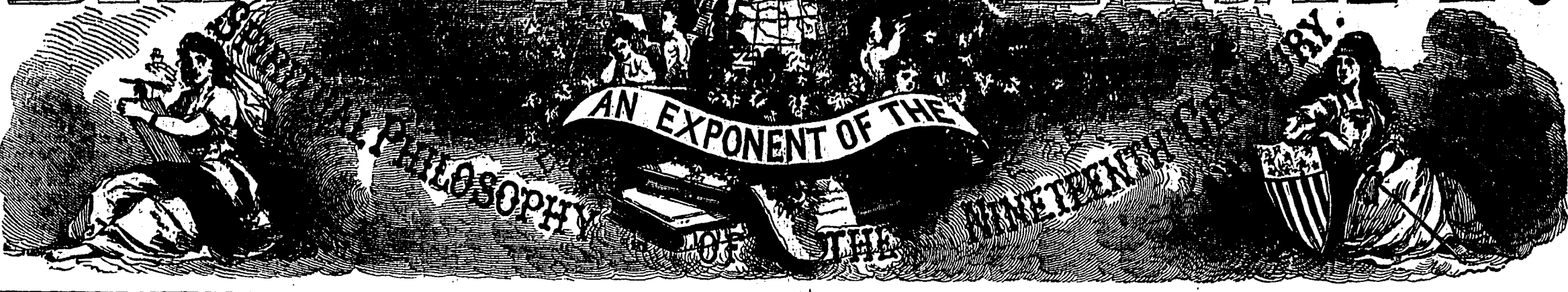


BANNER OF LIGHT.



VOL. LXIII.

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The Fortieth Anniversary.

Interesting Exercises in Commemoration of the Advent of Modern Spiritualism held in Cleveland and Toledo, O.; Boston and Haverhill, Mass.; Titusville, Pa.; Victoria, B. C.; San Diego, Cal.; Albany, N. Y.; and Lansing, Mich.

Cleveland, O.
(Reported for the Banner of Light.)

The Saturday afternoon session, March 31st, was opened with music, after which Mrs. Carrie E. S. Twing, of Westfield, N. Y., a medium of note, was introduced, and read a poem entitled "The Epoch of the Ages," by a medium poetess, Mrs. Emma Train, of North Collins, N. Y.

Mrs. Lizzie Emerson then sang a vocal solo entitled "Memory's Golden Shore," after which Mrs. Twing said that she believed it to be the mission of Spiritualism to lay down the bars of progress for women: "I will remember where I heard my first rappings—down in Chautauque County. Even in that Mecca the raps came. My brother has been for years a rapping medium, and I have been a medium also, but of a different kind. For years my hand has been able to write communications from departed spirits in languages I never have and never shall understand, but those for whom the communications are intended understand the messages. There is a right and a wrong kind of Spiritualism. If there is anything I love it is strong common-sense. There are some people who make hobbies of certain features of Spiritualism, but such people do not, cannot understand the faith. They must know the whole truth. I know materialization to be a fact, and when I say I know a thing I know it just as well as any one, but I also know some materialization to be the result of simulation. The Bible tells of materialization. Every Spiritualist has something in his life to make him think that heaven is near and that God's hand has not weakened. I wish that you would all tell your experiences."

In the course of her remarks Mrs. Twing told of how her child had been placed in her arms by a medium. At the close of her address local mediums were invited to the platform, when Mrs. Beardmore of Akron, Mrs. Tillie V. Cooke, Mrs. Mary Moss and Mrs. Mary Cooke of Cleveland, responded with short speeches; Mr. J. Clegg Wright closing the session with one of his stirring addresses.

Just before the closing song the following telegram was read:

"The BANNER OF LIGHT, greeting to the Spiritualists of the West. Our hearts are crowded, and much enthusiasm is kindled on this the Fortieth Anniversary of Modern Spiritualism."

COLBY & RICH.

To which the presiding officer, Mr. Carleton, sent the fitting reply:

CLEVELAND, O., March 31st, 1888.
To Colby & Rich, Boston:
Spiritualists return greeting. Glorious time here. Long may THE BANNER wave its banner of truth.

Evening Session.—The hall was crowded. Mr. Wright led off with a few preliminary remarks, following with an exhibition of character reading, based on the study of psychometry, which the subjects affirmed at the close to be correct. Mr. Thomas Lees then recited "The Ghost," a poem in the metre of "Poe's Raven."

Then followed one of Mrs. Carrie E. S. Twing's unique séances. This being the lady's first appearance in this city, everybody was on the qui vive to witness her mediumship. Her quaint contrived "tablets" kept the large audience convulsed with laughter, and some of the tests given brought grateful tears to the eyes of many who went forward. All voted Mrs. Twing a charming woman and a good medium.

