

Nº. 2.

[Reported for the Banner of Light.]

tion; and, during the last three hundred years, but more especially in the seventeenth century, when the witch-man, reached its height, it gave rise to the darkest delusion, and the most cruel and blood-thirsty fanaticism that ever stained the pages of human history. Under its baleful influence all mercy seemed to be extinguished in the human heart, a frenzied regard for the fancied "word of God" and a dread of the devil having transformed men and women into unmitigated fiends. Who can contemplate without amazement and horror the fact that more than fifty thousand persons were condemned to a cruel death, in Protestant England alone, for the imaginary crime of entering into a compact with the devil! And let it never be forgotten, they were sentenced by learned and pious judges—eminent for their Christian virtues and especially versed in the teachings of that book of moral and divine truth. Yes, my friends, I say it deliberately and emphatically, had no such claim been made for the Bible, as that which most evangelized Protestants still maintain—that it is the "infallible word of God," to be read and followed in all its parts as absolute truth—the awful delusion of Christian demonology could not have occurred. The very fact that it did occur, and that it was supported by doctrines taken from the Bible, show conclusively that such a view and use of that compilation of ancient writings is false and mischievous. Is not this illustrated by the fact that the royal James, to whose zeal is due the best English translation of the Bible, was also the chief expounder of its demonology? A single sentence from his famous book on the subject will serve to illustrate the spirit that pervades it. He says: "Witches ought to be put to death, according to the law of God, the civil and imperial law, and the municipal law of all Christian nations, no age, sex, or rank being exempted; for to spare the life, and not to strike whom God bids strike, and with all severity, is an odious a treason against God, is not only unlawful, but doubtless is no less a sin in that magnitude, than it was in Saul's sparing of Agag, and so comparable to the sin of withholding blood as Samuel alleged at that time." What language! and what a picture of the most damnable

Christians demology, which was the immediate result of the
ult of this demology, now ingering as a subordination of the
prevents the acceptance of the rational and beneficence of the
truth of the spiritual, which, taken in their beneficence, would
constitute the clearest and highest spiritual truth, and which
would be the world as ever been. The best of the world as
this revelation rests in what has been called, though not
not with perfect propriety, "spiritual return" — the
freedom and identification of the departed spirit with the
Christian representation of the identity of our spiritual
friends, and brands them all as diabolical spirits — the
mice — the commission of Satan, sent forth on a new
mission of misbehavior, to corrupt the world — and
ing the characteristics of the "angels of light," and pre-
ing the doctrines and precepts of Christianity, and the
love of God and the love of man. But Satan, according to
ing to the supporters of the old superstition, is "God"
ape." Why? Let us explain their theory: All spiri-
ual truth and excellence belong exclusively to the or-
ganized Church, which was miraculously founded by

But if these men could free their minds from superstitious prejudices sufficiently to study the real facts of the demology which cursed mankind, two or three centuries ago to wit in the Bible era. It was a superstitious world into it through the awful delusions connected with evil personality, the creature nature excited to the Christian theology. This was an evolution that reached its height in the seventeenth century, when, in the words of Buckle, "the clergy and the people in general feared that the Devil was always and literally at hand, that he was haunting them, speaking to them and tempting them. Go where they would, he was there." The founder of Protestantism was a great exponent of this superstitious. He lived under an immense impression of the presence of Satan; and in the Catholicism of Wicliffe is said to have hurried his antagonist at the arch-deacon when he appeared in bodily form. Wicliffe's craft went out of this delusion as to the omnipresence of evil influence of Satan. The rationale of the phenomenon came, as I have already said, they have been explained by modern agitators, by the fact that they have been explained away, by the fact that they can be reasonably accounted for as spiritual phenomena which modern science has not yet been able to explain.

the Christian in regard to the future. The disenchantment of the human soul, encouraged by priests, has produced a hideous nightmare wherever it has been believed. And once it was believed, implicitly and universally, Buckle, in describing the religious superstitions of the Scottish people in the seventeenth and eighteenth centuries, paints in strong colors the effects of this infernal dogma. He says: "Whenever the preacher mentioned Satan, the consternation was so great that the church resounded with sighs and groans." Not unfrequently the people, benumbed and stupefied with awe, were rooted to their seats by the horrible fascination exercised over them; which compelled them to listen, though they are described as

