time, for several years, have written to us letters begging of us not to reply to certain people who have grossly misrepresented us before the public. Our spirit friends, knowing full well the status of the *Banner of Light*, have also many times advised us to remain silent under the libelous missiles sent out by selfish persons for the sole purpose of destroying our usefulness. Our old friend, Mr. S. S. Jones, late editor and publisher of the *Religio-Philosophical Journal*, informs us that he is still our friend, and that he still desires peace in our ranks, and shall work earnestly with others to accomplish the important end in view. One of the most valuable of the letters received came from Dr. Eugene Crowell, of Brooklyn, N. Y., which we felt to make an extract from at this time, when the spiritual waters are more agitated than ever before. He says: "I am sorry to find you so discouraged by annoyances and obstacles which probably are inseparable from the position you occupy. Of course I cannot realize them as you do, but I can readily understand that you are beset by many of that class who constitute the floating drift-wood of Spiritualism; who, being deficient in capacity to manage their own affairs, are of course fully competent to manage yours, and as to that matter all the other great interests of Spiritualism, separately or collectively, far better than you and others, who have, for many long years, been and now are devoting your energies and life to the work, while their vitality and strength have been expended through their plunge in irrational declarations of what should be done, and how they would do it. I am not blind to these things, for with less force they come home to me; but I have a firm and living faith not only in the wisdom but power of the angel hosts who are controlling and directing this movement, and I constantly derive comfort from the reflection that these are only the thorns which are provided to occasionally prick, if not to pierce us, so that we shall not stagnate, and like well-fed and pampered priests become indifferent to our duty. I do not believe that my true reformer—true to his mission—ever escaped the cross, which seems inseparable from the crown, and no bright crown was ever won excepting through trials and labor. Such reflections comfort me to labor on, and entrust results with God and the spirit-world; and surely you—doing the work you are, which is so much more important than mine—ought to find even greater comfort and encouragement like-like reflections, and I earnestly hope you may for I cannot conceive of any other way in which you can be supported in your arduous labors, and strengthened to view all these annoyances as probably for the best."

The Thirty-Fifth Anniversary

Of the advent of Modern Spiritualism will be celebrated generally throughout the country, as it should be. By reference to our eighth page the reader will gain an idea of what is to be done in this direction in Boston, New York, Philadelphia, Chicago, and other places. We are glad to note that the interest in regard to practically remembering the 31st of March and its lessons is on the increase on the part of Spiritualists everywhere.

Stuart Cumberland has taken his show to Canada, and at last accounts had invigorated prominent citizens of Toronto into a seeming endorsement of himself and his entertainment, which in this city proved to be, in the main, simply an exhibition of the well-known parlor pastime of "Guessing," which we have many a time seen as well presented by a party of young folks for their own amusement as by "the well-known English thought-reader" before a gaping audience for its edification. His Canada programme was the same: that presented at all places previously visited by him; the same preliminary meeting of ministers, doctors, press reporters and others who he invariably employs, as a bill-poster does blank wall, for advertising purposes. According to the *Toronto Globe*, he opened his remarks to these gentlemen, who attended for the purpose of seeing an exhibition of mind-reading, by saying, "he did not profess to read a person's mind," and then proceeded to show by experiments that he did.

We learn that Mrs. Richmond, this eloquent trance-speaker, is securing each Sunday in San Francisco to the general acceptance of the Spiritualists of that locality. Notwithstanding this fact, her measurably is attacked by a "correspondent," in measured terms, through the avenue of a Western paper. Those who have for many years listened to the inspired discourses given by her guides upon the public rostrum, in this country and in England, and who have so highly appreciated them, will no doubt feel deeply grieved when they become cognizant of this fact.

Our friend and correspondent, Judge Nelson Cross, has during the present week been in Boston on a brief visit. He reports the cause progressing satisfactorily in New York City. Regarding the message of Spirit EDWARD CROSS, presented on the 6th page of the *Banner* for March 3d, he testifies as follows: "I surely recognize the communication; the names given and allusions made in it are to my mind conclusive evidences of its genuineness."

Mrs. Bliss recently announced that in order to accommodate all who desire to honestly investigate the materialization phenomena, her sittings can be attended by any one without making a prior engagement.