Sunday, April 1st.—The morning session was devoted entirely to J. Clegg Wright, who delivered the regular anniversary address. It was a masterpiece of intellectual and spiritual scholarship, eloquently delivered, and fairly aroused the audience to the highest pitch of enthusiasm.

The afternoon session was made particularly interesting by Thomas Lees introducing the Rev. —, a gentleman who had been sufficiently liberal to open his church to Mr. O. P. Kellogg and himself, for the funeral services of Mrs. Lucia H. Cowles, a trance medium, in 1883. This gentleman said that he had been for years trying to discover what there was in Spiritualism. He had always been anxious for a demonstration of the assertion that spirits communicated with mortals. He said he had been shown the day before. He made a strong plea for Christianity, pointing out the fact that even if Christ was a myth, the repetition of the myth had done much to elevate and improve the condition of mankind. The remarks of the minister did not seem to please many of his listeners, although some applause greeted him. He requested of the reporter that his name be not given to the public.

Of course this was a perfect plum for the large audience present, and Mrs. Twing, who followed, in a very tender strain touched the hearts of all present, saying in conclusion, as she addressed the clergyman: "I ask you to show me, if you can, something better than

Spiritualism. I am ready to receive anything that will make my life bright and happy, and bring me nearer to God and the angels. I would not tear one brick from any church, but I would throw open the shutters and let the light in. I would have the preachers say just what they think, and not preach from motives of policy. Many ministers secretly believe in the doctrine of probation after death, but dare not preach it from their pulpits."

Mr. Wright was then introduced. In his usual style, he said that he thought the good attendance an evidence of interest in the extraordinary phenomena of Spiritualism. He replied to the minister, saying that Christianity was a superstition, and that superstition was an attempt at teaching without demonstration. "We have," he said, "the opposition of Christianity. This gentleman here," referring to the minister present, "is a Christian, because he has been brought up in a Christian land. If he had been born in Turkey, he would have been a Mohammedan." After inveighing against Christianity, Mr. Wright said that Modern Spiritualism had, however, a greater enemy in supernaturalism, but he did not enlarge on this subject. He denied most emphatically the divine origin of the Bible, and called for proof; he also denied that Spiritualism was Christianity. Spiritualism was rationalism, pure and simple. Mr. Wright looked for the time when materialization would demonstrate that Spiritualism was true, and that man lived after death, regardless of his belief in God and the Bible.

At the close of Mr. Wright's address the minister was given the privilege of making an answer. The latter said he was seeking an explanation of the mysteries of Spiritualism, and would willingly live the rest of his life on a crust if he could be convinced of its truth. He in a few words made answer to the arguments of Mr. Wright. He accounted for Mr. Wright's opinion of Christianity by his nationality. He employed the deductive argument to show the existence of God and heaven. After thanking the audience for their attention he took his seat.

At the close of this theological tilt, which interested all present, many went forward to congratulate the participants, in which the minister was not forgotten; although they thought the clergyman was on the wrong side probably, but they all admired his courage in daring to "beard the lion in his den," and he was warmly greeted.

At the sixth and last session (at 7:30 p. m.) of the two days' meeting the hall was found to be overflowing, many being unable to gain admittance to the Lyceum Anniversary Entertainment.

This Lyceum has in Richard Carleton as Conductor a fine officer, the same being true of the Lyceum in Cleveland, and the Lyceum of assistants. The Lyceum programme bore prominently upon its introductory page this golden sentence, the lesson of which ought to be heeded by every lover of the New Dispensation throughout the world:

"The Christian Science PHRENOLOGICAL LYCEUMS ARE THE HOME OF SPIRITUALISM, AND SHOULD BE THE PRIDE OF SPIRITUALISTS."

The following was the official order of exercises on this interesting occasion:

PROGRAMME—PART I.
Instrumental Music, Brice and Pae's Orchestra; Address, R. Carleton; Anniversary Glee, Lyceum Choir and Children, (written by S. Russell, Secretary, Remond, Carleton, E. S. Twing, Dialogue, "Sunday School versus Lyceum," (written by Charles Collier), Charles Collier, Florrie Collier, George Collier; Callisthenes, Eight Lyceum Scholars, under the direction of Tillie H. Lees; Recitation, Laura Lemmers; Recitations, Eva and Arthur Davies; Ballad, Zedie Turner; Violin Solo, Willie Krich (Mabel Chase, accompanist).