The study of these lower spirit agencies is the key to a solution of all the mysterious "supernaturalism" of the past. This study does not create or revive superstition, but it does create a sane, modern science, chemistry, for example, but not alchemy. The modern scientific theory for example, has, just as modern science, chemistry, physics, and biology, have, done away with the old, false ideas which earlier investigators admitted into their theories. Those Protestant clergymen who cannot admit the reality of obsession, for example, considering such as a mere superstition, of the Gadarane mere concessions to the superstitions of the people, are like the Gadarane who, because Christ lived, show a lamentable want of appreciation of the very science on which their profession is based. For should not spiritual teachers be versed in all that is certain of the spirit, and to spirits? But there is no question of the spirit, or of spirits, as materialism is. The spirit is very strong in minds of a certain class. The survival of false ideas in the mind in opposition to verified facts is the very type of this superstition, and is so, whether it be considered whatever the status of that mind, or its teacher. The teacher, however, is responsible for the errors and prejudices, who can direct himself to the cause of errors and prejudices, and follow the lead of Truth, wherever it may lead. He should, however, to accept her teachings, however adverse to his preconceptions, feeling all the time that the conclusion of to-day shall be the starting-point of to-morrow. Certainly this is only because that it is so, consistent with the great law of eternal progression; and so clearly shown to us by the Spiritualism of these latter days.

Now, may I say, in conclusion, that it is not alone superstition that causes that indelibly to spiritual truth, which we see so strongly displayed in the pulpit and the press (especially the religious press) at the present time. In most cases the superstition is a result of the truth, which, in the hands of the instructors, is so well concerned, panders to popular superstition. Else why is the truth garbled or suppressed? Why is no defense of it permitted? The reason is obvious, and is, as mentioned expressed in the lines of the poet Burns:

"There's nae ever for the truth and nae for the heathen
But there's nae ever for the truth and nae for the heathen"

• The Christian Interpreter is prompted to see the relation between the Java earthquake and the great earthquake victims. It is a sight behind the *Onchavio*. *Revista* in utilizing the Western books, that journal having already stated that the earthquake was a punishment for the sins of the people. *Onchavio* says: "The earthquake was a punishment for the sins of the people." "The earthquake was a punishment for the sins of the people." "The earthquake was a punishment for the sins of the people."

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In quelling the *Banner of Light* care should be taken to distinguish between editorial articles and the communications of our correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable. We would remind our patrons that they are not to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing attention to the article he desires especially to recommend for publication.

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

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint. It is identical with Spirituality.—SPRINTS, B. BRITTON.

Special Notice to Patrons.

Thursday, April 3d, having been appointed by the Governor as the season for the Annual Fast, the *Banner of Light* establishment will be closed throughout that date. Parties so desiring can obtain the *Banner* by calling at the office on Wednesday, April 2d.

Church Quarrels.

We really do not see how it is easy to say, with any show of truth, that anything in the history of Modern Spiritualism, so far as charged against it by those who hate to realize its progress, can be compared for riotous tumultuousness, unrestrained passion, and unqualified want of decent judgment, with the scenes that have been of late enacted in Dr. Newman's church in New York. If they are to be accepted as a specimen and example of that Christian charity which is so often sounded on the symbols of the church pulpits, all we can say is that the character of the war does not begin to come up to the sounding nature of the manifesto. The general public, commonly described as the outside public in these matters, has been in part amused and in larger part disgusted with the conduct of the component elements of the Madison Avenue church; and it is entirely prudent to say that the chance for such a church gathering in any harvest of souls from the popular field would just now be a slim one indeed.

