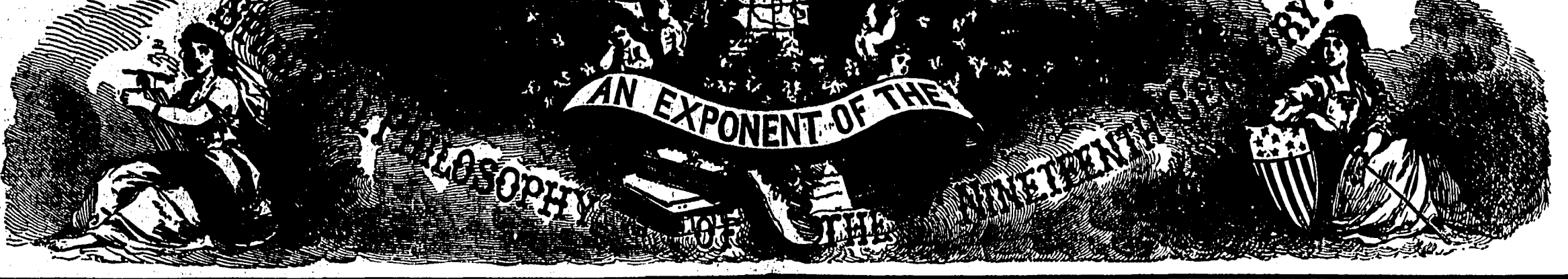


BANNER OF LIGHT



VOL. LV.

COLBY & BISH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 3, 1884.

\$5.00 Per Annum,
Postage Free.

NO. 7.

CONTENTS.

FIRST PAGE.—*Free Thought: Mistakes of Investigators.*—No. 2. *Form-Materializations: Nothing New Under the Sun.*

SECOND PAGE.—*Poetry: The Life Clock. The Answerary.*—The First Spiritualist Society of New York City; Saratoga Springs, N. Y.

THIRD PAGE.—*Anniversary Exercises in Liberal, Mo., and Salem, Oregon.*—Miss Shelhamer's Mediumship. *Spiritual Phenomena: Remarkable Materializations through DeWitt Hough.*—Materialization of Mr. France. *Banner Correspondent: Letters from Illinois and Massachusetts.*—Verifications of Spirit Messages, etc.

FOURTH PAGE.—*State Secularization.*—Foreign Items, A New Lecture, A Worthy Charity, Unset Bay Grove, etc.

FIFTH PAGE.—*Washington Matters.*—Spiritualist Meetings in Boston. *Movements of Mediums and Lecturers.*—New Advertisements, etc.

SIXTH PAGE.—*Message Department: Invocation; Questions and Answers.*—Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Jennie Miller, James Andrew Warren, Mary Ella Adams, Harriet Maria, Josephine Sawyer, George D. Taylor, Mrs. Hannah Barker, Major William H. C. Sherman, Martha L. Fort, John Cook, and Jennie E. Wright. *Poetry: Flotsam.*—Obituary Notices, etc.

SEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements.*

EIGHTH PAGE.—*All Sorts of Paragraphs.*—A Petition for State Secularization. *Easter in Erie.*—Magazines for May. *Cleveland (O.) Notes.*—An Army Experience. *Spiritualist Meetings in New York.*—American Spiritualist Alliance, etc.

be a truth, the sooner it is accepted by Spiritualists, and particularly by experimental seance-goers, the better it will be for our mediums, who are too frequently subjected to the assaults of the ignorant and brutal. It is indeed of the utmost consequence to them that a phase of mediumship and spirit-control so apt to be misunderstood and wrongly interpreted, should be recognized and made to take its appointed place in circles wherein materializations are looked for.

With this feeling, I addressed a note to a gentleman of wide and varied experience with the phenomena, under date of April 10th, in the following terms:

JULIA F. JEANREY, Esq., Asst. Cor. Sec. American Spiritualist Alliance:

My Dear Sir—Being aware that you were for a long period in regular attendance upon the materializing seances of that excellent medium, Mrs. M. E. Williams, of this city, I would feel greatly obliged to you if you would favor me with the result of your observations of the phenomena during those sittings, especially in regard to the two phases usually denominated "full materialization" and "transfiguration."

Very respectfully, &c.,
NELSON CROSS.

To this note I promptly received the following reply, in which it will be perceived this subject is fully elucidated, without the least departure from fact to theory, the writer giving merely his own observations of the phenomena through a long course of attendance upon it, under circumstances peculiarly favorable to its clear understanding:

NEW YORK, April 12th, 1881.
MON. NELSON CROSS, Pres. A. S. A.:

Dear Sir—Your note of yesterday is at hand, and I most cheerfully comply with your request, not that by so doing I can hope to throw any new light upon the question at issue, but the result of my observations, during a scrutinized investigation of the phenomenon of spirit-form materialization may corroborate the views obtained on the subject by more competent and more experienced investigators.

At this present time a deep and wide-spread interest in materialization appears to exist in the public mind, for these marvelous manifestations, although surrounded by much that is mysterious and incomprehensible to human intellect in its present state of development, appear so natural and real, that they possess an amount of fascination and a power of conviction unequalled by any other phase of spiritual phenomena.

It is, therefore, very essential that everything bearing upon the manner of their presentation that experience has so far been able to ascertain, should be publicly elucidated, regardless of any construction that may be put upon it by any class of individuals.

During a period of investigation covering several years, although confined mostly to public or promiscuous circles, where opportunities for study are considerably restricted, I nevertheless, by patient and scrutinized observations, and the kind and ready aid of the controlling spirits, was enabled to obtain much information on the subject. It was especially so at the seances of Mrs. M. E. Williams, seances which I attended constantly during one year's time, and where the fullest opportunity consistent with the regulations governing these circles was extended me for observation and study. I there pursued the same line of investigation previously followed by me with other mediums for the same phase of phenomena, carefully scrutinizing everything that occurred in an unprejudiced manner, without any preconceived ideas, and especially watching and noting details of apparently small importance. I found in Mrs. Williams a medium of much power, directed by controls of remarkable intelligence and unwavering faithfulness, evidently anxious to convince receptive minds of the great truth of spirit immortality and of their actual communion with the spirit-world and with their loved departed ones. These guides, therefore, encourage and direct manifesting spirits to identify themselves by all means in their power, this resulting in a display of intelligence and test-giving power on the part of the appearing forms much greater and more generalized than what is ordinarily met with at materializing seances. As far as my experience with Mrs. Williams' seances is concerned, this display of intelligence has been to me the principal feature of interest, although I must admit that I have there witnessed extraordinary physical manifestations, such as a great variety and diversity of forms, from those of babies to massive proportioned, six-foot tall, male forms; the phenomenon of dematerialization of forms, or their vanishing in view of all, apparently sinking through the floor; and also the presentation of more than one form at the same time. Indeed, I have seen while looking into the cabinet, at the invitation of the control, four different forms (all endowed with motion) and the controlling spirits, at the same time, in pretty strong and undeniable evidence that Mrs. Williams is a medium, and, as you say yourself, an excellent one, for the materialization of spirit forms. Yet I am not prepared to admit that every one of the numerous entities which appear through her mediumship (I have known as many as thirty different ones appear at one seance) are true materializations.

From a careful examination of the phenomena taking place in the presence of the different materializing mediums with whom I have come in contact, I am fully convinced that all of them are at bottom connected to transfiguration; that is to say, that while in the trance state the organism is wholly seized upon by some disembodied entity wishing to manifest in visible and tangible form, and is often so transformed and so changed in features, appearance, bulk and height, that when brought out of the cabinet by the controlling power, hardly anything of the medium can be recognized in it. Yet in all such cases it is the bodily form of the medium subjected to the will of the manifesting spirit that constitutes the apparition, the medium at the time being entirely unconscious of it. This is not a materialization which could possibly dematerialize and at will return its body to atomic condition. As I have said before, transfiguration more or less perfect, more or less complete, according to the power of the manifesting spirit, seems to form a part of the phenomena occurring in the presence of mediums for full-form materialization, is often presented at the same seance with materialization, and I have every reason to believe that it also forms a part of the manifestations witnessed at Mrs. Williams' seances. I recollect at one time inquiring of one of her controls, Prentice Holland, how much of materialization and how much of transfiguration occurred during her manifestations. His answer was somewhat ambiguous and unsatisfactory, and prompted me to say: I suppose, Mr. Holland, this is one of the secrets of your cabinet which you prefer not to disclose; he promptly retorted, "Just so, sir, just so." On the whole I admit that it would be very difficult to justly discriminate in all cases between materialization and transfiguration. Yet during my prolonged attendance at Mrs. Williams' (certainly over one hundred seances) I noticed unmistakable transfigurations, not so much because they resembled the medium in features, but because their appearance, bearing, complexion, etc., were entirely different from those of the best materialized presentations of other such spirits as were adoped in the art, being too natural and life-like in all details to be accepted as materializations. No matter how perfect an evanescent body may be made to look, an experienced investigator will discover in it some characteristics of its ephemeral nature.

Some of these life-like appearing forms would sometimes present themselves at the last part of a seance, when they contrasted strikingly with the weaker materializations (the power being then nearly exhausted) which preceded or followed them. I remember several such instances, when the controls having announced that they were busily engaged in besting such spirits as wished yet to manifest, and some spirit would suddenly appear full of life and strength, the control would exclaim: "Some of these spirits are so anxious to manifest, and understand the laws so well, that they jump to manifest by us, and manifest in their own way."

In response, I must say that in my estimation the phenomenon of transfiguration is nearly as wonderful as materialization, and belongs to the same class of phenomena, for like organic conditions are needed in mediums for the presentation of both. When that fact becomes recognized, and

generally admitted, the grabbing process which has lately been so persistently and glibly resorted to, will lose its charm with that class of so-called investigators who seem delighted to stamp upon the chosen instruments of the spirit-world their own stamps of scurrilous and fraudulent propensities. Very respectfully,
J. F. JEANREY.

I am well advised that with nearly all sensitives, whose organisms are being made use of for spirit-materialization, transfiguration is very distasteful, and they would be more than pleased to be relieved of it altogether; and were it not that many of them have been forced into conviction of its reality by the most severe lessons, wherein they find themselves involved in perplexities explicable upon no other theory than that of transfiguration, they would be quite as incredulous of its right to recognition as a phase of spirit-materialization as certain of our skeptical brethren, whose words are bitter in its denunciation as a trick or fraud on the part of the medium, and if not this, of the spirits themselves.