The entertainment concluded with an Original Sketch, by Thomas Lees, entitled, "Modern Spiritualism: Its Past, Present and Future." Synopsis:

Part I. 1848—Cottage at Hydeville, N. Y., the home of the Fox family—Origin of the Spirit Raps—Excitement in Rochester—The Manifestations denounced by the Clergy. Tableau—Modern Spiritualism in the Past!

Part II. 1888—Tableau—Modern Spiritualism in the Present! Voices from the Clergy—Conversation between two Church-members—Voices from upper-tens—Spiritualism's quondam friends within and without its ranks—Fault-finders. Tableau—Our Lyceum!

Part III. 1928—The attitude of the Churches, and how they are believed in Spiritualism! Tableau—Modern Spiritualism in the Future!

It was a grand success.

The whole programme was capitally rendered. The "Anniversary Glee" by the choir and children was enthusiastically sung. The "Callisthenes" was a sight of the most potent scholars, led by Tillie H. Lees, were heartily applauded. The dialogue, by Mr. Collier and family, contained some good hits, showing up the inconsistency of Spiritualists in sending their children to the Sunday schools. The ballad by Zedie Turner displayed her pure contralto voice, and the violin playing of Mabel Chase, Krich, accompanied by Miss Mabel Chase, the pianist, was thoroughly appreciated.

The original sketch, "Modern Spiritualism—Its Past, Present and Future," by Thomas Lees, proved to be something entirely original in construction and novel in its effects and settings—over twenty-five characters being introduced. The tableaux (with cadmium light) were particularly effective, evincing considerable artistic taste in their composition, and displaying many beauties of form and feature of the ladies and gentlemen who posed for the principal characters, especially so, "Modern Spiritualism," "The Spirit of Progress," "Religion," "Science," and even the "Devil."

The singing of the Russell Family, assisted by George V. Burgess of Lorain, O., added as usual much to the enjoyment of the meetings. Mr. Carleton proved an excellent presiding officer, and all voted the Fortieth Anniversary a grand success.

The Twentieth Anniversary Ball occurred at Weisgarber's Hall, Monday evening, April 2d, at 8 p. m. Music by Brice & Pae's Orchestra, with supper served by the ladies of the Good Samaritan Relief Society, Mrs. Tillie V. Cooke, President, in room adjoining hall.

To the Editor of the Banner of Light:

The First Spiritualist Society of Toledo celebrated the Fortieth Anniversary in Clark's Hall, on Saturday evening, March 31st, the programme consisting of music, literary exercises, and an address by Mrs. Mary C. Knight.

On Sunday, at 10:30 a. m. occurred the annual election of officers, when Mr. A. H. Newcomb was unanimously re-elected President, and J. B. Johnson re-elected Vice-President; W. C. Russell, Treasurer; and A. W. Cole, Secretary.

Immediately following the election, the President called the meeting to order, when Mrs. Knight opened the services by reading a poem

on the Fortieth Anniversary of Spiritualism by Dr. Dean Clarke.

At the close of the service a dinner was served in the hall for all who wished to partake. The evening Mrs. Knight again addressed the audience for about twenty minutes, closing with a beautiful inspirational poem, after which was passed the following resolution:

Resolved, That we tender our thanks to Mrs. Mary C. Knight for her valuable services during the time she has been with us, and that we recommend her to all societies as one of the ablest speakers in the field.

The President, in behalf of the members and friends of the society, presented a beautiful bouquet to Mrs. Knight, and she in turn presented him with a purse of \$37.75 from her special friends.

Mrs. Knight replied in a very feeling manner, thanking all for the many kindnesses shown her, and expressing pleasure at the many friends and acquaintances made by her while here.

A. W. COLE, Sec'y.

551 Erie street, Toledo, O.

Boston, Mass.—Berkeley Hall.

The Anniversary exercises of the Boston Spiritual Temple, at Berkeley Hall, were continued Sunday morning, afternoon and evening, April 1st. The exercises of the morning were begun with music, vocal and instrumental. The President, Capt. Holmes, then read the following original poem by Mr. John W. Day of the BANNER OF LIGHT:

TO MODERN SPIRITUALISM
On the Fortieth Anniversary of its Advent.

BY JOHN W. DAY.

Holiest revelation to mortals' eyes—
From the home of the lonely and the drear,
How shall we hail thee, thou bright airy thing
Spread where the death-doomed yells loved ones from view?

Pure as the Eden springs
Where their translucent wings
Lave the bright birds in the summer-land morn!
True as the violet queen,
Gleaming with purple sheen,
Bright streams thy radiance to mortals forlorn.