Dr. Brittan's Latest Book.

Now that Dr. S. B. Brittan has passed to the land of souls a peculiar interest centres upon the concluding portion of the life in the mortal of him who was for so long an able and determined worker for Spiritualism; and in this mellow twilight of grateful memory—the important volume which his industrious hand and illuminated brain bequeathed to posterity shines out with chastened radiance as a fit memento of its author. Dr. Brittan's classic and forceful writings have made converts of thousands of people in different parts of the world, and it should be specially with all true friends of the cause he so dearly loved to aid in extensively circulating the last great work of his life, whose pages so clearly illustrate and defend the facts and philosophy of the Modern Dispensation. Of this grand book *The Fox Lake (Wis.) Representatives* remarks:

"We are under obligations to the publishers—Colby & Rich, Boston—of Professor S. B. Brittan's last work, entitled 'THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION.' It is a finely printed volume of some 200 pages. The title of the work well indicates the nature of its contents, and the subject matter is one of very general interest to all investigators, believers or disbelievers in the subject of Modern Spiritualism. No one can read this volume without being more than repaid for the time consumed, and also benefited by its most able and candid presentation of its general subject. It presents and answers in an understandable manner the numerous objections to and charges against Spiritualism, and gives the reader a clear and definite idea of what it really is."

"Battle-Ground of the Spiritual Reformation, by S. B. Brittan, M. D. For sale by Colby & Rich, 9 Montgomery Place, Boston, Mass. Price, \$2.00.

The New York Medical Bill.

Members of the New York Legislature who desire freedom to employ progressive modes of treatment or any person whom they have confidence in when disease fastens itself upon them, should not be found willing to allow the documentary and other efforts made this session, in the direction of the securing of these rights, by earnest citizens of that State, to slumber in the keeping of committees, without putting forth some exertion to bring the matter into legislative notice. The bill asked for grants to all modes of practice equal rights before the law. Friends of the bill everywhere in New York should remind their legislative representatives of the important issue at stake.

Notice to Subscribers for "Genesis."

Those friends who have responded to the announcements made in these columns regarding the new book *GENESIS*, which W. J. Colville has translated from the French of Allan Kardec, and which Colby & Rich propose to bring out from the press in due time, are informed—as a report of progress—that the manuscript of the volume is in the printer's hands, and that the work will probably be out by the first of June next. Subscribers for *GENESIS* will be notified of its appearance by postal card.

A SPIRITUALISTIC TRICK—Some time ago a spiritualistic séance was given in the city of New York, and a woman named Mrs. B. was seen waving overhead in the darkness, rushing from end to end of the room with incredible swiftness, now high, now low, and occasionally smiling people on the cheek with the cold clammy contact of a corpse. In spite of the medium's warning that no one should move, a gentleman clutched this awful apparition as it swept past him, and regardless of protestations and threats, refused to let it go until the lights were turned up. Then the messenger from the other world proved to be nothing more than a supernatural stuffy white kid glove, rubbed with phosphorus and dusted with wet tow; that, at the end of a thin line, was suspended from a fishing rod which could be reduced telegraphically to a length convenient for the position of the medium, could cause all manner of appalling "manifestations" without rising from his chair.—*Chambers's Journal*.

Chambers's Journal has heretofore been considered by the public a reliable publication; but when it descends to allow such a monstrous canard as the above to appear in it, it is a sure sign that bigotry and ignorance control its editorial department. Their very absurdity stifles the falsehoods contained in the paragraph. Every Spiritualist familiar with the phenomena knows that no such duplicity is ever practiced by any "genuine" medium. There is no occasion for anything of the kind. Therefore we say from our knowledge of the *modus operandi* of the spiritual forces which are at times manifest in objective life, that no "dirty white kid glove" or "fishing-rod" is ever used in producing "lights" or "hands" at such sittings. The article is a libel upon the sound judgment and honesty of many of the best people in this and the old country.