There is, nevertheless, no truth of whatever nature, however discovered or whatever found, which Spiritualists can afford to ignore, and transfiguration being one of the verities of phenomenal manifestations, will surely overcome all skeptical denial of it, and be assigned its true place, which is second only to materialization itself. This is due to spiritual science, and more than all is due to mediums, who have been made martyrs to ignorance, and that mistaken zeal which sometimes descends to brutality. Whilst it is true that many mediums whose organisms are habitually made use of in presenting personations and transfiguration have never been employed as instruments of materialization, it by no means follows that the two phases are so widely at variance as to be incapable of presentation through one and the same instrumentality, nor is the occurrence of the lesser phase, as we are apt to view it, any possible discredit to mediums of whatever rank or order, as related to spirit-materialization; and at this particular juncture it becomes more than ever important that transfiguration as an established fact should be carefully studied and explained. Especially should it be commented upon in a manner to allay suspicion, at the opening of every materializing seance. Then, if the manifesting spirit, falling in its effort to materialize, possess itself of the medium in order to reach its loved ones of the circle, those in waiting may learn to incline their hearts to the celestial visitant, and receive with becoming gratitude the communication which will almost surely set at rest every doubt of its verity, instead of rudely repelling her or him of the spirit, as the case may be, with unwarranted suspicions of fraud and deceit.

Then, too, instead of an epidemic of spirit-grabbing, as this raffish amusement is mildly termed, (boasted of as having been set on foot in Chicago and spreading like a foul disease over the world,) the blameless medium will find security in the acceptance of a sublime truth, which adds still another to her mysterious attributes.

Any person visiting the editorial rooms of the *Banner of Light* will observe two large photographs upon the wall, equal in size, but as unlike as a wandering gypsy and a modern lady of fashion. One is a likeness of Mrs. J. H. Conant, in the days when she presided over the Banner Free Circles; the other, a representation of the same individual, transfigured as a North American Indian, as she is to all appearance, for it would puzzle even her nearest friend to find any physiognomic resemblance in the two pictures.

I have myself seen two trance mediums, who claimed to meet at a little evening circle some years ago, seized upon and controlled by two Indian spirits originally of the same tribe, and sooner than I can relate it all their modern head-gear was stripped off—combs, hair-pins, switches, everything—and thrown to one side with energetic promiscuity, whereupon the two quatted side by side upon the floor, with their over-skirts drawn blanket-like over their shoulders, as preliminaries to a real old-fashioned Indian pow-wow, wherein their very faces appeared to undergo a kind of aboriginal transformation, quite in keeping with the general make-up of the piece.

Let us suppose either of these transfigured mediums to have been brought into the circle from a cabinet during a seance for full-form materialization; nay, more, let us suppose her to have been pounced upon and seized as an impostor, what would have been its effect upon a skeptical mind, or upon one who assigns to the whole range of medial manifestations a close relationship to necromantic performances? Why, he would pronounce it all a fraud, a palpable fraud, for which in his judgment the unconscious medium should be made to suffer the severest penalty; and mediums have suffered much too long for just such occurrences, in which they had not and could not have had any voluntary part.

It was only as yesterday that all Europe rang with the exposure, by the Crown Prince of Austria, of the medium Bastian. The details of this much-bruited daco show that a tall, profusely draped form emerged from the cabinet, which, upon being seized, proved to be Bastian himself; but, notwithstanding the utmost vigilance and instantaneous search of medium and premises, not a vestige of the ample drape which served for his make-up could be found or secured. Is there not something in this one circumstance to challenge further scrutiny? This ignoble treatment of his medium guest by one so high in authority proves two things: first, that an innocent medium may be victimized at the expense of hospitality; and, second, that even a Crown Prince may be seriously misled through his ignorance of superterrestrial things.

As a general thing, we can place no reliance upon these repeated "exposures." It is always a question whether it is the medium's artifice or the "grabber's" ignorance that is exposed. I speak only of mediums as contradistinguished from *pretenders*, or a class of weak and conscienceless wretches who prostitute their mediumship through avarice, and are vile enough to change with the fluctuations of fortune from exhibitions of true medial manifestations to medium exposures.

The houses of Christian worship are not unfrequently thrown open to these pretended expositors of Spiritualism, as if a decaying and soulless ecclesiasticism could be upheld by the denial of spiritual gifts, and the elimination from popular creeds of all that goes to prove the immortality of the spirit manifest in man.

The truth which I am endeavoring to uphold is one of the safeguards which mediums should draw about them for their self-protection. When it is generally accepted by Spiritualists, as it surely will be, seance-goers will hesitate a long time before they madly rush upon the helpless and unconscious instruments of spirit control and hold them up to the scorn and contempt of the thoughtless multitude, who are ever ready to accept conclusions which coincide with their own.

It is useless to deny that there is a class of professed Spiritualists who place little or no reliance upon the phenomena; who hold that the higher levels of the Spiritual Philosophy transcend all else, and having climbed to this *Wish* themselves along the whole range of phenomena, they would fain pull the

ladder which served their purpose up after them, calling upon those below to accept their teachings without having shared in the profit. This plan of infusing the new light will bring us no converts. It is indeed the precise cause of the dry rot which is everywhere consuming the evangelical church. That which gave it life and strength in the beginning was *Spiritualism*. Now they disown its angelic ministrations, and *perish*. All phenomena are the manifestations of spirit, and Spiritualism can no more exist without them than the physical body can exist without breath.

Another class of Spiritualists, whilst admitting the phenomena, limit them to their individual experiences, questioning all beside without examination, and with little inclination to investigate the newer revelations. This is well enough for them, but there are others who will not be satisfied with these limitations.

There was once an African chief who received with rude hospitality his Caucasian visitors, and listened with becoming patience to their relations of facts which were surprising to him, until they told him that in their country the surfaces of the rivers and lakes at certain seasons were so congealed and solidified as to admit of being traversed as a footway with heavy burdens equally with the land. This was more than this notable chief could put up with, nor would he hold further parley with those who sought to impose upon his credulity with statements so contrary to his own knowledge and experiences, and yet this African chief had never essayed to publish a journal devoted to religion and science, even by accident, and his flatterers were many in the land, nor were they altogether free from the bad odor of dark circles. NELSON CROSS.

April 22d.

chamber, in which Miss Berry sat, contained no furniture, except a chair and a sofa, both of which, as well as the room itself, were carefully examined before the "doors were shut." The other room was dimly lighted, but still was sufficiently light for features to be distinguished at a short distance.

To the company thus assembled, "the doors being shut," came from the cabinet, and "stood in their midst," not only one, but some thirty persons, clad in raiments of shining white, who pleasantly and lovingly greeted them, as did the spirit Jesus, and who were recognized by and conversed with their assembled friends. In more than one instance, two and three of these mysterious, living, moving beings, clad in "shining white raiment," stood in our midst. In one instance one not only "stood in our midst" but sat in a chair, and conversed with those near by. Old men, young men, women and maidens thus came, "stood in our midst," coming from and returning to the cabinet, leaving no trace except their pleasant greetings and loving words. Whence came they? Were they those who had lived their allotted time on earth, who had laid off their mortal bodies, and now returned, as Jesus did, with their spiritual bodies, the ethereal counterpart of the cast-off mortal materialized, so as to appear as substantial as the latter ever did? Or were they, as they came and "stood in our midst," divided into two or three, as during the evening Miss Berry, in an unconscious trance, came out of her little room, supported by another female form clothed in pure white? Or was it an illusion of the senses of all present—a cheat and a fraud? Were we all deceived?

Let us see. In the early part of the evening a tall, graceful female form parted the curtains, "stood in our midst," and gave the name of a lady who passed out of her mortal body in 1840, and whose experience in spirit-life was published in the *Banner of Light* about twenty-two years ago. The writer recognized the familiar name and at once stepped to the cabinet, in the parted curtains of the doorway of which she stood and gave him a greeting such as might be expected from a devoted companion after a long separation from her husband. Her lips and hands were not so warm as in earth-life, but her lips and hands and form were as tangible as then. The greeting over, and after a few whispered words of cheer as we stood there closely together, suddenly her visible form sank to the floor, her face looking up to mine; and after the last vestige of white had disappeared, the curtains closed and I stood alone. I had previously mentally requested that this manifestation be given, and it had come. Was it not enough? There tell the other witnesses beside myself; and when we tell the wonderful story to those not present professing faith in immortal life beyond the grave, "believe they not?" But it was not enough. I had stood there at that mysterious portal but a moment after the form had thus almost instantly disappeared at my very feet, when the sable curtains were parted and there the mysterious visitant stood as before, with arms outstretched to me. She whispered to me again in her singularly musical voice, and, grasping my hand in hers, again sank straight down at my feet, this time more slowly, my hand in hers, until, stooping over, I reached within a few inches of the floor, and there was only that white arm reaching upward in sight; then her hand was gone from my touch and vision. Then, and not until then, did the parted curtains close, and again I stood alone. Was not this sufficient? Had not my mental request been fully complied with? Mr. Albrow, who stood near, remarked that the spirit appeared weak and could not hold her form. To me, however, there was no weakness manifest. An intelligent purpose was being accomplished, and in another instant again the curtains were lifted and for the third time she "stood in our midst." She whispered in my ears the name of a beloved daughter who passed from us to her loving care in early childhood, some fourteen years ago, and had grown to maidenhood "over there," and said she, too, would "stand in our midst," and she the evening should close. She bade me tender good night, after promising to come to me again at another time, and, clasping my hand again, sank to the floor and vanished, after which the curtains again closed and I stood alone. Reader, was this a transfiguration of the medium, as Jesus was transfigured on the mount? If so, how did the tangible form so instantly vanish before the curtains closed? Or was it a materialization of the spirit-form which stood in my presence, touched me, looked into my eyes, spoke to me, and then was not? Which?

I took my seat and sat quietly pondering over this wonderful manifestation, while other forms, as tangible and plainly visible, stood in our midst, walked among us and greeted their friends as she had me. Singly and in pairs they came, making "glad" the heart of those present, as the disciples were "glad" when Jesus "stood in their midst" in like manner, almost nineteen hundred years ago, and when the statements of those who saw were ridiculed as "idle tales" by the church of that time.

At last, a slight, girlish figure opened the curtains of that mysterious chamber and "stood in our midst." She called me by my name, and as I approached her she whispered her name and flung her arms around my neck, so glad to see "papa." After conversing with me for a moment she felt it necessary to retire within the cabinet to renew her strength, but instead of stepping back as was usually done and allowing the curtains to fall between herself and me, she took my hand, sank to the floor at my feet, and vanished before the curtains were closed. Almost instantly, however, the "veil" was rent, and the lovely being again "stood in our midst," not a phantom, but a moving, living, loving being. Childlike, she clasped her arms around my neck, and I threw my arms around her, holding her close to my heart, and noticing the while that her back was entirely destitute of any semblance of clothing. Thus we stood, and as I bowed my head, her sweet upturned face nestled lovingly to mine, and for a brief moment or two she held sweet converse with me, telling me of her home and her guardian who had died her to come, and how happy they were to come and "stand in our midst." Then she lovingly whispered, "Good-night, dear papa," sank from my arms to the floor, vanished from sight, and the curtains fell as before. I retired to my seat, thanking God and his holy angels for this blessed experience. The reader may say, if he shall read to this point, that it is only an "idle tale"; but if he be a Christian, he must remember that the followers and intimate personal friends of the "lowly Nazarene" said the same thing when told by those in whose words in all things else they had implicit confidence that Jesus, the first fruit of the resurrection, had "stood in their midst" in bodily form as he did before his death on the cross. For "if the dead rise not, then is Christ not risen, and your faith is vain."