Rich plenum gift from the Father Supreme,
Dight with his signet of glory and power,
Stern is earth's conflict with passions infernal,
Long still the strife for chariot of flesh the real!

Honest hearts faint and die,
Lo! up the lurid sky
Mount they as drops by the sun drawn afar.
Yet thou art slow to stir the early time,
Buckled from Fear's control,
Surely shalt win through the continents jar!

Mighty Evangel! through death-guarded ages
Minds have toll'd upward 'mid travail and pain;
Blood-drops the last of their sorrowful pages,
Sad and funeral their moribund refrain!

Slowly the chains were riven,
Yet hath each future given
Thunder of glory for chariot of flame!
Such be thy destiny,
Crown of olive and laurel and free—
Right's widening scroll shall emblazon thy name!

Thou art eternal, no measure can mete thee;
Traced in the stars thy story is a daily time,
Sphered in man's dearest traditions we greet thee,
God's morning star on the fore-front of Time!

Thine was the power that would
Pulse from the dead the strength of life;
Life's keenest struggles from monad to zone,
Yet is thy modern way
Shot from the tangle of Truth's rising throne!

Souls' death thy tutelage seek life's demanding—
Gone are the myth-tales so hoary and old;
Lo! the dark half-circles of credulity unstranded
Show hidden truths bright as African gold!

Thine is the power of thy love that will
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Independence. He had been a Spiritualist thirty-one years. He had seen the new light constantly growing broader and brighter, until at last its beams illumined the whole earth. The constant increase of the believers in Spiritualism was wonderful. Mr. Wetherbee closed with a touching account of a visit to a friend who had just lost his son, and of the consolation that the timely presentation of the truths of Spiritualism was able to impart.

Mrs. Ida P. A. Whitlock then spoke of the comparative significance of Easter Sunday, and the Anniversary of the Advent of Modern Spiritualism, emphasizing the thought of the abundant proof of continued existence which Spiritualism furnishes, and of its silent, progressive work among all classes, church-members not excepted.

Dr. Havens was the next speaker. He spoke earnestly and forcibly, urging upon all believers in Spiritualism the necessity of applying the principles of their philosophy in a manner that will purify and elevate the heart and life.

Dr. Havens was succeeded by Mr. Whitlock, editor of *The Soul* magazine, who spoke of the truth and the vitality of the phenomena of Spiritualism in such a way, "under such conditions, as to absolutely prevent the possibility of anything like fraud, or the appearance of it, thus compelling the world of investigators to acknowledge the genuineness of the manifestations. Such manifestations, given in this way, would bring thousands into the ranks of Spiritualism, who otherwise will be a long time in finding their way into its light and freedom."

Mrs. S. Dick then took the platform. She spoke of the great significance of such an event as the advent of Modern Spiritualism, calling it the most stupendous historical event of the age. In the course of her remarks she referred to the statement which she had made, namely, that mediums lose their individuality, and said "mediums do not lose their individuality, they only come under the dominion of spiritual law. Their condition, which may seem abnormal, is not abnormal; it is perfectly natural to the higher law. Mrs. Dick concluded her remarks by expressing the belief that by-and-by the celebration of the advent of Modern Spiritualism would become a world's jubilee."

The exercises of the afternoon closed with appropriate musical exercises.

The Sunday Evening services were very pleasantly begun with a song by Mrs. L. C. Clapp, after which Mrs. R. S. Little gave a fine lecture upon "The Work of Spiritualism in the World."

At the close of Mrs. Little's address a very satisfactory test-ance was given by Mr. F. T. Ripley. The exercises closed with an improvised poem by Mrs. Little, subject given from the audience.

Thus concluded the highly successful services held by the Temple Society on the 31st ult. and last inst. in honor of the Fortieth Anniversary.

Haverhill and Bradford, Mass.

To the Editor of the Banner of Light:

The celebration of the Fortieth Anniversary of the advent of Modern Spiritualism, by the Spiritualists of Haverhill and Bradford, in Brittan Hall, was a most interesting and important commemorative occasion, and constitutes "something sweet to think of," in the history and practical work of the Association.

The hall was beautifully and appropriately decorated for the Anniversary evening, with flags bearing various mottoes, together with streamers festooning the walls, intermingled with pictures illustrative of spiritualistic events, and also with photographs of some of its departed but fondly remembered advocates of the spiritualistic cause.

The Anniversary exercises were of a varied nature, extending from Friday evening, March 30th, to Sunday evening, April 1st, and brought out large gatherings to participate in the commemorative festivities, and to listen to the distinguished mediums, whose remarks were of great interest, and whose peculiar gifts, variously exercised, gave most convincing evidence of spirit-power expressed in the communion of the invisible with the visible, and by the gifts of inspiration made visible through the addresses given alike inspirationally and in full trance.