Mr. Beecher has thought fit to make this ecclesiastical episode an occasion for both commotion and supplication, in his well-known Plymouth church; talking with much plainness on church quarrels generally, and throwing out reflections which evidently are the growth of a long personal observation and experience. He began with observing that it was asserted that the church of Christ is the example of Christ teaching men how to live, and that in every age the theology of the church has been very strict in the direction of righteousness, and Christian theology in particular. Yet, said he, "I suppose there are few things more sad in the world than the scenes which are manifested in the churches—the quarrels, the bitterness, the dashing to pieces of men by each other." Nevertheless, he would not have his hearers forget that combativeness and destructiveness are among the fundamental passions; that we possess them in common with the whole animal kingdom, and that they are more closely hereditary than any other part of us. They are, he added, the sub-base of almost every strong nature; but they are often quick when they are not strong, much depending on the nervous temperament. The spirit of assault, however, he observed with perfect truth, the spirit of quarrelling, never takes on its fullest form except under the shade of benevolence and conscience. Men get mad with one another in business, in politics, in the conflicts of interest; one says of another, "I hate him, and I can't help it," but generally without trying to help it. Under the common declaration, "I don't pretend to be a saint," men do almost everything. In fine, Mr. Beecher plainly makes out that it takes a man of sound piety to make a round hater.

It is no cause for wonder with Mr. Beecher that, when a mother, whose child is more than herself, sees the child assaulted, it brings out the full force and strength of her love; but he says "that when folks are grown up, and get past the instinct of motherhood and fatherhood, and are mixing with each other in human society, you find that some of the bitterest feelings and hatreds in the world have grown out from combativeness, set on by benevolence." He says there is no anger like this kind of anger: As soon as a man feels "I am set for the truth in this world, and those who oppose me oppose the truth, and I am mad for God's sake, not for my own" when you get a whole church to going, each one of whom is not acting for himself, but for the truth, for the organization, for righting somebody that's wrong, for true Christian teaching, etc., etc., and they go on firing and raging among themselves, saying and doing bitter things all for Christ's sake! He said further, and it will do to remember it, that "if you want to know where infidelity is, I will tell you: It is in the very seat and heart of Christian Churches; it is not in the mouth of the reckless and vicious man, but in the conduct of men, that, taking upon themselves all the claims and attributes of Christ, they put him to open shame by being exactly what he

was not, and making believe they are his disciples."

He did not refer to churches of any particular kind. We read about the Roman Catholic Church, said he, and the horrible times they had; and so they did. But read back, said he, in the Protestant denominations; and though they are not organized in the same way, yet the cruelties, the enmities, and the satanic bitterness are found in them, too. "The ecclesiastical history of the world is the history very largely of quarrelling." He told that when he was in Richmond, Indiana, the Quakers, of all folks in the world, the Hicksites, and the Orthodox in the town would not speak to each other, and one would cross the street to avoid the other. They quarrelled, said he, not because they were Quakers, but because they were men. He recalled the time, too, when the old and new school Presbyterian churches "went at each other hip and thigh"—not because they were Presbyterians, but "because they were men and unsanctified, and under the dominion of the devil." And he recalled the days when the Episcopal churches were all by the ears among themselves, still being divided into high, low, and broad, and not always getting along nicely together. He said that the worst things he ever heard said about Episcopalians were said by Episcopalians themselves. And "even the Congregationalists show human nature, and are obliged to call in the fire engine of the council to put out the flames of zeal and orthodoxy and propriety and all that sort of thing, until they can't tell the truth exactly, hitting each other right and left for Christ's sake."

He regarded as among the most pitiful sights in the world this exhibition of unsanctified human nature, not in individuals alone, but collectively, organized, and justifying itself under the cloak on the one side of benevolence, and on the other of conscience, and of duty to religion and to Christ. He wanted to ask how many men in the church ever undertake to bear one another's burdens. If there is any burden at all to be borne, he considered it to be wholly the burden of hastiness, of obstinacy, of vanity, of despotism; and he would like to know how many men undertake to bear the burdens of those who are infirm in these respects. "How many feel," said he, "that the way to serve Christ is to give one's life for enemies? Where is the Orthodox church that does that?" Now right here we would like to ask what is the difference whether it is Mr. Beecher who puts such searching questions as these, or a Spiritualist who puts them? How and why are they less or more pertinent in one case than in the other, and therefore less or more entitled to answer? We certainly have no disposition to indulge in a triumphant temper when we see what professes to be immaculate Orthodoxy by the ears for the cause of self-righteousness. Only it is both our duty and our privilege to point to the tale with the single moral that belongs to it, and to warn others against the assumed infallibility of those who seem to take special delight in showing how entirely fallible they are.