The *Saratoga (N. Y.) Eagle* is giving a liberal use of its columns to the friends and opponents of Spiritualism. Rev. W. T. Biddle pursues a somewhat amusing method of combating it. He goes back twenty-five years or more, and finds something in the remarks of somebody professing to be a Spiritualist, that does not harmonize with his views of theology—a much longer journey backward than he need have taken—and sets up a charge against Spiritualists of substituting one of its then prominent writers in place of Christ as "the redeemer of the world!" a course on the part of our reverend opponent that savors neither of wit nor wisdom.

In the same paper G. W. King, M. D., makes a remark at the opening of an article in defense of the truth, which serves as a good commentary on the writer above alluded to:

"Within a few months have appeared in the *Eagle* some articles against Spiritualism from writers who evidently know nothing (judging them by their fruits) about their subject, and would like to keep other people equally ignorant. The most singular thing about such writers is, they claim, in or out of their articles, to believe in the immortality of the soul, yet they are trying to fight a demonstration of their belief, being unwilling to add knowledge to their faith. Some writers inherit and cultivate a suicidal tendency, and cannot be kept from yielding to their inclinations whenever they get hold of a pen or pencil. The only safe course for readers is to 'prove all things.'"

The importance to the interests of England, as well as France, of a Channel tunnel no one doubts; but the scheme hangs fire from fear, should it be built, of risk of sudden invasion in case of war with France. This is simply nonsense. In case such attempt were made, how easy it would be to flood the tunnel at once, by having danger gates provided in advance, and telegraphic apparatus ready to convey the intelligence at the other end of the tunnel. No enemy would dare take the risk of invasion from either end of the line with such guards provided.

We regret to learn from her husband that Mrs. J. R. Pickering, the excellent and reliable medium for the materialization of spirit-forms, has closed her sittings until further notice on account of severe sickness.

By reference to the sixth page the reader will find a spirit-message from our old friend, WASH. A. DANKIN, of Baltimore, and one from our ascended brother, DR. S. B. BRITAN, of New York.

Cremation to be Stopped.

In the State where cradle-and-grave life insurance prevails as a popular system, one might almost naturally suppose that the people would oppose cremation as a substitute for burial. In Pennsylvania a bill has been introduced in the Legislature, prohibiting the cremation of human bodies under a heavy penalty. The bill is supported by the argument that it is a practice offensive to the religious faith of those who hold the doctrine of a literal resurrection. This would obviously amount to an assumption that creeds have a right to legal protection in this country, something that has never before been brought out in quite so open a manner. It is also objected to cremation that it would put it out of the power of experts to discover traces of crime by destroying all evidence of its commission. We quite agree with the *Boston Herald* in this matter, that it can make little difference whether the body goes back to dust through the slow and noisome processes of decomposition or by the quick and purifying influence of fire. And one man's "faith" has nothing to do with dictating another man's practice. As cremation can be done only by the wish of the one who is to be cremated, it is not very likely that he would be murdered any sooner in the hopes of the deed being concealed by cremation.

The daily newspapers have given long accounts of a shocking explosion in London, doing immense injury to real estate, and etc. The London papers as authority that the disaster was occasioned by the so-called Fenians by the use of dynamite; yet no suspicion rests on a single individual. May it not turn out in the end that it was simply a gas explosion? We are inclined to this hypothesis from the fact that a gas explosion took place in this city on "St. Patrick's Day," which injured several persons and did much damage to real estate. The particulars are these: A dull, heavy gas explosion that shook the ground for blocks around startled people in the vicinity of Appleton street at 11:25 o'clock A. M. on the 17th. Those in the immediate neighborhood saw the street and sidewalk suddenly thrown into the air and the windows and other debris from house No. 34 come flying outward. One passer-by was hurled several feet into the street, and was left badly injured in the midst of the wreck. An alarm was soon sent out from Box 71, but fortunately the additional peril of fire was not added, and the damage is confined to that done by the explosion. Had this explosion occurred in London, the leading press there would undoubtedly have attributed it to Irish malcontents. We cannot possibly believe that human nature is so vile under any circumstances as to peril the lives of innocent persons in the manner described, whatever reason they may have for their animosity. If there are such persons anywhere, they are simply miscreants, and should be summarily dealt with. We cannot believe in total depravity. It is shocking to think of.