Were these loving visitors what they claimed to be? Did they "stand in our midst" as Jesus stood in the midst of his friends as tangible materializations of spirit-forms? Or were they only different transfigurations of the medium? These are the questions that each reader must answer for himself. The idea of fraud is too transparently absurd to be entertained for a moment. For myself, until convinced by evidence still more conclusive to the contrary, I must believe that on this occasion our spirit-friends indeed "stood in our midst" in materialized forms. But according to the Bible, this is "nothing new under the sun."

Boston, April 24th, 1884. J. B. HALL.

Free Thought.

MISTAKES OF INVESTIGATORS—No. 2.

To the Editor of the Banner of Light:

It is always unpleasant to be misunderstood, and still more so to be misrepresented and charged with unfairness and inconsistency.

My first article under the above head, published in your issue of March 8th, gave rise to quite an extended correspondence, for the most part with investigators whose observations agreed with my own in respect to those particular phases of spirit-phenomena with which it dealt; but J. Frederick Babcock, D. D. S., in a late number of the *Religio-Philosophical Journal*, arraigns me for inconsistency in this, that in a late communication published in *Light for Thinkers*, I mentioned Mrs. M. E. Williams of New York City as "a successful exponent of that particular form of spirit-materialization known as materialization," whereas in the *Banner of Light* article I say "that in reality she is merely a transfigurationist."

And now also comes Richard Harte, who in a letter to the *Banner* speaks of transfiguration as a "trick," and charitably concludes that I have been led into the error of doing Mrs. Williams "great injustice" by the near resemblance to her of various materialized forms which appear at her seances.

Now in complete refutation of the statements and conclusions of Mr. Babcock, I have only to refer to the articles in question, especially the *Banner* one, wherein it is not only not said or implied that Mrs. Williams "is merely a transfigurationist," but precisely the opposite, for she is there repeatedly spoken of as a genuine materializing medium, through whose instrumentality the later phase of transfiguration is also observable. I do not accuse Mr. Babcock of intentional misrepresentation, but if he will give my article a more careful reading, in the light of that just and liberal criticism which avoids partisanship and useless quibbles, he will be forced to admit that the following words and statements relative to Mrs. Williams admit of but a single interpretation, and that one not at all in harmony with what he gave the readers of a journal largely devoted to the discredit of mediums and the destruction of mediumship to understand. For example, how is Mr. Babcock able to reconcile the following passages with his before-mentioned statement, viz., "On the evenings in question, several unmistakable materialized spirit-forms appeared, besides a number... using the organism of the medium more or less transfigured?"

Unless Mr. Babcock holds the words *materialized and transfigured* as synonymous, and expressive of precisely the same thing, he has involved himself in no little difficulty in his unwarranted criticism.

Again I find the words "habitual materializations, . . . spirits fully, independently materialized, and others using her physique," made use of in speaking of Mrs. Williams' mediumship in the *Banner* article, with the distinguishing line so clearly drawn, that every candid reader will concede that there was no ground or justification whatever for the statement that I claimed in this article that Mrs. Williams "is merely a transfigurationist," nor is there any inconsistency between the *Light for Thinkers* and *Banner* articles, and Mr. Babcock will have to bring to the surface something more in accordance with the facts, in order to satisfy even the non-progressivists and their Western organ of the truth of his premises and the soundness of his conclusions.

The effort which is being made to reduce Spiritualism to a beggary theory, as wanting in proof as are the creeds of Christian denominations, appears to be concentrated upon the destruction of mediums, and the discredit of those who uphold them as instruments of those phenomenal occurrences upon which the whole fabric of the New Dispensation rests and must always rest.

Is Mr. Babcock quite satisfied to enroll himself with this demoralized body, which has thrown down its weapon, and is even now in full retreat?

Respecting Mrs. M. E. Williams, let me say once for all, that in my judgment, formed after the most careful study of the phenomena presented through her mediumship, she is one of the best mediums for full-form materialization I have thus far had the satisfaction of observing; a fact which has been satisfactorily demonstrated to me and others, on the occasion of a series of public seances extending over a period of more than three years; but this does not prevent her from being sometimes made the instrument of transfiguration, nor is she able to offer any resistance to it even if she would, being in all such instances helplessly unconscious.

In respect to the published communication of Mr. Harte, wherein he voluntarily assumes the championship of Mrs. Williams, as if there were really some occasion for it, I have only to add that it would be worse than useless to enter upon any discussion of the nature of phenomenal facts with one who is content to speak of transfiguration as a "trick," and its alleged exhibition in the presence of whatever medium, even the most sensitive and refined, as an injustice, unintentional or otherwise.

The mysteries of spirit-communication, and the inestimable truths which are being continually brought to light through medial instruments, will not be set back by any trivial disagreements. If transfiguration

Translated from the German.

The Anniversary.

New York City

The manner in which the spirit manifestation has been received presents a curious study of human nature. It has played in every part of the civilized world more than a generation, observed by millions of people, and testified to as genuine by some of the keenest and most accomplished minds of the present age. Yet such numbers of persons are still so different that they cannot be absorbed in their daily pursuits, their little earthly struggles and ambitions, they have no eyes nor ears for heavenly messages from the spiritual world. How much it requires to awaken the attention of mankind to any matter not of their immediate interests, and how much more to attract them to the spiritual world! And even after their attention has been attracted, how ephemeral it usually is! The matter presented does not at once seem to bear upon their immediate concerns it is dismissed as humbug, delusion, hallucination, or some such contemptuous inquiry, "Of what use is it?" The contemptuous inquiry is discarded and the movement in science and art are

But all the wives of callous Spitzheimans,
 Protestant ministers do not like to attribute
 all the evil of the Satanists per se to
 give the most of them are too creditable to
 him, and while they are willing to "give them
 devil his due," they do not wish to give him
 more, or to make him a convert to Christianity.
 Still they stigmatize the modern revelations as
 identical with ancient necromancy and demonology,
 and forbid by the "oracles of God," which
 are merely the old Jewish Levitical codes
 laws, and which no Christian upholds as bind-
 ing at this time, or as really of divine origin.
 Because, if he should, he would oppose his Mas-
 ter, and the Father, and the Holy Spirit, and
 said of, etc., etc., "but I say unto you," etc., etc.
 thus setting aside the old, barbarous codes,
 which sanctioned slavery, polygamy, free-love,
 and a host of other abominations. If the so-
 called oracles prohibited spirit-communion, the
 Founder of Christianity sanctioned it by exam-
 ple, which is stronger than precept, for he
 talked with Moses and Elias on the mount, and
 with St. Paul and to his disciples, as the ap-
 pointed ones of the Scriptures states: "these
 were the signs which Jesus did among them."
 But these Christians, who are so much against
 spiritism, and who are so much against the

inhabited by him. But he has done more. The discovery of an invisible but densely populated continent, where dwell all who have no life on this planet; a real, tangible world, where life ever tends upward, where there is constant and universal development toward a higher and better state. Is not this something? And yet this is the spiritualism has done. Our facts prove it. Nor does this hard system of ethics; The priest-ridden centuries have been the worst, and for the first time in the history of the human race life ceases to be a mystery. Why? Because we are but parts of the cosmic whole; this life is part of the next, one runs into the other as the smaller stream flows into the larger.

Saratoga Springs, N. Y.

every place of Paradise.
 and the whole world. Great historic events
 that have released people from bondage and brought
 them governments in consonance with their ad-
 vanced intelligence are commemorated with unfa-
 ltering and at times keeping unimpaired the sense-
 ment of liberty.
 In the city of Paris I have witnessed the celebra-
 tion of the anniversary of the republic of France when
 Despotism was buried, and over its grave waved the
 banner of Liberty, and the words of the poet, *Liberté,
 Egalité, Fraternité*. The demonstrations on the last three
 days of July were carried out on a scale of magni-
 tude and splendor that is beyond description.
 The present occasion is asserted to mark
 an era in the spiritual evolution of man. We are
 drawn together to consecrate the natal day of Modern
 Spiritualism. We make no display, we are without
 the grand theaters of song, no orchestra sends forth its
 swelling melody, no choir of prelates and monks
 ascend from the grand organ, no priestly chanting
 echoes beneath our roof, no processions of churchly
 dignitaries with burning tapers and garments of costly
 and rich material, no pompous and pompous, no
 through our humble aisles. We meet in the most
 direct of truth, trusting in its God, and in the

With an independence of action, braving and defying the prejudices of the times, they have won for themselves a coronal wreath which no future will neither add nor grow dim by the lapse of time.

It may here be questioned, by whom is a movement directed that has proved so potential in the world? We have stated that it was the result of a divine impulse claimed this truth man, but its primal cause is to be sought above and beyond those who commenced the manifestations.

There exists in the spirit-world combinations of wisdom and love, embracing angels and archangels, who are daily and hourly laboring for the advancement of the race. Their ability to successfully influence mankind is limited, however, partially estimated by what has already been attained.

Men may organize societies, employ lecturers and hold conferences; they may endeavor to advise and induce. They prepare conditions for the reception of divine truth which descend from heaven as dew upon the verdure of the earth. You will recall the words of Jesus, "Ye shall receive power after ye are baptized in the water, and ye shall receive the Holy Spirit." The Father alone gives the baptism in the water, and the Father alone gives the Holy Spirit. It is of Spiritualism; men prepare conditions for the angel-world, ready to admit the angels, but the angels cannot come until you are first sanctified, or made childlike, ready to receive them.

TO BOOK PURCHASERS.

COLBY & RICH, Publishers and Bookellers, Bowditch street (formerly Montgomery Place), corner of Province street, Boston, Mass. Two for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, of Wholesale and Retail. Terms Cash. Orders for books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. Postage stamps in quantities of MORE than one dollar will not be accepted. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires especially to recommend for personal notice.

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

Banner of Light.

BOSTON, SATURDAY, MAY 3, 1884.

PUBLICATION OFFICE AND BOOKSTORE,
Bowditch Street (formerly Montgomery Place),
corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
33 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER,
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing Office, Bowditch Street, Boston. All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spiritualism.—SPRINT S. B. BRITTON.