An excellent exercises in mediumship, on Friday evening, by Mrs. E. Clarke Kimball of Lawrence, deeply impressed those who listened to them, and constituted a leading factor in the proceedings of the evening, which consisted of the following, in connection with a bountiful supper which preceded it:

PROGRAMME.

1. Opening Prayers, the Benden Orchestra; 2. selection, Alpine Quartette; 3. "The World of the Future" (Frank), Henry Frank and Louise Steele; 4. Exercises in Mediumship, Mrs. E. Clarke Kimball of Lawrence; 5. staff bells, Mrs. Benden; 6. selection, Alpine Quartette; 7. solo, "Souvenir des Alpes" (A. German), Henry Steele; 8. musical glasses, Mrs. Benden; 9. Quaker duet, in costume, George and Esther Hunt; 10. piano duet, Ina Page, Bessie Alexander; 11. Xylophone solo, Mrs. Benden; 12. piano duet, Bessie and Ida Alexander; 13. Romance, Fra Diavolo, (Auber), Henry Frank and Louise Steele; 14. selection, Alpine Quartette.

On Saturday evening and on Sunday forenoon highly interesting and instructive inspirational addresses were made by Mrs. Lizzie S. Manchester of West Randolph, Vt., who had never before spoken to a Haverhill audience. These were most cordially received, and the exercise of her gifts of eloquence, assisted by superior control, produced a lasting impression upon her auditors.

On Sunday afternoon and evening the regular services, which were a prolongation of the Anniversary exercises, were by Mr. J. Frank Baxter, assisted by Mrs. Manchester in devotional expression, in improvisation and song. "The Spiritualistic Creed" and "The Position and Tendency of Spiritualistic Thought" were Mr. Baxter's themes, and their discussion connected the present directly with the event of forty years ago which was being celebrated.

The exercises of Saturday evening and Sunday were of marked interest, and withal, highly instructive. Mrs. M. F. Cross of Hampstead, N. H., who was the speaker March 26th, was present to enjoy the Anniversary festivities. Mrs. Manchester was also with us from the opening to the close, and was the speaker on Saturday evening and Sunday morning.

Altogether, the exercises, varied in character and more extensive than on any previous occasion, gave the fullest satisfaction to the highly intelligent audiences they attracted, and will long be remembered.

E. P. H.

Haverhill, Mass.—Lincoln Hall.

To the Editor of the Banner of Light:

On Saturday, March 31st, the First Spiritualist Society of this city, in connection with the

Ladies' Aid, gave a supper and entertainment in honor of the fortieth birthday of Modern Spiritualism.

One of the most elaborate suppers ever set before our Society and its friends was served in the banquet-room from 6:30 until 9 p. m.—the large tables being filled three times, and upward of two hundred people participating. The menu was all that could be desired.

At 8 o'clock President C. E. Sturges called the meeting to order in the large hall, and in a short but appropriate address stated the object of the Anniversary exercises.

Every seat in the hall was taken, while scores were compelled to stand.

gramme," says *The Times*, "the floor was cleared for dancing, which was kept up till about 2 A. M., about which time the company was joined by several gentlemen from the civil banquet. The ladies who had charge of the refreshments were very creditable for the manner in which they catered to the tastes of their guests."

San Diego, Cal.

To the Editor of the Banner of Light:
As a member of the Pacific Co-operative Spiritual Union, I desire herewith to send Anniversary greetings and congratulations to the Spiritual societies of the East.

We have here a flourishing Society of over one hundred members. March 31st was our annual election of officers. Paul A. Smith was our able speaker on that day. April 1st was devoted entirely to Anniversary services, and proved a remarkable occasion—great in the interest manifested in the cause of Spiritualism. Our services were held in the Methodist Episcopal church, 3d street, between B and C. On Saturday, March 31st, the exercises began at 10:30 A. M., and comprised: Music by the Orchestra; reading, poem, "More, Ever More," by Mrs. Mantle; song, "Joy to the World," by the audience; a Facts Meeting (Personal Experience), by different members; and a song, "Where the Roses No'er Shall Withers," by the audience. In the afternoon music by the Orchestra; recitation, "Not Before Pa," Miss Minnie Parkin; duet, a song, Misses Stella Case, Ida Johnson; recitation, "The World is a Stage," by the audience; a Facts Meeting (Personal Experience), by different members; and a song, "Where the Roses No'er Shall Withers," by the audience. In the evening from 7:30 to 11:30 a "social hop" was participated in.