Mediums and Mediumship.

More interest at this time than ever before is taken all over the world in regard to Modern Spiritualism. The medial instruments of the spirit-world are giving proofs of immortality such as were never vouchsafed to mortals before; yet, notwithstanding this fact, there are people in this country and in Europe, that—as those of old, who, when the humble Nazarene, commissioned with the divine gift of mediumship, appeared upon the stage, denounced him as an impostor and crucified him—are denouncing the modern mediums as frauds, and are attempting to "crucify" them by fine and imprisonment, as such, by and through the acknowledged swift-witness system in vogue, of men whose consciences are seared by the rankest kind of bigotry. The same spirit that mobbed William Lloyd Garrison and Wendell Phillips in the early days of the anti-slavery movement—the same spirit that burned the early martyrs at the stake—is now attempting to annihilate by force the grand truths of the New Dispensation of the nineteenth century. But the attempt will prove futile.

No gentleman or lady attending a public lecture would think of rudely interrupting the speaker, even if he enunciated as truth a proposition such listener could not accept; and yet in the insane desire to "expose" a medium, that same person will seek admittance to the circle, or séance-room, grossly insult all present, and offer personal injury to the medium.

Fraud will be its own exposé, and the troubled waters shall be stilled. If fraud is suspected, it is not the proper way to satisfy one's self to interfere with the conditions accepted when the public séance-room is entered. The better, and only just way, would be to obtain a private séance, and then interpose your own conditions without interfering with the rights and feelings of others. No true, honest medium will object or refuse to submit to any reasonable conditions proposed by sincere doubters or honest investigators.

In the hue and cry against these manifestations, mediums themselves are partially in fault, and open the door for trouble by trying to do too much, thus overtaxing their powers, and rendering the séance in a measure unsatisfactory. When they shall obey imperative conditions, by limiting their sittings to a reasonable number, and have them under proper and intelligent management, there will be less cause for complaint from outside interference of the intolerant mob spirit.

But through all this bitter persecution let not your hearts be troubled. The Truth will prevail, and Right will conquer. The open channels of communication between the two worlds cannot be closed. Jesus heralded the fact nearly two thousand years ago that the time would come when there would be those who would do the things he did, and even greater. That time is even now. The true will stand, while the false will fall; and in all this commotion may be traced the hand of a Higher Power, leading us onward and upward to a purer plane of peace and happiness.

ANNIVERSARY MEETINGS.

In addition to the exercises mentioned under the regular heading, the reader will find mention in other parts of the present issue, of commemorative services to be held in Haverhill, Worcester and Somerville, Mass., Conservatory Hall, Brooklyn, Frohisher Hall, New York City, etc.

Medical Matters in Ohio.

The *Cleveland Herald* of the 19th inst. remarks that "The Reed Pharmacy Bill went through yesterday, and is now a law. This measure regulates druggists, but leaves doctors severely alone. It begins to look as if the doctors' bill, about which there was so much bothy, has received the cold shoulder." "But," it adds—and the friends of free medical practice in Ohio will do well to bear it in mind—"you can't always tell, for in legislation, as in a good many things, it is frequently the unexpected that happens."