State Secularization.

On our eighth page will be found the heading and text of a petition in furtherance of this important project. With the objects of that instrument we need hardly say that we fully sympathize, or that we are ready to cooperate in the practical achievements of its purposes.

Of the primal necessity of the separation of the Church from the State, not only theoretically but practically and in the most thorough sense, there can be no need of proof. The public generally is asked to sign the petition above referred to, and thereby give it expression and weight. The friends of real freedom, the friends of equal rights, men of all parties and persuasions, are solicited to lend it the force of their approval and thus to make it their own. There is no principle to be compromised in signing a petition like this; on the contrary, there is a great principle contained in it. Few indeed are the petitions in which is conveyed a broader and deeper principle than this. It voices the profoundest sentiment of patriotism, for it states the only basis on which our system can securely rest. Those who still cling, superstitiously or by sheer force of habit, to the notion that our republican existence depends on its connection, however remote, with Christianity or any other religion, need to be undeceived as soon as possible, and taught instead that civil government is none the worse and can be none the better for any sort of an alliance with religious institutions or professions.

This movement has for a long time been declared most desirable, and even urgent, by religious men of all creeds and shades of belief, to save the cause of religion itself. There are intelligent and far-seeing clergymen, "doctors of divinity" some of them, who are eager to see something done that shall forever put a quietus on the scheme for putting "GOD INTO THE CONSTITUTION." They realize better than others the hazard of permitting this matter to drift away into hands which they may not be able to control, themselves. In the last number of the *North American Review*, for instance, Rev. Dr. Philip Schaff, who was a member of the American Committee for the revision of the New Testament, has an article on the "Development of Religious Freedom"; from which we make a few extracts by way of illustration and enforcement: "Persecution dates," he says, "from the union of Church and State. When Constantine the Great espoused the cause of Christianity, he transferred his power as high priest of the State religion to his new position as the temporal head of the Church. The Christian emperors now persecuted the heathen religion as the Pagan emperors had persecuted the Christian religion. Not only so, but they persecuted also every departure from the established Orthodox creed; they recognized but one legitimate form of Christianity, which was represented by the Catholic Church, and they treated every heresy and schism as a crime against the State."

And he says that in this attitude they were aided by the theological dogma framed by the fathers, of the exclusiveness of the Catholic church, "which they confounded with the kingdom of God, out of which there is no salvation." He says that the imperial legislation, in the form, of course, of edicts and decrees, from Constantine to Justinian is filled with penal laws against Arians, Donatists, Manicheans, Gnostics, Montanists, Quartodecimans, Nestorians, Apollinarians, Nestorians, Eutychians, and all other sects that dissented from the dogmas and canons of the ruling state church, and who were punished as enemies of society with deposition, banishment, and even with death. And these laws were incorporated in the Justinian code, which was gradually adopted, together with the canon law, all over the continent of Europe. Rome ruled once more by law, as she had so long ruled by the sword, and ruled over the children of those barbarians who had broken up her empire.

England was the only spot that was able, from her isolated position, to resist the introduction of the Roman civil law and the canon law; she preferred her own customs, upon which she built her common, or unwritten, law, and her statute, or written, law. Yet in her religion she was as thoroughly Catholic as any country on the continent. The more independent Christianity of the Britons was driven to the mountains of Wales. "The statute on the burning of heretics was in force even to the times of Queen Elizabeth and King James." Though Wickliffe escaped persecution during

his life, he was not spared after his death; the Council of Constance, which burnt Huss and Jerome of Prague as heretics, condemned Wickliffe and his writings to the flames; upon which his remains were taken out of their grave, burnt to ashes, and cast into the brook Swift, which, according to Fuller, "conveyed them into the Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean, and thus," he adds, "the ashes of Wickliffe are the emblem of his doctrine, which is now dispersed all the world over."

The persecution of the Middle Ages attained its height in the crusades against the Waldenses and Albigenes, in France; and in the Inquisition of Spain. Both of these, says Dr. Schaff, were ecclesiastico-political, or Church united with State; in other words, God in the Constitution. "The Church," he explains, "defined and condemned the heresy, and the State punished it by the sword, using carnal force against spiritual offences." The object of the Spanish Inquisition, which was instituted by Ferdinand and Isabella, with the express sanction of the Pope, was to rid the State of all enemies—Moors, Jews and heretics. It had an existence of three hundred and thirty years—from 1478 to 1808—during which period the number of persons condemned to death was thirty thousand, with countless more punished in other ways.

Finally came the Reformation of the sixteenth century, bringing with it the modern principles of civil and religious liberty. "At first," says Dr. Schaff, "it was simply an emanation from the thralldom of popery, which, from being a schoolmaster of the barbarous nations of Europe, had become an intolerable tyrant. The reformers had no idea of religious freedom beyond their own creed, nor of a separation between the Church and the State. They were intensely convinced of the scriptural truthfulness of their views, and deemed it right and proper to deny to others the right of dissent which they claimed and exercised for themselves. They appealed to the civil magistrate for the support of the new churches and the suppression of heresy." The Lutheran princes in Germany and Scandinavia made themselves supreme bishops, or little popes, in their territories. The republican magistrates of Zurich, Bern, Basle, Geneva, and other Swiss cantons, did the same. In England, Henry VIII. cut off the Roman head from the English hierarchy, "and put his own crown on the bloody trunk." He called himself the "supreme head" of the Church of England. Anabaptists and Socinians were persecuted in Protestant as well as in Roman Catholic countries, the only difference being in the extent of persecution and the degree of severity, Romanism enjoying the unenviable preeminence, "because it had more power and once ruled supreme in Europe."

The history of Protestant persecutions need not be told here; Dr. Schaff unravels it all in his article, and burns it upon the memory of the reader. But it appears that even the most liberal of Protestants, though they had passed through the bitter experience of suffering from persecution, could not help resorting to it themselves, as soon as they gained power. Not even our own America, confesses this eloquent writer and profound scholar, can claim to be free from the reproach of persecution. "The first English settlers," he says, "fled from persecution in their native land, and sought freedom of worship for themselves, but for themselves only." There was a time, he adds, "when dissenters were fined, imprisoned, exiled, and even hanged for religious opinions, to the extent of the power of the civil authorities of our free country, even in the enlightened State of Massachusetts; and such persecution was justified on the basis of the union of Church and State."

Wherever this principle—of such union—is acknowledged, says Dr. Schaff, and wherever it is established, "persecution becomes even a duty of conscientious rulers." While the worst persecutors among the Roman emperors, Nero alone excepted, were influenced by motives of patriotism and duty to the integrity of the ancestral religion, and are numbered among the best emperors, "we must dismiss the idea that every Christian persecutor is necessarily a bad man." It was the great and good St. Augustine "who formulated the very principle of persecution by his famous misinterpretation of 'Compel them to enter in.' Innocent III., who inspired the horrible crusade against the Albigenes and Waldenses, was one of the purest as well as ablest among popes. Cardinal Ximenes, the inquisitor-general of Spain, was the originator of the Polyglott Bible. Calvin, who burned Servetus, says the Doctor, is the greatest theologian among Reformers, and surpassed them all in zeal for purity of doctrine and holiness of life.

Dr. Schaff closes his most timely and instructive article with a defense of Orthodoxy from the charge of being necessarily a persecuting spirit. He admits that the degree of earnestness and exclusiveness of belief determines the degree of severity of persecution, but strenuously denies that Orthodoxy in any shape is necessarily persecuting. Otherwise, he thinks that Christ and the apostles would have been the greatest persecutors in principle, though it is well known they could not be in fact. He asserts that religious convictions were as deep and strong in the first three centuries, when Orthodox Christians suffered from persecution, as in the Middle Ages, when Orthodox Christians persecuted Jews, heretics and infidels. And while thus defending Orthodoxy, but forgetting that human nature lies imbedded underneath, he concludes with the following passage, which we recommend the leaders of the "God in the Constitution" project to bind as a frontlet between their eyes: "We maintain, then, that persecution is consistent with and inseparable from the union of Church and State; while religious freedom is the inevitable result of a peaceful separation of the two. Church and State are as distinct as soul and body, as eternity and time."

A tribute to Miss M. T. Shelhamer's mediumship will be found on our third page, the writer whereof is an ex-clergyman, once of the Orthodox Congregational persuasion, to whose ministry he was "ordained" more than forty years ago, but has long ago renounced what he supposed to be the distinctive tenets of that denomination—nobody really knows what these are—and has for years been a pronounced Spiritualist. We consider him one who is ever able and willing to give a reason for the faith that is in him, and therefore commend the article to the attention of our readers.

The oldest daughter of the present Lord Lytton, a girl of fifteen years, has had printed for private circulation a romantic spirit story, which gives evidence of literary ability. The Longmans sought to become the publishers, but their proposal was declined.

Foreign Items.

The February number of *Constancia*, published in Buenos Ayres, has just come to hand. Its thirty-two pages are, as usual, filled with choice spiritualist pabulum, among which we notice particularly an able article from the pen of Señora Domingo y Soler, in which she answers a virulent and uncalled-for attack made on Spiritualism by a clergyman who delights in the euphonious title of "The most illustrious and most Excellent, Señor Don Jaime Catalá Alboso, Bishop of Barcelona, Apostolic Administrator of the diocese of Ceuta, Gentleman of the American order of the Cruz de la Real de Isabella the Catholic, Senator of the Kingdom, Councillor to His Majesty," etc., etc. The lady handles this many-named gentleman without gloves, and asks him a few pertinent questions which we venture to predict he will not attempt to answer.

We also notice accounts of séances held by Jesse Shepard, and one by Mrs. H. B. Fay, copied from the *Banner of Light*; extracts from Epes Sargent's "Scientific Basis of Spiritualism," and the celebration, on Feb. 9th, of the seventh anniversary of the foundation of the society "Constancia," with the reports and announcements of an average attendance of two hundred and fifty during the past year, and a membership of one hundred and fifty.

We are also informed that Josefa Martinez, a blind girl, who on account of her infirmity had never received even the first elements of an education, had suddenly become developed as a writing-medium. The written communications received through her organism covering a variety of philosophical subjects created such a sensation that Don Manuel J. Morel has just collected and published them in a work of two volumes.

Our fellow-Spiritualists of South America are very active in the good work. In Rio Janeiro they have organized a society evidently based on the late circular of the American Spiritualist Alliance, which was published in full in the *Banner of Light*, and *La Luz Esprita* of Key West, and other papers. In its letter to the various affiliating societies it says: "Our sole object being to study and propagate the spiritual doctrine, we desire to establish and cultivate with you the best possible fraternal relations, and hope that by an interchange of our experiences we may be able to extend in an harmonious manner the truths of Spiritualism."