Sunday, April 1st, 10:30 A. M., the meeting commenced with music by the Orchestra; followed by remarks and poem, "What of It?" Mrs. M. A. White; piano duet, Misses Hoffman and Nichols; address, Rev. N. F. Ravlin; and closing song and chorus, "The Song of a Thousand Years."

At 2 P. M., piano solo, "Bird's Call," original, by Mrs. Melville; poem, "Spiritualism 1848-1888," Mrs. Dr. Taylor; song, "Where is Heaven?" Mr. Melville, by Felix Martin; the regular Anniversary Address, by Dr. T. B. Taylor, A. M.; Mrs. M. H. Johnson, (elocutionist) in "Questions and Answers," a poem; and song, trio, occupied the time. At 7:30 P. M., we had music by the Orchestra; recitation, "Anniversary Poem," Mrs. Julia Tate; recitation, "Look at Home," a poem, Master Freddie Schroder; "Judge Not," a poem, Mrs. Mantle; short addresses by different ladies and gentlemen; song, "Rap, Rap, Rap," and closing remarks by Paul A. Smith.

F. H. WADDELL.

Lansing, Mich.

To the Editor of the Banner of Light:
The Fortieth Anniversary was celebrated by the People's Spiritual Progressive Union of Lansing, March 31st and April 1st.

Saturday, at 2:30 P. M., the meeting was called to order by John Potter, Chairman; an invocation was given by Mrs. Lunt Parker, an address by the Chairman, and an oration by Hon. F. M. Fogg, who delivered an able effort fitting to the occasion.

In the evening a concert occupied the time, the following programme being carried out to the satisfaction of all present: Music, Reform School Band; Song, "Welcome," Mrs. Ayers; Recitation, Harry Swan; Jubilee Song, Reform School Band; Reading, Mr. Thompson; Dream of Heaven, "Solace and Comfort," Reading, Miss Stephens; Music (violin solo), Master Cornell; Poem (written inspirationally), Mrs. Ayers; Jubilee Song, Reform School Band; Recitation, Miss Buck; Reading, Music, Reform School Band; Benediction, Mrs. Walton.

Sunday morning, lecture and tests by Mrs. Lunt Parker. 2 P. M., address by Mrs. F. M. Fogg, who gave a fine discourse, and was fully appreciated by all present.

3 P. M., conference meeting and tests. 4 P. M., address by Mrs. Dr. Walton of William, which was full of good logic and sound reasoning.

7:30 P. M., lecture by Mrs. Lunt Parker. Lily May Lunt gave a number of psychometric readings and tests that were highly appreciated by the audience.

The hall was filled to its utmost capacity at all of the meetings. The genial presence of Dr. A. W. Edson and wife was missed here on account of sickness—he not being able to attend; now that they have gone to Ohio and the South to regain his health, may they return to us again in a short time fully restored, to take up the work as in the past.

W. T. PARKER.

Albany, N. Y.

To the Editor of the Banner of Light:
The celebration of the Fortieth Anniversary by the First Spiritual Society of this city was a grand success in every way, socially, financially and otherwise.

We had a very fine programme arranged for the literary and musical entertainment, consisting of vocal and instrumental music, recitations, etc. Our President, Mr. Fero, made the address of welcome, and Mr. Bishop A. Beale gave the address of the anniversary, which was very appropriate for the occasion.

Our hall was well filled by a very attentive and intelligent audience, among which were an unusually large number of young people who were almost entirely new to the cause of Spiritualism. They were attracted by the announcement that after the literary exercises were concluded an orchestra would be in attendance and dancing indulged in until 1 A. M. At 9:30 the chairs were removed and the grand march began with over seventy-five couples.

One and all were highly pleased with the entire entertainment, which was gotten up and managed by that most valuable auxiliary to our society, the "Ladies Aid."

This was the second occasion upon which our society had celebrated the Fortieth Anniversary, and as our condition and prospects are far better than at any time since our organization, we are confident that we, as a society, will celebrate many of the Anniversaries to come with ever-increasing interest and enthusiasm.

J. D. CHISM, JR., Sec'y.

The Anniversary in England.

In the issue of *The Two Worlds* on the eve of the late anniversary, Mrs. Emma Hardinge Britten gave the following eloquent review of the origin, rise and progress of Modern Spiritualism, and clear and comprehensive statement of what it has taught and still teaches, and of the benefits it has conferred and continues to confer on humanity:

THE THIRTY-FIRST OF MARCH, 1848-1888.
On Saturday night, the thirty-first of this present month, will be commemorated one of the most striking and unprecedented evidences of Divine Influence exercised upon and through the human race that has ever yet been recorded on the page of history.