The *Boston Transcript* asks, "Why should not our asylums for the insane become genuine hospitals, with no stigma attaching to a recourse to them? If their ministrations could be welcomed, and not dreaded, many more would resort to them in the curable stages of alienation when permanent recovery is possible." It is an inquiry which only precedes the action which is certain to be taken at no distant day. The *Transcript* cites the proceedings of the National Association for the Protection of the Insane and the Prevention of Insanity, which has called the attention of college faculties to the need of additional instruction for medical students, both didactic and clinical, in mental diseases; and it adds that there is little doubt that the study of minds diseased has not kept pace with that of the science of medicine generally. The truth is, however, that insanity is not something to be visited with punishment; that it is not a mental malady to be trafficked with for the sake of revenge or avarice, or both; but that it is to be alleviated and cured by the application of an interior acquaintance with the laws of the mind and the moral nature, with which the existing system, we regret to say, has but slight relation.

In a recent *Banner of Light* we directed the attention of our readers to a new, and what may be justly termed a remarkable book, written by spirits with their own hands, and would here again allude to it as one in which they will find very much to interest themselves. Mr. C. G. Helleberg, in whose presence the writings were produced, sends us a photograph of a slate upon the frame of which is this inscription: "This communication to C. G. Helleberg was written in the light, the 24th of Nov. 1882, between two slates, as seen here, he holding the slates together by one end, while the medium, Dr. D. J. Stansbury, held the other end with his hand." Upon the slate is the following, legibly written:

"MR. FRIEND: Allow me the privilege of communicating a thought while your other friends are gathering their forces. The sublime truths of the Spiritual Philosophy, as accepted by you to-day, are endorsed by all the leading Transcendentalists of former times who, from their exalted position in the sphere of light and wisdom, are now engaged in supplementing their earthly labors with a combined effort in spirit-life that will redeem the world from Superstition. Your friend, SWEDENBORG."

The Orthodox papers, while commending the occasional and far-apart symptoms of revivals as viciously as they can, still are not by any means satisfied with the demonstrations and developments as they at present foot up. They confess that they would like to see the Pentecost of 1857 repeated, if that were to be allowed them, forgetting that the essential element of an ordinary revival is the occurrence of some great calamity. If we are therefore to infer that they would much rather see a breakdown in the business world, with the wrecks which it leaves so thickly in its wake, than not to enjoy the stormy tempest of revivals with their own hand only on the helm, we may not be doing them any injustice, though they will of course resent the imputation with a vigor that verges on irreligion itself.

A friend writing us from Elkhart, Ind., states that certain parties whom he suspects to be the "H. Melville Fay Combination" (and we suspect that he is about right in the idea) have just arrived in that place. The names now are "Prof. L. E. Modrowski," "Laura Montrose," "Miss Carrie Fay," etc., etc. H. A. D'Arcy, who we are informed represented himself as business manager, told our correspondent that "he had a letter of introduction from the *Banner of Light*, but had mislaid it." We have no knowledge of any such party (or parties) under the names specified, and therefore on general principles of ordinary caution, warn our Western readers not to be imposed upon by them.

The Case of Charles H. Foster.

We are pained to announce that there seems no hope of the recovery of this once widely useful instrument in the field of spirit-mediumship. Indeed, the cases of himself and his father are both hopeless so far as presenting any prospect of recovery.

J. H. Betts, Esq., a prominent citizen of Salem, Mass., and an honorable man in the strictest sense of the term, has heretofore voluntarily and cheerfully discharged, "without money and without price," the duty of discharging the funds which generous hearts, both through our columns and privately, have donated for the support of Mr. Foster, and the assistance of his ailing parent. Mr. Betts has won the esteem of all with whom he has come in contact in his errand of mercy (for which service for humanity we feel sure his reward will reach him in the spirit-world if not in this), but the demands made upon his time and strength in the ordinary paths of life, have at last obliged him to resign the post he has so faithfully filled. Accordingly last week he called at our office with the desire to exchange receipts, and give a closing account of his stewardship so far as the *Foster Fund* of the *Banner* was concerned. We have heretofore acknowledged the sum of \$567.14, which has been paid over to Mr. Betts, and by him satisfactorily accounted for to us; and thus his part of the work reaches its close.