A New Lecture.

Prepared by Col. Robert G. Ingersoll—in the light of present developments in the creedal camp—entitled "Orthodoxy," was delivered by this eloquent orator in the Academy of Music, New York City, on the evening of Sunday, April 27th; the great auditorium being packed by an intelligent and enthusiastic audience. In introducing his remarks the speaker said:

"It gives me great pleasure to say to this audience that *Orthodox religion is dying out in the civilized world*. It is a sick man. It has been attacked by two diseases—softening of the brain and ossification of the heart. It is a religion that gives hope only to a few, and it is a religion that I am going to do what little I can while I live to destroy. This world is a succession of births and deaths, and when an old religion dies a better one is born. Supernatural religion will fade from this world, and in its place we shall have reason. In the place of the worship of something we know not of will be the religion of mutual love and assistance—the great religion of reciprocity."

The lecturer then proceeded to point out the causes which had been at work for centuries destroying the superstitions of the Christian religion. Among these he mentioned first Mohammed, then the destruction of art by Christian fanatics of the middle ages, followed by the discovery of America, the investigations of Copernicus and Kepler, and finally the writings of modern philosophers, chief among these being Darwin. He devoted much attention to the new Congregational creed—stating the points in it whereof he was at special variance, such as "original sin," "the atonement," "general judgment day," etc.—and said his great objection to the Orthodox religion was that it destroyed human happiness and love, and told men that the love of this world was not necessary to make a heaven in the next. He believed in the religion of the family. *No man who had made his family happy in this world could be damned in the next.*

A Worthy Charity.

The Young Men's Christian Union of this city is soliciting contributions in aid of the tenth season of "The Country Week," a plan inaugurated in 1875, for sending poor and deserving children for a vacation of a week or fortnight to pleasant homes in the country. This is one of the most commendable philanthropic movements which the summer develops. Since its inauguration ten thousand five hundred and six children and adults, who, but for its existence, would have been confined to the close, vitiated air of city life, have enjoyed for two weeks the luxuries of pure air, cleanliness, and wholesome food, in rural homes. The movement has been attended with success from the outset, the result of each year showing an increase in numbers and interest over the preceding year. In 1875 the number sent out was one hundred and sixty; last year two thousand and forty-two. Still, this is but a very small portion of the number in the tenement houses, courts and alleys of our city who need the change, and there is scarcely any limit to the good that might be done, and that would extend in its influence to future generations, were the means provided. Let those who hold the means do their part, and so, while blessing others, call down blessings upon themselves. All donations by check or in funds may be sent by mail or otherwise, directed to Wm. H. Baldwin, President, 18 Boylston street, Boston, and marked for "The Country Week," for which receipts will be promptly returned.

A paragraph which we printed March 15th in regard to the growth of the Spanish spiritual press, wherein we stated that ten spiritual papers were published in Spain in a list of seventy-three of all classes and denominations, having created considerable comment, we have carefully re-examined our exchanges, and find that there are thirteen spiritual papers published in the Spanish Peninsula, instead of ten as before stated. We would also add that nineteen are published in the Spanish-speaking countries of South America—that all of them are ably edited, and we trust they receive the hearty support which they deserve. If the spiritual periodicals of South America increase in the same ratio for the next ten years that they have during the past five, they will equal the secular press of that country.

A very interesting account of a musical séance—Jesse Shepard the medium—which took place in Kansas City recently, will appear in the next number of the *Banner*.

Onset Bay Grove.

The opening day of the season at Onset will be on Saturday, June 14th, special excursion tickets from Boston to Onset and return being good from Saturday morning until Monday night, giving opportunity to stay over Sunday to such as may desire. This will be a favorable time to secure accommodations for the Camp-Meeting season.

The annual Camp-Meeting begins July 13th and closes Aug. 10th, lecturers, however, having also been engaged for the last three Sundays of August. A large and able corps of speakers have been secured, as will be seen by the following list: Mrs. Emma Hardinge-Britten, J. Clegg Wright, George A. Fuller, Mrs. Julia H. Severance, Dr. F. L. H. Willis, Cephas B. Lynn, Joseph D. Stiles, J. Wm. Fletcher, Mrs. M. S. Townsend-Wood, J. Frank Baxter, Hon. Warren Chase, Mrs. Sarah A. Byrnes, Rev. L. K. Washburn, Rev. Mr. Beals of Brockton, Susan E. Gay, Capt. H. H. Brown, Jennie B. Hagan, George Dutton, M. D., Rev. James K. Applebee of the Parker Memorial, Boston.

The Middleboro' Cornet Band, Carter, leader, will be present every Sunday. The Fitchburg Orchestral Band will furnish music for dancing. Prof. Crane, organist, Charles W. Sullivan, and a superior quartette to be hereafter announced, will supply music for the platform.

Programmes of the meeting will be issued about the 1st of June.

Gerald Massey in Grand Rapids.

The Grand Rapids (Mich.) *Eagle*, April 21st, speaks as follows regarding Mr. Massey's Sunday discourse in that place:

"Quite a large audience listened to the lecture in Powers' Opera House yesterday, by Gerald Massey, on 'The Mystery of Evil,' and all seemed delighted with his masterly handling of his subject—some of them saying that they could listen two hours longer without being wearied. He gained their close attention from the first and held it till the close. Mr. Massey is a rapid speaker, with a great command of words, yet often his fervid sentences demand the closest attention. By some he is called Emersonian in his epigrammatic utterances; but as a speaker his delivery, as compared with Emerson's, is like the rushing storm as compared with the steady breeze of a dull morning. He may be set down as a pleasing and instructive speaker, whether his views are shared by his auditors or not, and an impetuous platform orator."

Mr. Massey spoke in Grand Rapids April 20th, 23d and 25th, and was to lecture there again the 28th. As noted in these columns last week, he intends to devote some six weeks in May and June to places between Chicago and San Francisco, on his way to Australia, where it is said he has just concluded negotiations to deliver ten lectures. The friends all along the route should make every effort to secure the services of this ripe scholar and eloquent speaker.

Hon. Warren Chase

Closed his very successful course of lectures in Indianapolis, Ind., April 27th. He is visiting his son, Milton Chase, M.D., in Otsego, Mich., this week, and will speak in the Opera House there May 4th on "Spiritual Evolution." He speaks in Toledo, Ohio, May 11th, 18th and 25th, and will be at the National Greenback Convention in Indianapolis, Ind., May 28th. Speaks in Cleveland, O., June 1st and 8th; in Columbus, Pa., June 16th and 22d. Sundays June 29th and July 6th are open for engagements at points on or near the route from Corry, Pa., to Boston via Albany and Worcester, if applied to soon. Address as above.

The Newman Trouble.

Of which we have published accounts from time to time, is drawing to a close, as Dr. Hanne's party has been granted an injunction against Dr. Newman *et al.*, as conductors and managers of the Madison Avenue (N. Y.) Congregational Church, to prevent Dr. N. from acting as pastor.

Our lively contemporary, *Light for Thinkers*, (Atlanta, Ga.), thus pays its respects to the "blue laws" of Alabama. Fossil statutes of like nature with those it rebukes are repeatedly cropping out, in their application and enforcement, in all parts of the Union, and need to be met on every hand by the stern voice of manly protest on the part of all lovers of human liberty:

"Alabama is afflicted by laws protecting the doctors and clergy and denying privileges to spirit-mediums and healers. 'Blue laws' are not yet obsolete. We shall hope to see this State liberated from the tyranny imposed by the clergy and doctors in order to retain supremacy. We have much to do in order that our national guarantees shall be granted us by the States."

The Children's Lyceum in Oakland, Cal., appears to be managed with admirable skill, the interest in its proceedings not being allowed to abate for a moment. Among its exercises are illustrations of spirit-phenomena gratuitously furnished by mediums from San Francisco. These serve to instruct the children in the first principles of Spiritualism, and give them an understanding of the foundation upon which rests the corner-stone of their faith—an open, intelligent communication between the seen and unseen worlds.

It is expected that the revised Old Testament will not be given to the public before the last of this year, or sometime in 1885. In the meantime those who depend on the Bible as the only guide to eternal life and happiness are to do the best they can to keep on the right path, notwithstanding the thousands of corrections which the learned committees declare must be made in that book to make it reliable, and of practical value to the people of this age.

Miss Lottie Fowler, who has been on a successful tour for some time in the Old Country, has just arrived in this city, and taken rooms at Wood's Hotel, 14 Bowditch street, where she will be pleased to meet her personal friends and the public generally. She will not engage to hold more than two private sittings each day, and parties should make their appointments by letter. Her tarry in town will be limited to five or six weeks.

The First Spiritualist Society of Minneapolis, Minn., was addressed at its meeting of Sunday, April 20th, by Dr. Russell. The attendance was large, and the closest attention was given to every word that came from the lips of the inspired speaker.

A Washington (D.C.) correspondent writes: "I learn that Mrs. Maud E. Lord has had a 'permit' granted to her to hold séances—the giving of the officer whom she saw a whole volley of tests of her ability to see his dead friends."

Mr. John Wetherbee ("Shadows") has a capital article in the *Boston Commonwealth* of April 19th, in which he lays out those "highly respectable" spirit-phenomena which are the "Consciousness of the Unconscious."

John Beeson and the Indians.

During the Congress of 1879, Senator Conkling, at the suggestion of a letter from Peter Cooper, presented a memorial for the relief of John Beeson, which was reported adversely because it contained no evidence of contract for what it claimed to have been done. It is now proposed to ask for a reconsideration, and a paper is in circulation, giving the reason therefor, and petitioning that there be granted Mr. Beeson an amount proportionate to the sum which he has saved the government, to establish a healing and educational institution in Southern Oregon, with the best facilities for the instruction of Indians as well as others in the useful vocations and science of a true civilization.

Mr. Beeson has done much for the Indians, and anything that can be done for his aid, or to assist him in carrying out his benevolent plans, should be cheerfully granted. His present address is Tallent, Jackson Co., Oregon.

The Children's Festival

Will take place at the New England Manufacturers' and Mechanics' Institute, this city, on Saturday afternoon, 10th inst. As the gathering will be in aid of the Associated Charities of Boston, we hope everybody who can do so conveniently—and there are thousands who can—will make it a point to be there—for the double purpose of rendering pecuniary aid to the laudable Society in question and enjoying the grand programme to be presented.

Mrs. Emma Hardinge Britten

Will lecture at Republican Hall, for the First Society of Spiritualists, New York City, during May. She also will speak at Lake Pleasant, Neshaminy Falls, and Onset Bay Camp-Meetings, and be pleased to make engagements in advance previous to her departure for the Pacific coast in the Fall. Address care of Mrs. Mills, 265 West 34th street, New York City.