On that night will be felt a thrill of universal sympathy, a wave of golden thought—a word, one common sentiment of remembrance will stir the hearts and fire the brains of millions of human beings scattered all over the civilized world. Though removed from each other by vast distances, and separated by differing forms of language, class, caste, custom and external circumstances, tens of thousands in North and South America, the East and West Indies, many countries of Asia and Africa, China, Japan, Australia and the Isles of the sea; Hindostan, Egypt, Rome, Greece, Italy, Spain, Portugal, Germany, France, all the Colonies, and throughout the British Kingdom will unite, either in public or private celebrations, or at least in acts, words, or thoughts of thankfulness and interest for one common object, that object being the memory of March 31st, 1848. The event thus thrilling like a mighty pulse-beat throughout the earth, was an occurrence of vast importance, what would it have been in a small and lonely cottage, and through the instrumentality of an obscure couple and two

little children. The story of the little haunted dwelling at Hydesville, in the State of New York, America, is now an old, old tale, although only forty years of age; and it has been said, sung, and written of so often that it would be wearisome as a nursery rhyme to retell it. And yet, to comprehend why the links of a common and world-wide sympathy have gone out from that tiny cottage at Hydesville, and why the woe spun that night by the hands of a group of humble children, the people should now form a cable that anchors millions upon millions of far removed nationalities with each other, it is necessary to recall briefly the first act of the wondrous drama—simple and all too familiar as it has become. In a neat, but very small cottage sleeping-room, two little sisters are sitting up in their bed, and playfully calling to an invisible knocker, with whose presence—palpable only to the ear, but never to the eye—they have grown familiar. "Now, Mr. Splitfoot, do as I do," cries the youngest. The child counts five. Swift, as a flash, the knocker imitates, and knocks five times. So then more and more the children are answered still, each motion, by the viewless knocker. To that little one's common sense a conclusion was arrived at, that it may yet take forty years more to beat into the heads of as many University Professors; but the child had no learning of the kind, and she was not to be guided by an invisible knocker. "Oh, mother! it can see, and it can hear."

From that text comes the first spirit orcle. The mother, father, and then all the neighbors called in one after another, to the number of over a hundred, standing, the live-long night asking questions, and by equal knocks, receiving in every instance correct answers. Ay, and after! What then? Scenes of violence, tumult, inquiry, amazement! The poor mother's hair turning from jet black to snowy white in a week, the little children growing into careworn, terrified, and persecuted women in a few months. Their names sounded from land to land—sometimes in worship, sometimes in fierce anathema. Thousands going forth to persecute, and returning to their homes to find their own hearts filled with the scenes of similar phenomena. Men grew mad, and women went to the pangs of life—some in glory, some in Climmerian darkness. Anon ponderable bodies began to act like things of life. Tables, chairs and household furniture become endowed with motion, and speak out the names of the dead, and of the dead—but all in life again! Messages are signalled forth. Calm, wise, orderly directions are given for the working of the telegraph, the formation of circles, the conduct and management of public gatherings for inquiry and discussion. And now, Science puts her authoritative foot upon the neck of the "knocker," and says, "This must not be, shall not be, it is contrary to my dictum, and, therefore, cannot be." Theories, the wildest and strangest, are invented, only to be crushed out, or laughed to scorn by the new phenomena which spring up spontaneously on every side, whilst thousands of mediums of every class and grade are raised, and the irresistible force of the power that is on them to fill up the ranks of the forming legions. And now the power has expanded from mere rappings to tiltings, flight of ponderable bodies through the air, motions of all manner of inanimate objects—music, drawings, paintings and paintings are made by invisible agency. Trance, with all its wonders of seership, speaking with new tongues, writings, pantomimic action, impersonal and inspirational speaking, clairvoyance, clairaudience, and influence in every form, comes upon the scene, and the world is filled with the performance by the multitude. Each Sabbath vast crowds assemble—some to mock, some to listen, all to wonder at the bursts of oratory poured from untrained tongues, and burning eloquence sounding in tones of high command, messages, and promises, and the claims of the living, the immortal, once called "dead." The tongue falls, and the pen drops from the palsied hand in the vain attempt to depict the mighty, swift, but irresistible spirit of change that went out from that haunted cottage on the night of the 31st of March, and after traversing a hundred thousand miles of iron and throughout the length and breadth of the thirty-six States of America, stretched away across the white-crested waves of the Atlantic, Pacific, Northern and Southern seas; lighted its beacon fires on every high land, set its standards of immortality in every land of civilization; and, in the name of Spiritualism, has commenced to lay the foundations of a new earth and a new heaven. The 31st of March, 1848-1888! Only forty years have elapsed since that epoch, but we can number the work of that day as having been achieved, the stride, momentous with which the spirit of the age has mounted the supreme heights of mental and spiritual progress.