Speaking of the Lisle "Board of Health" bill, which to the surprise of all has passed the Ohio House, the *Cleveland Penny Press* says, in tones of timely warning: "While the bill makes no direct assault on the specialists, or 'irregulars,' it is intended as a *glidit* entering wedge for the 'regulars' to get in amendments for their coveted anti-specialist doctrines. In Illinois a similar bill was passed some years ago, and the State Board created for itself sufficient political influence to secure an amendment ignoring every practitioner that the Board chose to consider incompetent. It is about time that the Legislature puts its stamp upon such attempts to force class legislation. It is pretty certain that the people know what sort of doctors they desire to treat them, and yet the Legislature is wasting time and money in considering some seven or eight bills presented by Allopathy, for the benefit of Allopathy. The continued clamor kept up by these 'regulars' for legislative protection naturally indicates that they require something beside the merits of their mode of practice to bolster them up, and it will become a Democratic Legislature to dictate that the people shall swallow certain drugs, and prescribe the medical school that shall have a monopoly of compounding these drugs. It is to be hoped that the Senate will quietly put Lisle's bill to sleep. It belongs to a class of undertakings that smelt in the nostrils of the people."

"The Spiritual Record."

The March number of this well-managed monthly (*Glasgow, Scotland*), opens with an interesting account, given by Dr. T. L. Nichols, of a séance with Mr. Eglinton, illustrated with three engravings of independent slate-writing. Articles follow from Charles Blackburn, A. M. Howitt-Watts, S. C. Hall, and others. "American Reasons and Manifestations," considers the reasons why America was chosen as the theatre for the earliest displays of the phenomena of Modern Spiritualism, naming as the chief that in this country there is more activity and pliability of mind, less prejudice, less conservatism, less bigotry than in an older one, and remarking that "One result of this natural disposition in a new country has been that when the believers in Spiritualism in European countries could only be counted in hundreds, they were estimated in millions in America."

The *Record* enters at some length upon a review of the alleged "exposure" of Bastian, at Vienna, and gives unquestionable proof of the genuineness of his mediumship, at the same time showing up in no very enviable light the futile attempts of the enemies of Spiritualism to injure him.

The Coming Anniversary.

The 31st of March draws near, and evidences are abroad that on that and near dates the Thirty-sixth Anniversary of the Advent of Modern Spiritualism will be widely celebrated throughout the country. The *Banner of Light* has always made it a point to devote much space from year to year to the printing of reports of these anniversary gatherings, and we shall pursue the same course in the present instance. Therefore we respectfully invite the forwarding to this office of accounts of such meetings wherever held; but we entreat the friends in the drawing up of these reports to study brevity, as a short article, in the present crowded state of our columns, will be far more likely to obtain immediate publication than an extended one.

There may be those in various localities who would gladly prepare short accounts, but do not feel themselves sufficiently familiar with writing for the press to do so. If such will send us in brief the main facts regarding their respective meetings, we will willingly undertake to place them in shape for publication in these columns.

A Contemptible Impostor.

Who sails under the *nom de plume* of "Dr. Chas. Slade," we have cautioned the public against several times. He advertises as "The celebrated and wonderfully gifted medium just arrived from London," when no such person was ever known in London. He is a contemptible sham; and we advise the public generally, and the Spiritualists particularly, to ignore him in toto.

Mrs. MAUD E. LORD has been very busily employed in Washington, and has given to a large number indisputable evidence of the truths of Spiritualism. Congress being in session naturally calls to that city a multitude of strangers, and many of these seek to avail themselves of an opportunity to attend Mrs. Lord's sittings. The result is a broad awakening of interest in the subject; and though all may not be immediately convinced of the return of their spirit-friends, they have seen and heard enough to impel to further investigation, and it is well known where that will lead them. Mrs. Lord intends to be in Boston on the 31st.

The Southern Association of Spiritualists will hold a convention during the Camp-Meeting to be held on Lookout Mountain, near Chattanooga, Tenn., next July. It is desirable that this organization should augment its strength and usefulness; to that end all interested in the cause in which it is engaged, should avail themselves of an early opportunity to become members if they are not already. The fees are only one dollar a year. Information respecting it may be obtained by addressing G. W. Kates, Atlanta, Ga.