Rev. Mr. Savage said last Sunday morning, in his sermon on "Careers for our Daughters, or the Working Women's Problem," that the average wages paid to female help in Boston was between \$4 and \$6 per week each [some are obliged to work for even less], and ten dollars a year represented the utmost they could save out of their earnings; that in a city where there are free libraries, free lectures, free art museums, free means of culture in every direction, these women are simply unable to avail themselves of them because of pinching poverty and the necessities of their lives! This is all very true, Bro. Savage, and has been going on for years. We have called attention to the subject many times, but the public turned a deaf ear to our appeals in behalf of these poor "machinery girls." Many a boss tailor, that has retired rich from business, who has reduced the pay of his "help" to the last fraction of a cent, now pines on his ill-gotten gains as a high-toned moral man! Go for the cause of all this misery next, Bro. Savage. Here is a broad field for you to operate in.

We are in receipt of the April 15th issue of the *Problems of Nature*, a semi-monthly published at 21 Park Row, New York—H. B. Philbrook, Esq., editor. We notice particularly the continuation of an able essay by the editor on "The Offices of Electricity in the Human Body; an Explanation of Growth, Mind and the Work of Repair"; "The Theory of Dreams," by Richard Lee, F. A. S. L., which will bear careful perusal; also "The Original System of Jurisprudence," which gives an unbiased description of the stupidity, folly and degradation of the present system of administering "Justice."

The Notes on the Lava Flow of 1880-81, from the pen of Geo. H. Barton, should be read by all; while the "Economics of Disease," quoted from the *Medical and Surgical Reporter*, can be studied by our Medicos with benefit to themselves and their patients. Specimen copies can be seen at our counting-room.

An interesting event took place on the 13th of April, in the formal though quiet celebration, chiefly within the home-circle, of the birth into spirit-life of Mrs. J. B. Chamberlain, better known as Miss Moulton, whose labors in the cause of Spiritualism, held in such estimation by those who knew her, were brought to a close on that day two years ago. The services were admirably conducted by Mrs. Carrie F. Loring of East Braintree, Mass., whose spirit-band discoursed upon the theme: "Two Years in Spirit-Life," and then gave way to Mrs. Chamberlain herself, who spoke through her medium with touching effect. Intervals of the services were well filled by music performed in part by the surviving daughter of the deceased. It seems a novel idea to celebrate thus the day of the decease of a loved one, but surely it is one of the testimonies to the value of our faith that such should be the feeling of the friends left behind.

WOMAN SUFFRAGE IN ENGLAND.—A crowded meeting in favor of woman's suffrage was recently held at St. James's Hall, London, on the summons of Mr. Stansfeld and other members of Parliament. Mrs. Fawcett, Mrs. MacLaren and other ladies addressed the meeting amid much enthusiasm. Favorable resolutions were carried.

New York has passed an ironclad law against oleomargarine, forbidding the manufacture or sale of bogus butter of any kind, under penalties of fine and imprisonment. If it can be enforced, other States will be likely to adopt it; and the quicker they do so the better it will be for the health of all concerned.

Mrs. H. L. Sheldon, Mrs. S. W. Severance, A. M. Libby, Mrs. Byron Loomis and Grace M. Dewey, will please accept our sincere thanks for the beautiful flowers contributed to our Free Circle-Room table.

To the Editor of the Banner of Light: It is probable every individual of the Pennsylvania University Investigating Committee either does know or may know of private individuals who are numbered among the most respectable families in the city of Philadelphia. Would it not be well for those investigators to ask the favor of holding a sitting with some of these, and thus learn they cannot account for the phenomena further than that they are instruments thereof. With such an experience as this, members of this committee may be more ready to believe that when "professional mediums" make this same statement they are endorsed by private mediums whom they [the investigators] personally know, and that these statements are entirely reliable? J. P. H.

A notice of Chamberlain's mediumship at Onset not long since, in which occasion, Prince Arthur Perry and others, claimed to be mediums, and were, and were not, mediums, is given in the *Boston Commonwealth* of April 19th, in which he lays out those "highly respectable" spirit-phenomena which are the "Consciousness of the Unconscious."

Banner of Light.

BOSTON, SATURDAY, MAY 3, 1884.

ALL SORTS OF PARAGRAPHS.

"GENTLE SPRING."

All present signs are cheering;
The ice is disappearing;
The sun the buds and blossoms soon will bring, bring,
And soon the gay hand organ
Will grind out "Johnny Morgan,"
And other tunes that greet the gentle spring, spring,
—*Somerville Journal.*

Mrs. Maud E. Lord in a complaining tone is telling people in Washington, we understand, that we never print anything favorable about her mediumship. This statement is untrue, as all our readers can vouch. First and last we have printed in the aggregate columns of matter in her favor. We have a letter of thanks from her on file to this effect. What her motive can be to make such a statement is somewhat of a mystery, as we have always spoken of her as a bona fide medium for the physical manifestations. Not a single communication received pertaining to her sances have we omitted printing in the *Banner*.

No MARRIAGE NOTICES are printed in this paper unless fully endorsed by responsible persons. This we wish distinctly understood.

Salmon Falls, N. H., is much excited in consequence of a quarrel between the Congregational Church there and the Congregational Society. The question is: Which shall control the parsonage? Legal advice has been sought. Isn't it strange that these professed followers of the humble Nazarene should quarrel so often over church affairs? About all the quarrelsome timber we have in our ranks came from church organizations. It is "rule or ruin" with all such.

Yet another great railway murder. A train falls through a bridge in Spain, near Alcala. Forty dead bodies have been recovered from the river. Many other persons were killed or wounded.

A huge cetacean, which followed a school of herring up the river Tay, was caught last January, after a long and exciting race, as the monster heaped for the ocean as soon as he found himself harpooned. He towed two fishing-boats and a steam-tug for several miles.

The Sunday Herald, 27th ult., contains a line in full-face type, "Salt Water Bubbles." Jo Cose says he has been there when it didn't bubble a bit—that was just previous to an earthquake, however.

The invasion of women, which is the chief event in recent university history in England, advanced another step at Oxford recently when the Congregation agreed by one hundred votes against forty-six to admit women to several university examinations. The girls will not be examined in the new schools with the under-graduates, but they will have the same papers, and the same examiners, and their class lists will be drawn up on the same standard. The lady students at Cambridge have for some time been examined in this way. —*New York Sun.*

Digby thinks the Blaine "boom" is water-logged—that there is fresher "lumber" in the market.

Egyptian affairs are more "crooked" to-day than they have been at any previous time. England hesitates—the Khedive is afraid of his life, as the natives hate him—"the tribes" are joining El Mahdi's forces—while France is figuring through all the mists to eventually secure a slice of the Egyptian loaf—of brown bread!

Harvard College students think more of boats than they do of books.

A maniac mother in New Jersey killed her two children by cutting their throats, and then attempted to take her own life. It is said too much prayer-meeting had something to do with the sad affair.

Bro. Cobb's Sunday meetings at Eagle Hall we understand are well attended and highly interesting. The tests by David Brown, a most excellent medium, are said to be very accurate in delineation.

Of the 40,000 Indian children now living in this country, over 10,000 are being educated in Government schools. This fact is all the more significant when it is remembered that no systematic work had been undertaken until the latter part of General Grant's administration.—*The Daily Tribune, Salt Lake City.*

The interest in Buddhism has spread from London to Paris. There are now 800 Buddhists there, and probably their demand for a temple will be granted.

To the Index: We fully endorse the mediumship of Mrs. Bliss. That settles the question as far as we are concerned, your superfluous quibbling to the contrary notwithstanding.

Max Müller delivered a most interesting lecture on "Ancient Buddhist Charity," recently, at Kensington, Eng. His address was both amusing and pathetic. He showed that the soul of Buddhism is charity; in fact, that it is the true religion of humanity.

The spiritualistic magnetic healers in this city, we learn, are doing much good in their specialty. We saw a lady last Sunday that was quite ill a few days ago, who applied to Dr. J. A. Shelburne for relief, at 26 Newworth street, (whose healing power seems to be increasing daily), (she was entirely cured by a single treatment). Mrs. H. E. Young, too, No. 45 Indiana Place, is said by several ladies who have employed her, is a first-rate healer—they even go so far as to say her powers are simply wonderful.

I consider we are now living in the Jennerian epoch for the SLAUGHTER OF INNOCENTS.—Dr. Collins, M. R. C. S., (twenty years public vaccinator.)

LONG-WINDED CRITICS.

Long-winded critics are very thin-skinned. No most all their essays are like kites in the wind; Words heaped upon words may fill up much space, But nine times in ten they their authors disgrace!

Rover, the brave Newfoundland belonging to Mr. Daniel P. Weil, of Salem, who saved Mr. Weil's little boy from drowning last winter, now wears the collar presented him by the Massachusetts Humane Society.

The Canadian Baptist says, "There has never been in the history of the Church a time when there were so many earnest doubters both within and without its pale."

A Free-thought Sunday festival was recently held at the College of France. M. Renan paid an eloquent tribute to Quinet, Michelet and Mickiewicz, medals portraits of whom were unveiled before the assembly.

A discovery has been made, says the Toronto Globe, of a process which enables any number of copies to be taken of the oldest book without setting a line of type. An exact fac simile, as many as may be wanted, is made of any book, new or old, without injury to it. No volume will ever be "out of print" so long as a copy of it remains. The possibilities which this invention suggests cannot be fully realized.

A Christening.

To the Editor of the Banner of Light:
At the South Side meeting of Spiritualists yesterday morning Mr. and Mrs. Frederick G. Parker had their infant son christened, Mrs. Parker being the officiating minister. There were two sponsors, a lady and gentleman, the gentleman handing the infant to Mrs. Parker, saying, "As sponsor I present you this child for baptism." Many remarks they had witnessed several christenings, but had never seen a ceremony so beautiful as this. The high character of the parents and the sponsors was delicately expressed and the import of the ceremony eloquently and touchingly pronounced. It was explained that christening meant an initiation into the spiritual.

After the ceremony excellent mediums in the audience described spirits they saw performing their part of the services.
—E. W. BALDWIN.
Chicago, Ill., April 21st, 1884.

"Five years ago my life was a dread all the time from Heart Disease. Since using Dr. Graves' Heart Regulator the English language would fall me in telling 'the good I received.'"
—Kate Mangrove, Coloma, Ind. For sale at drug-

[Parties desiring to further the objects set forth in the following Petition, can easily do so by cutting out the instrument from its place in these columns and pasting it at the head of a sheet of writing paper. We hope they will do so, and circulate it for signatures in their respective localities. Then send the list of names to T. W. Curtis, 25 Washington street, New Haven, Ct.]