Mr. Betts now desires to recommend to the attention of such Spiritualists of the country as may feel peculiarly assisted in the support, in degree, of the sorely stricken medium and his invalid father, or the son alone, Mr. Caleb Buffum, of Salem, who has been appointed *legit guardian* of Joshua L. and Charles H. Foster, and who will endeavor to do his best toward the careful expenditure for the benefit of the donees of such moneys as may come into his hands for these distinctive purposes. Friends willing and we trust there are many who will answer the appeal affirmatively to contribute to this worthy end can address Mr. Buffum, at 13 Buffum street, Salem, Mass. Any amounts for the Foster Fund which may be sent to this office will be acknowledged in these columns as heretofore.

ALL SORTS OF PARAGRAPHS.

The earth is fringed and carpeted, not with forests but with grass. Only see that you have enough of little virtues and common fidelities and you need not mourn because you are neither a renowned hero nor a saint.

The ink with which the Bank of England notes are printed is manufactured by that institution itself from bluish oil and the charred husks and vines of Ribwort grapes; it produces impressions of a peculiar velvety black, especially in the heavier figures.

New York talks with Cleveland, Ohio, by telephone.

Yankee baked beans are becoming popular in New York. Large shipments from Boston are sent there in cans, which open as fresh as when first baked. Brown bread will probably follow suit one of these days.

While sadness and laughter each great greet, Sunshine and shadow must mingle and meet: Thus our time passes, with bitter and sweet, And so it will be 'till life is complete— Complete in that land where there is no night, And Wrong is eclipsed by the glory of Right!

Right and Wrong Uses of the Bible.

The series of sermons on this topic which, at the time of their delivery in New York, were the cause of much discussion, and a feeling of opposition that is about to culminate in the arraignment and trial of their author, Rev. R. Heber Newton, pastor of All Souls' Church, in that city, on charge of heresy, have been published in a volume of two hundred and sixty-four pages, at the low price of twenty cents, by the John W. Lovell Company, New York. In the preface Mr. Newton states that the views they present have not been hastily reached or lightly accepted; that they represent a growth of years, and their essential thought was given in a sermon preached and published by him eight years ago. In these sermons he has endeavored to address and enlighten, to use his own words, a "large and rapidly growing body of men who can no longer hold the traditional view of the Bible, but who yet realize that within this view there is a real and profound truth; a truth which we all need, if haply we can get it out from its archaic form without destroying its life, and can clothe it anew in a shape that we can intelligently grasp and sincerely hold."

Living Inspirations.

If the story of Prometheus was once a fable, we are sure that in an important sense it is a fable no longer. Invisible hands have rekindled immortal fires on our own altars to warn the great heart and light up the face of humanity. The relations of great thoughts and noble deeds to the realms of spiritual causation are daily becoming more perceptible. Through all the inherent forces and essential laws of the celestial, spiritual and natural worlds, a Divine energy is infused, and Powers unseen speak in the inspired thoughts of living men who sit like stars at the celestial gates.—S. B. Brittan.

The Anniversary in England

Will be observed by an entertainment, so it was announced on the 16th, in Neumeyer Hall, London, on the 28th, to be presided over by Mr. T. Everitt; and in Temperance Hall, Gurney Villa, South Durham District, by services afternoon and evening, Sunday, April 1st.

The Congregationalists have less candidates for the ministry than they had in 1876, by 82. This is counting the students in the seven leading theological seminaries. The Presbyterians, in their seven leading seminaries, have 88 less than in 1876. Meantime there has been an increase of 667 Presbyterian churches, and of 360 Congregational. The managers of the educational interests in both denominations are much exercised about this state of affairs, and all the more so because the indications, as they carefully figure them up, are that for some years to come there will be an increasing scarcity of ministers. One of the shrewdest observers of ecclesiastical affairs says that the decline is not local or denominational, but that it is widespread and long continued. He regards the symptoms as worse than those of a sudden collapse, as indicating a lack of vitality in the system.