Philander Crowell, of Chelsea, Mass., passed to the higher life Sunday, March 23d, at the ripe age of 79 years. For the last thirty years he has carried on business in this city as a flour and grain merchant. He was a member of Montezuma Lodge I. O. O. F., and respected for his strict integrity. Many years ago he became a convert to the Spiritual Philosophy, and was one of the contributing members of the Music Hall Society.

We understand, says *London Light*, that at a séance held recently with Mr. W. Eglinton, Mr. Arthur Lillie, the author of "Buddha and Early Buddhism," received a long written communication in Sanskrit. Two clean slates were placed together, and while they were held by the psychic and Mr. Lillie, in broad daylight, the writing took place.

"Comments on the Fifteenth Annual Convention of Universalists of Connecticut," by Cephas, will appear next week.

Another Victory for Medical Freedom.

March 18th, the Public Health Committee of the Massachusetts Legislature reported as follows:

By Mr. Cutler of Brimfield, inexpedient to legislate on an order relative to the appointment of inspectors of articles of food.
By Mr. Stow of Fall River, inexpedient to legislate on an order relative to regulating by statute the practice of medicine.
By Mr. Peakes of Georgetown, inexpedient to legislate on an order relative to the examination by the Board of Health, Lunacy and Charities of persons who prescribe, dispense or sell medicines.

By Mr. Stow of Fall River, leave to withdraw on the several petitions for legislation to regulate the practice of medicine.
Not a dissenting voice was raised by any of the Committee from the above decision. The Allopathic physician on the Committee, who was at first in favor of a law, himself suggested the report as above, we are informed—thus proving conclusively that the evidence for a law of the nature at first proposed was as nothing compared with the facts and evidence cited that there is at present law enough bearing upon these particular issues, if it is enforced properly, to protect the people.

We trust the lesson conveyed by this Legislative episode will be of sufficient weight to show the sheer foolishness of annually petitioning the General Court for new enactments in the interests of medical monopoly.

The thanks of all progressive and justice-loving minds in this Commonwealth are due the Legislative Public Health Committee of 1884 for their outspoken action (by the condemnation of these "regulating" measures) in defense of one of the dearest rights of afflicted humanity.

It is not so long since that a correspondent of the *Boston Herald* in a triumphant tone denied and demanded proof that the doctrine of infant damnation had ever formed a distinctive feature of the Orthodox scheme of salvation. (2) The *Christian Register* contains the following paragraph, which explodes the denial effectually, and further yokes up the twin dogmas of election and infant damnation in fit shape for the pillory of nineteenth century destitution:

"Did the Westminster divines believe in the salvation of all infants? They declared all 'elect' infants saved, which excludes the unmistakable inference that there were unelect who were not saved. The *Christian at Work* has reached a natural conclusion: 'While it does not logically follow from the Westminster statement that there must be infants who are non-elect, very clearly the inference is that there are such. We believe that, if the Westminster divines had unanimously or generally believed all infants to be salvable, they would have said so in the shortest and plainest manner; they would not have used an equivocal and ambiguous term.'"

The assurance with which certain old-time dogmas of their Church are—in view of the discussion aroused by the "New Creed" proposition in the Orthodox borders—being thus denied or sought to be explained away by the accredited "stalwart" preachers of or believers in the various evangelical sects, is one of the mental curiosities of the present age. It is true that the horrible doctrines of "election" and "infant damnation," for instance, have practically disappeared from the pulpit utterances of the day, but we do not understand that they have been "officially" dropped as yet from the "materia-medica" for sick souls recorded in the "Regular" systems of theology. This treatment of denudation by silence is also measurably extending to the various dogmas of literal hell fire, final judgment day, non-progression after death, etc., to which the fathers in the past demanded such unquestioning adherence. And each advance toward the exercise of Reason, instead of Faith, is a step toward that acceptance of the cheering revelations of the Spiritual Philosophy by a world-wide humanity which is rendered inevitable in coming time as the natural sequence of already transpiring events.

The writer of the St. Petersburg letter to the *Sydney Morning Herald* says that Prof. Boutieroff's recent discourse on Spiritualism to the scientific assembly at Odessa, has made a great impression, owing to the authority and reputation the Professor enjoys as one of the most distinguished chemists in Europe. The *Herald's* correspondent also affirms that Prof. Wagner has obtained "what is called the materialization of a spiritual hand, which fact he considers as being beyond all possible doubt."