A PETITION FOR STATE SECULARIZATION.

TO THE HONORABLE SENATORS AND MEMBERS OF THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES CONGRESS:

A republican form of government being based on liberty, equality and fraternity, as both means and end, involves the separation of Church and State, whose union is the worst form of class-legislation and the most inflexible sign of arbitrary power. A house divided against itself cannot stand. The institutions of this Commonwealth should be made homogeneous throughout. Impartial protection of all citizens in their equal rights and liberties, by encouraging the free movement of mind, promotes the establishment of truth in whatever direction. Any infringement by government of this absolute equality of its citizens is the parent of manifold evil, a national crime committed against that natural "justice" which, as the Constitution declares, this government was founded to "establish."

And yet, though the first amendment to the Constitution of the United States says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," there does exist a union of Church and State, which gives to Christianity moral and material aid, and so proscribes other religions and forms of belief and unbelief, while taxing these also for the support of that special religion.

The ways in which this old alliance between Church and State still survive among us are:

1. Recognition of God and Christianity in State Constitutions.
2. Exemption of Church property from taxation.
3. Appropriations of public money for sectarian purposes.
4. Religious exercises, as the reading of the Bible, etc., in the public schools.
5. Laws enforcing the observance of the Sabbath on the authority of the Bible.
6. Religious test-oaths in courts of justice and on instalment into office.
7. Chaplaincies in the Legislature, the Army and the Navy.
8. Fast and Thanksgiving Proclamations, which contain theological ideas that may or may not be acceptable to the citizen.

The necessity for this separation of Church and State is more apparent now than ever before, because of the still greater diversity of religious beliefs, the many forms of dissent from the religion which receives State patronage, and the growing signs of sectarian strife and ambition in the arena of politics. And emphasis needs to be given to the fact that the union of Church and State is a *great hindrance to the employment of right methods* in dealing with many questions of reform now demanding attention. And most essential is it at all times, and especially in the present, in order to secure for the law its due respect and observance, that the people's representatives should exhibit the strictest fidelity to their trusts by following the law in its letter and spirit.

Your petitioners, therefore, pray that immediate action be taken by the law-making power to bring into harmony the theory and practice of our government in making the following principles a part of the fundamental law of the land by amendment to the United States Constitution:

1. The total separation of Church and State, by prohibiting Congress or any State or municipality from enacting any law that favors religion or prohibits the free exercise thereof in any of the ways already specified in this petition.
2. National protection for national citizens, without regard to race, color or sex, in their full and equal rights.
3. Cooperation between the national and State governments for the maintenance of a thoroughly secularized public school system.

Easter in Erie.

To the Editor of the Banner of Light:

I have been to church! Sunday, April 13th, was Easter. The Spiritualists of Erie, Pa., after a comment of some ten months of active indifference and repentance (I decided to stir the embers anew and try the breezes that fan the world from the Edens of love and light. Accordingly I was there to help. Anxious to economize time (I never have any time to "kill"), and being informed that a certain Methodist divine was smart and liberal—in fact a Spiritualist in all but the name—I went to hear him expound the origin and significance of Easter, as he was advertised to do. But he said very little about the day or its origin or meaning. He assumed that our hope of immortality rested in the resurrection of Christ! He is the type and we shall be like him, and if Christ be raised up in a glorified body, we, too, should rise and triumph over death, for he is the "sample" of all. To be sure we do not misjudge the meaning here, it may be well to say that he illustrated this sampling process by the tradesman or shipper who shows a handful of wheat or a yard of cloth as a sample of the whole, and makes sales or purchases upon the representations of the sample, which is claimed to be like all the rest of the piece or the whole cargo of grain. Thus Christ is the perfect sample of all humanity, and his resurrection in a glorified and immortal body is a "sample" of what we shall realize in the resurrection. He did not qualify or except those who are out of the fold, but he gave the whole theme an air of miraculous supernaturalism which clouded all his reasoning with superstition and incredulity.

After predicating our all upon Christ and our likeness to him, he created an "impassable gulf" between him and us. Of course he deemed it necessary to establish the divinity of Christ, and to do this he must prove, from his standpoint, that Christ was not like us, and therefore of course we are not like him. How, then, can he be the "sample" of our immortality? After preaching the resurrection and endorsing it as proof of Christ's divinity and immortality, he assured us that if the account of the resurrection be true it establishes the divinity of Christ, for "who but God could do this?" Man could not. We have no power thus to rise in defiance of the laws of matter and put on a glorified body of such marvelous qualities. It was a wonderful body that Christ put on, and could pass through solid walls of brick, unseem, and then talk with his disciples, and then vanish! All of this was assumed to be proof of Christ's divinity, because it was what man could not do, and none but a God could defy the laws of matter and rise from the dead; and yet our hope of immortality rested entirely upon the resurrection of Christ as a "sample" of what we shall do because he did! He moreover comforted us with the assurance that glory awaited those who had been "washed in the blood of the Lamb."

If this sermon is a fair "sample" of liberal, progressive Christianity, what can we hope for the Church, or those whose only consolation when death approaches is in the resurrection of Christ? If Christ was not human, not amenable to the laws of nature like the rest of us, and his resurrection and immortality were the result of a divine miracle, and therefore not natural, what reason have we to expect to rise like him and put on a glorified body because he did? If we must put infinite distance and an impassable gulf of absolute unlikeness between the sample and the rest of the cargo, what chance is there for all to reach the same port and be glorified with him, who, by a special miracle, "passed from death unto life"? I do not see that Spiritualism in the Church is likely to substitute the tangible evidences of Modern Spiritualism to the millions hungering for the bread of life, for a long time to come. There is work enough for every true Spiritualist and every faithful medium to meet the growing demand for facts, proof and rational religion, and answer the great questions of immortality against the dead negations of materialism, which the Church with all its prestige and learning is not able to meet.

I was a little surprised to see so small an audience in such a city as Erie. Indeed, at this church, with a choir of trained singers, floral decorations, and special notices of Easter services, the audience hardly equalled in numbers those that assembled at Grand Army Hall to listen to the gospel inspirations of Spiritualism, and in quality I am sure we had the advantage of more than four to one. The Spiritualists of Erie—a part of them, and the best part—are quite earnest and hopeful for a revival of the work in the city.

LYMAN C. HOWE.
Fredonia, N. Y., April 16th, 1884.

Magazines for May.

THE ATLANTIC for the present month has an admirable article by Richard Grant White, entitled: "The Anatomizing of William Shakespeare"; Henry James contributes the eighth of the series of travel-sketches, known to an appreciative multitude of the Atlantic readers as "En Provence"; Harriet W. Preston writes of "Matthew Arnold as a Poet"; those who enjoy a personal acquaintance with the mental products of that famous Massachusetts antiquarian, Geo. R. Ellis, will find in his article on "Governor Thomas Hutchinson," much to interest them; Henry Cabot Lodge treats of Wm. H. Seward and his mark upon American History; "A Roman Singer," and "In War Time," are profitably continued; T. B. Aldrich, "H. H.," and Edith M. Thomas furnish the poetry; and the departments are full of good and valuable matter. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY—A fine portrait of the famous warrior, Chief Joseph, the Nez Percé, greets us at the opening, accompanied by an interesting article describing his character and valor, by Lieut. C. E. S. Wood. Our neighboring city of Salem, so far as it and its people and places were the subject of Hawthorne's

facile pen, is the subject of a biography by the son of the novelist, with thirteen illustrations. "Rose Mader" is a bright romantic story of artist-life. "The Women of the Bee-Hive," is a clear statement of the religious convictions and consolations of the women of Utah, and their condition under the rule of polygamy. In the department of "Open Letters," a paper by Alice N. Lincoln, reporting an experience of three years in managing a tenement-house in this city, will be read with deep interest, and suggest to those who have the means and the desire to do good, a ready way of accomplishing a commendable work. The Century Co., New York. Cupples, Upham & Co., School and Washington streets, Boston.

THE MAGAZINE OF ART.—The illustrations are superior to those of recent numbers. The frontispiece admirably depicts the truth and sentiment of its subject, "Home, Sweet Home," "be it ever so humble." Another full-page engraving, "By the Fireside," is worthy of mention on account of its closeness to real life. "A Silent Colloquy," full-page, represents the buffoon of some jovial company, suddenly plunged into a meditative mood, seated in front of a human skeleton. Thirty or more smaller engravings and an interesting letter-press complete an excellent issue of this worthy periodical. Cassell & Co., New York.

ST. NICHOLAS has for its leading feature the commencement of two new serials: "The Scarlet Tanager," by J. T. Trowbridge, and "Marvin and his Boy Hunter," by Maurice Thompson, both of which promise to be entertaining and instructive. The obligations of girls and the many ways of fulfilling these obligations are clearly and concisely told by Elizabeth Stuart Phelps in a very readable sketch entitled, "Supporting Herself." Miss Alcott continues her "Spinning Wheel Stories," C. G. Leland in "Leather Work" describes a pleasant and profitable employment for boys and girls, and much else, and that in great variety, in prose and verse, with a profusion of engravings, unite in making this monthly visitor as bright and cheery and welcome as ever. The Century Co., New York. Cupples, Upham & Co., Boston.

WIDE AWAKE.—The coquette masquerading of a school girl in an attic, with free access to a wardrobe, is the subject of the frontispiece, and "Glady's," the accompanying story. The boys will be pleased with "The President's Page," a story in which Lincoln is one of the characters. Among the other contents are "The Alps and their Avalanches," "A Young Antiquarian and His Society," and "The Invisible Painter." E. E. Hale has something to say about "Chinese Gordon." D. Lothrop & Co., Boston.

OUR LITTLE ONES gives "The Story of King Midas," "Bad Sir Moses," "The Little Pedlers," many other stories, sketches and verses for the youngest children and lots of pictures. Russell Publishing Co., Boston.

CASSELL'S FAMILY MAGAZINE merits popular patronage for the substantial character of its contents and the low price at which it is furnished. Cassell & Co., New York and London.

Cleveland (O.) Notes.

Judging from your published reports of the late Anniversary exercises in different parts of the country and the interest manifested abroad as well as at home, the great "delusion," Modern Spiritualism, still holds its own, and enough active Spiritualists are still to be found who are ready to drop their every-day business and work for the celebration of this great annual festival. The Thirty-Sixth Anniversary seems to have been a success, and the prospect is good not only for the Thirty-Seventh, when the time comes around, but many, many more; even Spirit Jas. Lawrence, late of this city, must have rejoiced in the observance of the anniversary festival, which we ought not to forget was inaugurated by the spirits through his mediumship in 1848. Cleveland has sacredly observed the 31st day of March as the birthday of Modern Spiritualism for the past seven years, and ever will, I hope, until its claims are proved.