The Governor of Wyoming has given more testimony in favor of woman suffrage as practiced in that Territory. He says that it has had a beneficial effect upon the politics and upon the government of the Territory; that the women take an interest in the elections, and that a smaller percentage of women than of men stay away from the polls. They are less persistent office-seekers than the men, but when elected to office they have in every case done their duty satisfactorily. They are accorded entire liberty of action. Frequently a wife votes in opposition to her husband, and it has even happened that wives have worked and voted for one ticket when their husbands were candidates on the other.

The University of Toronto, Canada, is indignant over the seizure of the works of Tyndal, Huxley, Darwin, and other authors, by Customs officers, on the ground that they are "irreligious, immoral and of dangerous character." No wonder the College is indignant. This is only a desperate movement on the part of theological bigots to suppress free thought; but it will signify little, as did the attempt some years ago in this country to put "God in the Constitution." The people everywhere are becoming deeply alive to the importance of absolute freedom in religious matters, knowing full well that this is the only true road to progress.

The friends in different sections of the country who may celebrate the Thirty-Fifth Anniversary of Modern Spiritualism, March 31st, are especially requested to send us reports for publication in the *Banner* as early a day as possible.

A correspondential favor from Byron Boardman, which we shall print next week, informs us that the "Regulars" have again been defeated in Connecticut in their efforts for the passage of a "Doctors' Plot" law by the present Legislature.

Mrs. A. H. Betts has challenged Rev. J. H. Skewes, a clergyman of Liverpool, to a public debate upon any phase of Spiritualism, on any night as he may wish to continue it.

Movements of Lecturers and Mediums.

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

Joseph D. Stiles has been lecturing and giving public tests in Chelsea, Mass., with great acceptance. The latter form a very attractive feature, as he usually gives the names of from thirty to one hundred spirits, with descriptions of or incidents relating to them, by which a large number if not all are recognized.

W. L. Jack, M. D., of Haverhill, Mass., will be at the Anniversary gatherings in Philadelphia.

J. W. Fletcher will lecture in Troy during April.

Dr. Lee F. Webster of Portland, Me., whose services in Maine have had the effect of attracting the attention and convincing many of the truth and value of Spiritualism, has recently lectured in Bradley, giving great satisfaction.

Dr. Vosburgh, of Troy, is meeting with remarkable success in healing.

In Salem, Mass., the Spiritualist platform was occupied March 18th by Mrs. Low of Danvers; 25th, by Mrs. Abbie N. Burnham. Mrs. S. Dick will speak there the first two Sundays of April.

Dr. Benton, the mesmerist, is attracting large audiences in Troy, N. Y., to his lectures on Psychology.

Prof. Joseph Rodas Buchanan, President of the American University of Boston, lectured in Cleveland, O., on the evening of Sunday, March 18th, on "What the World Most Needs." The *Herald* of that city devoted a column of its space to a commendation of his views expressed on that occasion.

Miss Lucy Barnicoat of Chelsea occupied the rostrum at Wakefield, Sunday, March 25th, giving tests and psychometric readings with excellent success. She will speak there again June 3d.

Bishop A. Beale closed his engagement in Sacramento, Cal., on the 15th, and is now in Los Angeles, where he is to commence an engagement April 1st.

W. J. Colville lectured to appreciative audiences in Providence, R. I., March 21st; South Scituby, Mass., March 22d; Duxbury, Mass., March 23d. Wednesday, March 28th, he commenced a series of six consecutive Wednesday evening lectures in Natick, Mass. Responsible parties can secure his services for Tuesday or Thursday evenings on moderate terms. Address 363 Hanson street, Boston, where he holds a public reception every Friday evening at 8 o'clock, to which every one is invited.

We regret to learn that Mrs. R. I. Hull is very ill at the present time.

A correspondent informs us that Mr. Rothermel is holding stances in Albany, N. Y., with marked success, and that his powers have largely increased since his arrival there. His address in that city is No. 60 Howard street.

Charles E. Watkins is meeting with much success in Grand Rapids, Mich., says a correspondent, in giving independent slate writing proofs of spirit presence, not only in private, but in public before the Liberal and Spiritual Convention; as also in the exercise of his recently-developed healing powers. His present address is as above.