The *Evening Reporter*, Woonsocket, R. I., publishes an account written by Eli Pond of his experiences at a materializing séance held by Mrs. Wm. H. Allen, 268 Washington street, Providence, R. I., with the most favorable results. In a note accompanying the printed slip sent us by Mr. Pond, that gentleman says: "I have attended sittings at Mrs. Allen's for the last eighteen months, as often as once in three weeks, and I consider her to be a very honest and worthy lady."

The *Colorado Courier*, published in Denver, in the German text, contains the following paragraph, which tells its own story of what may be expected from doctors' plot laws wherever passed:

"GEORGETOWN, COL., March 18th.—Dr. Franklin, who was imprisoned nearly a week ago for practicing medicine without a diploma, was released to-day. Appearances seem to indicate that he was the victim of a malevolent persecution."

Gen. U. S. Grant, who recently exhibited more moral trepidation at being "accused of being a Spiritualist" than he ever did at any other emergency in his life, does not, however, scruple to avail himself of and publicly declare himself helped by the treatment of a certain Professor, who, while he calls himself a disciple of Massaso, (?), is, of course, a magnetic healer.

A very pleasant episode took place last Sunday morning at the Shawmut Spiritual Lyceum—that of a beautiful bouquet being presented to Miss Shelhamer, one of the guardians. Felicitous remarks were made by Mr. J. B. Hatch, the efficient Conductor of the Lyceum, which were appropriately responded to by Miss S.

Miss Rosamond Dale-Owen, granddaughter of the late Robert Owen, delivered a lecture on March 20, 1884, at the Elusals Club, 180 King's-road, Chelsea, London, S. W. Subject: "Robert Owen and his Experiment at New Harmony." The lecture was followed by an open debate.

The "MATERIALIZATIONS ON A PUBLIC PLATFORM," an account of which was given by J. P. Allen in the *Banner of Light* of March 1st, took place in Cincinnati, O., and not, as might be supposed from the date of the communication, in Springfield, O.

A report of proceedings at the State Convention of Spiritualists and Liberals, held at Lansing, Mich., will be given in our columns next week.

In Re Mrs. Ross.

To the Editor of the *Banner of Light*:

In regard to your late article upon the subject, I desire to say that when the account concerning alleged experiences at a séance of Mrs. Ross appeared in the *Providence Journal* of March 1st, I was not a little surprised that a statement appearing to be so obviously overdone—that appeared to be so malignant, not to say false and vile in spirit, however true it might possibly be that Mrs. Ross had appeared to be really guilty of the fraud alleged—should have been admitted in columns that are not apt to be indiscreet. I, therefore, on the 8d inst. addressed a note to the *Journal*, in which I remarked:

"In regard to the article charging Mrs. Ross with fraud, that appeared in your issue of 1st inst. I wish to say I have attended only one of her sittings; this about ten months ago. The audience consisted of twelve persons; all of these knew each other. On that occasion about sixty materialized spirits presented themselves, one, two and three at a time. Many of them appeared to be recognized by their friends then present. I was seated immediately at the door now spoken of as being means of access of alleged fraudulent parties. This door was open about a foot, and was no slight annoyance to me. The room was light enough to render entrance of a not easily observable. As to persons, I am prepared to say I felt quite sure my passage thereat could not have escaped my observation. I saw none," etc., etc.

I am unwilling to suppose the *Journal* would refuse these remarks concerning what appears to be a most brutal assault upon a helpless woman—remarks that I think are justifiable and not entirely insignificant nor foreign to point of a narrative that makes this same well-watched door, though not dictated by suspicion—the means of secret access of men and women who are claimed to be the parties that collusively and fraudulently presented themselves in the "cabinet," and emerging therefrom, as real presentations of materialized spirits of not only men and women, but also of children (inasmuch as I saw an infant as well as adults,) that appeared during the evening I was there. I feel entirely sure no adult could have passed through that door on that occasion, especially as the passage-way was not more than a foot wide, and widening thereof was impossible unless the chair in which I sat was moved. I know this chair was not moved, and also that I feel entirely sure if the door had been quite open no adult could have passed thereat without my knowledge, even if I were a novice herein, which I think I am not.