Gerald Massey.—Following the Anniversary exercises came this eminent poet, biblical scholar and Spiritualist with a course of five lectures, the Unlabeled and generally giving the use of their beautiful church for the entire course. The subjects chosen were, first, "The Mystery of Evil, or the Devil of Darkness in the Light of Evolution"; second, "The Fall of Man, an Astronomical Myth and a Physiological Fable"; third, "Man in Search of his Soul for Fifty Thousand Years, and How he Found It"; fourth, "The Historical Jesus and the Mythical Christ"; concluding with "The Coming Religion," which Mr. Massey predicted would be scientific Spiritualism. By special request Mr. M. gave some of his reasons for being a Spiritualist, narrating many of his personal experiences. Although late in the lecture season the lectures were well attended and favorably reported in the Cleveland Herald and some of the other papers, but the Cleveland Leader dropped reporting them after the second lecture, explaining to its readers the fourth lecture was "so foolish the Leader thinks it unworthy of report." So you see "honors were not divided." Frailing the first two lectures pleased the liberal element, ignoring the last two pleased the Orthodox folks, but Mr. Massey left a mark in Cleveland that the churches can never wipe out.

The Children's Lyceum is under obligations to Mr. Massey for his short talk to it, on Sunday, April 13th, on "The Origin of some of Our Everyday Habits." Mr. M. left Cleveland on the 18th, on his way westward. Prior to his leaving he met a few invited guests at the residence of your humble scribe, and a particularly pleasant time was the result.

The May Festival of the Lyceum will take place in Weisberger's Hall, Thursday evening, May 8th. An exceedingly good programme is arranged; the supper will be served as usual by the Ladies of the Good Samaritan Society.

Mrs. P. T. Rich.—A lengthy and interesting letter from the late Guardian was recently received and read in the Lyceum, descriptive of and journey to her new home in Whit, Texas, mourning her loss of spiritual friends she left behind in Cleveland, and the utter absence of congenial and progressive meetings.

AN ARMY EXPERIENCE.

How an Old Veteran Escaped Annihilation and Lived to Impart a Warning to Others.

(National Tribune of Washington.)

A pleasing occurrence which has just come to our notice in connection with the New York State meeting of the Grand Army of the Republic is so unusual in many respects that we venture to reproduce it for the benefit of our readers.

Captain Alfred Rensom, of New York, while pacing in the lobby of the armory, previous to one of the meetings, suddenly stopped and scanned the face of a gentleman who was in earnest conversation with one of the Grand Army officers. It seemed to him that he had seen that face before, partially obscured by the smoke of battle, and yet this bright and pleasant countenance could not be the same pale and death-like visage which he so dimly remembered. But the recollection, like Banquo's ghost, would not "down" at command, and haunted him the entire day. On the day following he again saw the same countenance, and ventured to speak to its owner. The instant the two veterans heard each other's voices, that instant they recognized and called each other by name. Their faces and forms had changed, but their voices were the same. The man whom Captain Rensom had recognized was Mr. W. K. Sage, of St. Johns, Mich., a veteran of the 23d N. Y. Light Artillery, and both members of Burnside's famous expedition to North Carolina. After the first greetings were over, Captain Rensom said:

"It hardly seems possible, Sage, to see you in this condition, for I thought you must have been dead long ago."

"Yes, I do not doubt it, for I am not mistaken, when we last met I was occupying a couch in the hospital, a victim of 'Yellow Jack' in its worst form."

"I remember. The war seems to have caused more misery since its close than when it was in progress," replied the Captain. "I most old comrades frequently who are suffering terribly, not so much from old wounds as from the malarial poisons which ruined their constitutions."

"I think so myself. When the war closed I returned home and at times I would feel well, but every few weeks that confounded 'all-gone' feeling would come upon me again. My nervous system, which was shattered in the service, failed me entirely, and produced one of the worst possible cases of nervous dyspepsia. Most of the time I had no appetite; then again I would become ravenously hungry, but the minute I sat down to eat I loathed food. My skin was dry and parched, my flesh loose and flabby. I could hold nothing on my stomach for days at a time, and what little I did eat failed to assimilate. I was easily fatigued; my mind was depressed; I was cross and irritable, and many a night when I would pain me so I could not sleep, and when I did I had horrid dreams and frightful nightmares. Of course these things came on one by one, each worse than the other. My breath was foul, my tongue was coated, my teeth decayed. I had terrific headaches, which would leave my nervous system completely shattered. In fact my existence, since the war, has been a living death, from which I have often prayed for release."

"Couldn't the old surgeon do you any good?" "I wrote him and he treated me, but like every other doctor, failed. They all said my nerves were gone, and without them again I could not get well. When I was at my worst, piles of the severest nature came upon me. Then my liver gave out, and without the use of cathartics, I could not move my bowels at all. My blood got like a stream of fire, and seemed literally to burn me alive."

"Well, you might better have died in battle, quick and without ceremony."

"How many times I have wished I had died the way you were killed!" "And yet you are now the picture of health." "And the picture is taken from life. I am in perfect condition. My nerve-tone is restored; my stomach reinvigorated; my flesh is hard and healthy; in fact I have new blood, new energy, and a new lease of life, wholly as the result of using Warner's Peppinocane. This remarkable preparation, which I consider the finest tonic and stomach restorer in the world, has overcome all the evil influences of malarial, all poison of the army, all traces of dyspepsia, all mal-assimilation of food, and indeed made a new man of me."

The Captain remained silent for a while, evidently musing over his recollections of the past. When he again raised his head he said:

"It would be a godsend if all the veterans who have suffered so intensely, and also all others in the land who are enduring so much misery, could know of your experience, Sage, and the way by which you have been restored." "And that is why the above conversation is recounted."

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2 o'clock in Republican Hall, 55 West 34th street. Headquarters and Reading-Room for members at 187 West 34th street, where social meetings are held every Wednesday at 8 o'clock. T. E. Allen, 25 Union Square, Secretary.

The First Society of Spiritualists holds its meetings every Sunday at 8 o'clock in Republican Hall, 55 West 34th street. Morning service 11 o'clock; evening, 7:30. Seats free. Public cordially invited.

New York City Ladies' Spiritualist Aid Society, permanently located at 187 West 34th street, Wednesday, at 3 o'clock. Mrs. M. A. Newton, President.

Arcania Hall, No. 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frohler Hall) meets every Sunday at 2 o'clock and 7:30 p. m. Frank W. Jones, Conductor.

American Spiritualist Alliance.

On Sunday, April 13th, the exercises were opened by music, Miss F. Anderson presiding at the piano. Chairman Cross then read an invocation purporting to be given by the spirit, Joseph Brandt. The address being read in order, Mr. H. Lawrence announced his subject "Light," in continuation of the lecture on the same subject given by him some months ago. Considering the nature and length of the discourse, it was impossible to present it intelligently in its abstract form. His object was to demonstrate the astronomical origin of religions in general, and to show that Christianity is but a repetition of the same fact, being, in great part, a compilation often taken from the legends and cosmogonies existing long before the beginning of the Christian era. To many quotations from ancient and modern authorities on the subject, the lecturer added testimony, purporting to be from the spirits of those who historically had been connected with the Christian Church, and who now repudiate the whole scheme as a fiction.

The discussion which followed Mr. Lawrence's able and interesting address was participated in by Messrs. G. P. McCarthy, J. F. Johnson, and J. E. Farnsworth. J. F. JEANRETT, *del. Cor. Sec.*

Removal.—The People's Spiritual Meeting, which has convened at Frohler Hall in this city for the past two months, will be held in Arcania Hall, 57 West 25th street, corner 6th Avenue, on and after Sunday, May 4th, at 2:30 and 7:45 p. m. Spiritualists and friends of the cause cordially welcomed.

FRANK W. JONES, Conductor.
New York, April 26th, 1884.

Bolls and Carbuncles.

A SPECIFIC FOR THEIR CURE WHICH WILL BE WELCOMED BY PHYSICIANS AND THE PEOPLE.

The Formula of Pratt's Bolls and Carbuncle Specifics has been in a Connecticut family for generations; it has been used by neighbors and friends for years; and all who have used it call it wonderful.

There is nothing in it of a poisonous nature. It is compounded from the purest and best materials.

While it is a specialty for BOLLS and CARBUNCLES, it has effected wonderful cures of all sores. Physicians endorse it highly. Advertisement in this column is to appear six months, so that our readers will not forget where to get it. TALCOTT, FRISBIE & CO., are Wholesale Agents at Hartford, Conn., and they solicit trials by physicians. Send them for a circular and save lots of pain.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE. 800 Broadway, New York.

God's Poor Fund.

Since our last report we have received the following sum in aid of the destitute poor who are interested in spirit friends bring to our notice for relief:

Mrs. H. C. Place, \$5.00.

The veteran Spiritualist and eloquent speaker, ALLEY PUTNAM, Esq., will now deliver lectures, or attend functions, wherever his services are required. Address him at West Brookline street, Boston, Mass.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at 109th Street, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Myrtle Avenues), holds religious services in its church edifice every Sunday at 3 and 7:45 P. M. Sunday School for adults and children at 109 A. M. Ladies Aid Society meets Wednesday at 8 P. M. Church Social meetings every Wednesday evening 7:45 o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7:45 o'clock. All meetings free, and the public cordially invited. A. H. Dalley, President.

Brooklyn Spiritualist Fraternity.—Thursday evening Conference meetings will be held, at 8 o'clock, in the hall of the Union for Christian Work, 145th Street, corner of Fulton Avenue. S. B. Nichols, President; John Jeffries, Secretary; A. G. Kipp, Treasurer.

The Eastern District Spiritualist Conference meets every Monday evening at 8 o'clock, 6th Street, corner South 2d street, at 7:45. Charles R. Miller, President; W. H. Gough, Secretary.

The Everett Hall Spiritualist Conference, 38 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. Captain David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritualist Society meets at Franklin Hall, corner of Third Avenue and 18th street, every Wednesday evening at 8 o'clock. Mediums and Spiritist Meetings every third Wednesday at 8 o'clock. All spiritual papers for sale. Seats free. S. B. Rogers, President; Dr. Patch, Treasurer.

KNABE

PIANO-FORTES.

UNEQUALLED IN

Tone, Touch, Workmanship, and Durability.

WILLIAM KNABE & CO.,

Nos 204 and 208 West Baltimore Street, Baltimore.

No. 119 Fifth Avenue, New York.

Jan. 28.—Baltimore.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale.

ALBERT MORTON, 210 Stockton Street.

Nov. 16.—San Francisco.

THE NATURE

OF

SPIRITUAL EXISTENCE,

AND

SPIRITUAL GIFTS.

BY THE GUIDES OF