Hon. Warren Chase having finished his course of lectures for the winter in California—seven Sundays in San Francisco, five in Sacramento and two in Santa Barbara—left the latter place with his family, March 16th, for St. Louis, where he was to lecture March 25th, and the last four Sundays of April in Toledo, O. They will visit Terre Haute, Ind., the 1st of April. Mr. Chase's address will be for April, 382 Adams street, Toledo, O., and Mrs. R. L. Chase, 617 Market street, Trenton, N. J., till July 1st. After that, himself and wife will visit the Camp-Meetings in Massachusetts.

It gives us great pleasure to be able to announce that the health of Mrs. Clara A. Field of Boston (Hotel Van Rensselaer), is now improving, and that her reappearance in the field of mediumistic labor is hoped for, at an early day.

Dr. Abbie E. Cutter of Wicket's Island, Home, East Wareham, Mass., is giving a course of lectures to the ladies of Philadelphia upon Physiology and the Laws of Life and Health, in City Institute Hall, Eighteenth and Chestnut streets.

Mrs. L. A. Coffin of this city visited Brooklyn, last Sunday evening, and spoke to a highly appreciative audience, in Perkins Hall. Her psychometric readings were very interesting, especially so in regard to some antique articles; so also were the descriptions of spirits, in which she gave names that were recognized by parties present. So writes Mr. J. B. Blanchard of Brooklyn.

Mrs. H. W. Cushman, the musical medium, is now located at 18 Alston street (off Bunker Hill street), Charlestown District, this city.

Prof. W. W. Clayton delivered two lectures in East Braintree, Mass., on Sunday, March 25th, which gave good satisfaction. He is reengaged there for Sunday, April 1st, at 2:30 and 7 o'clock P. M.

Mrs. Sarah A. Byrnes will speak in Portland, Me., April 6th and 16th; in Wakefield, Mass., May 20th; at the Harwich Camp-meeting July 19th; at Onset Bay, July 20th; at Lake Pleasant, Aug. 3d; at Nesaminy, Philadelphia, Aug. 10th, 11th, 12th and 15th; and would like to make further engagements. Address 32 Mather street, Dorchester, Mass.

Fred A. Heath, the blind medium, spoke to large audiences in Newburyport March 18th; will be there again April 25th; was in Fall River March 25th; will assist in the Anniversary exercises in Leominster the 31st, and speaks there April 1st. He will be in Clinton April 8th. Would like to make engagements for May and June. Address him 27 Lawrence street, Charlestown, Mass.

Capt. E. H. Brown spoke in Binghamton, N. Y., March 16th and 27th; Norwich, N. J., the 18th; Deaneville the 20th; Sherburne the 26th. He will give the Anniversary address at Horseheads, N. Y., April 1st. He wishes engagements in New England for May.

Business Cards.

THIS PAPER may be found on file at GEO. P. ROWE & CO., 100 NASSAU ST., N. Y. City. Advertisements may be made for it in NEW YORK.

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NEW YORK BOOK DEPOT. M. W. BENNETT, Publisher and Bookseller, 21 Clinton Place, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, No. 1037 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

SPRINGFIELD, MASS., AGENCY. JAMES LEWIS, 65 Fynchon street, Springfield, Mass., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich.

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ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGGEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

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CLEVELAND, O., BOOK DEPOT. LEE'S GAZETTE, 102 Cross street, Cleveland, O., circulates the *Banner of Light* for the *Spiritual and Reformatory Works* published by Colby & Rich.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincey House, Brattle street, Boston, every Wednesday and Thursday, from 10 till 3, till further notice. J. A.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 55th street, New York. Terms, 42 and four 8-cent stamps. REGISTER YOUR LETTERS. J. A.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

ADVERTISEMENTS.

CHARLES F. PIDGEON, THE Indianapolis Physical and Materializing Medium. I answer sealed letters for \$1.00 and two 8-cent stamps. Signified Paper for the development of mediumship, is cheap for \$1.00 and two 8-cent stamps. Also gives tests for Hick-Hendricks, Colds, Throat Troubles and Rheumatism. Four tests for \$1.00. Paper and stamps—March 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 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