I must presume my communication of the 8d inst. did not reach the *Journal* office, as I am told there was no appearance thereof in either of its two succeeding issues. I will add that the audience of twelve, of which I was one, on the above-named occasion, were not only acquainted with each other, but were all adults, all familiar with the subject, and "believers" excepting three, who were not familiar with the subject, and were skeptical, though two of them were not entire novices. I think every one of the twelve persons present that evening was called to the cabinet by spirits, and several of them on more than one occasion. Furthermore, several of the spirits came entirely outside of the cabinet, and met sitters, who left their seats and stood by the spirits they clearly saw and conversed with.

So far as I could then judge, and now remember these parties appeared to be gratified most of them greatly so, but none more so than did some of the materialized spirits. Some of these spirits conversed quite audibly, while others could only whisper, and some express themselves only by signs. Such is usually the case on these occasions.

The size and age of these materialized spirits ranged from infancy to old age; from that of babyhood to the stalwart height, breadth and bulk of the late Gen. A. E. Burnside, who appeared in full uniform, and remained outside the cabinet a long time; while with characteristic courtesy and cordiality he shook hands with every one present. In his grasp I observed that heartiness of character that so particularly characterized him in life, and that friendliness of sentiment that he appears to have manifested toward all who had not forfeited his confidence. I feel quite sure no one attempted to deceive me on this interesting occasion.

J. P. H.

Peacedale, R. I., March 18th, 1884.

Read the sketch on third page of the "Memorial Meeting" in Calcutta, held in honor of our friend and Spiritualist correspondent, the late Peary Chand Mitra. Referring to the decease of this gentleman, *The Platonic* (Orange, N. J.), for March says:

"Babu Peary Chand Mitra, a writer and teacher of great ability, died at Calcutta, Nov. 23d, 1883. He was a member of the Theosophical Society at its first organization in 1876, and held the post of President of the Calcutta Society for the Prevention of Cruelty to Animals. He wrote much on metaphysical subjects, and was a warm advocate of female education. His age was seventy years. He had been in failing health, but his death leaves a vacancy not easy to supply."

The card of the Shawmut Spiritual Lyceum will be found under our Anniversary meeting notes, and to it attention is directed. We learn that Mrs. Margaret Fox-Kane will be also one of the speakers for the Shawmut, on "The Day we Celebrate."

Mrs. M. E. Williams, materializing medium, will occupy her new house, 232 West 46th street, New York, on and after April 1st, where she will welcome her friends, and all earnest investigators who are seeking the truth of spirit-return.

A correspondent writing from Milford, Mass., Dr. C. O. York, formerly of this city, writes that one year ago he was skeptical regarding the possibility of spirits to make themselves visible to the ordinary vision of mortals; but that he has had all doubts on that point done away with at the sittings of Mrs. J. A. Bliss. Among the experiences he relates, the following most furnish conclusive evidence of the genuineness of that lady's mediumship:

"After being seated 'Billy' came, took me by both hands, led me into the cabinet and disappeared in one direction, while at the same time Mrs. Bliss sat in the other direction; this, to me, was positive proof of spirit-power."

We regret to state that information reaches us that Mrs. H. W. Cushman, whose improved health we noted last week, has since had a serious relapse, and lies ill at her residence, 6 South Eden street, Charles-town District. She will not be able to exercise her mediumship for some time to come. Due notice will be given on her recovery of the resumption of her sittings.

A gentleman of this city has just received a letter from a New York correspondent, in which he speaks of having attended several sittings of Dr. Wm. C. Hoffman. The correspondent claims that forms materialized and demonstrated outside of the cabinet. We have seen the letter, and are assured by its receipt of the genuineness of the manifestations of the spirits.

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