"Shall I tell you what I have gained?" cries the voice of one from the life's mighty battle-field, standing in the centre of a immense crowd, all singing a hymn to God the Spirit—a dedication hymn, for she who speaks stands, trowel in hand, ready to lay the foundation-stone of a new spiritual temple. There are many gentlemen and some lady ladies there; crowds of brave, bold, resolute Lancashire men; also operatives and mechanics for the place is Oldham, and the time less than one year ago. There are groups of sad-eyed "mill-hands," bright and happy now, all turning kind eyes and eager looks on the speaker. The solemn, thunderous chorus of the hymn is sung, and then, and then does the voice cry aloud. "You would know something of what I owe to the cause we are met here this hour to honor. Listen, I will tell you what Spiritualism has taught, and what good it has done for humanity."

1st. It proves man's immortality, and the existence of a Spiritual Universe.
2d. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheer-ing assurance of eternal life.
3d. It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.
4th. It denies the immortal and soul-corrupting doctrine of vicarious atonement, and rests on the testimony of millions of immortal spirits, solemnly affirming that every guilty soul must arise and become its own saviour.
5th. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all-perfect Spirit, an Alpha and Omega, all Love and all Wisdom.
6th. It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery, dependent on the good or evil within the soul itself.
7th. It is the death-blow to superstition, sectarianism and religious persecution; but the friend and promoter of all reforms that tend to elevate and benefit humanity.

8th. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discern truth, and therefore it fetters no one's opinion, and teaches, but never forces its beliefs on any one.
9th. Concerning all spiritual life, state and being, Spiritualism accepts theories that are not sustained by proven facts and corroborative testimony.
10th. Its phenomena—being all based upon immutable principles of law—opened up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tends to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.
11th. Spiritualism is a ceaseless incentive to practice good; it relates the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirits eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation, before any guilty soul can attain to the peace and joy of the spirit world.

12th. Spiritualists have no creed, but may all unite in the following simple summary:
I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here.
And a path of eternal progress open to every human soul that will tread the path of eternal good.

And all these noble teachings have grown out of the act of the grand work THE SPIRITS have effected since the year 1848!

(Reference is here made to the occasion of laying the foundation-stone of the new temple at Hydesville, New York, England, April 30, 1857, the summary of the teachings of Spiritualism following, being a copy of a paper issued by the spirit guide, "The Spirit of the Age," and deposited by her with the stone.—Ed. B. or L.)

Examiner (to graduating medical student).—If you should make a mistake and give a patient an overdose of tartar emetic, what would you do? Student.—Try to buy up the corner.—Chicago Tribune.

The Reviewer.

Forty Years on the Spiritual Rostrom.
By Warren Chase. A Sequel to "The Life-Line of the Long Ono," an Autobiography of the Author as the "World's Child." Who gave the First Public Lecture in this Country in Defense of Modern Spirit Intercourse, and whose Name is First on the List of Calls for Copies of "Nature's Divine Revelations," when in press in 1847. 12mo, cloth, pp. 324. Boston: Colby & Rich, Publishers, 9 South-west street.

Experiments in mesmerism, which in 1843 and thereabouts attracted much public attention, included among the liberal and progressive minds who were drawn to it, the author of this volume. He had been laboring for some time in an effort to furnish better homes for the masses than they were at that time, and for an unlimited period before, forced to accept, as all the comforts and conveniences of life the broad earth, controlled by greedy monopolists, though assumed to belong to God and all his children, could allow them. The Socialism of Fourier occupied all his time, and preoccupied all his thought. In 1844 his labors in this direction culminated in the institution of the Wisconsin Phalanx, though twenty or more similar associations existed, including the Broad Farm at West Roxbury, all of which, with the exception of the Wisconsin, proved financial failures.

But Mr. Chase through all this period did not entirely lose sight of mesmerism, and its revelations of occult powers, and of laws and operations of nature he had not before known to exist. To him these revelations were of the highest import. They foreshadowed an existence beyond the present, and through the rifts in the dark cloud of agnosticism that hung over his path, he caught glimpses of a new world, of the reality of which he had not to that time entertained the remotest conception, and of which he now says: "I am partially as familiar as with this; for there lives the companion who struggled with me; there also are the other two members of my family who passed over when we did not know where they had gone, but supposed, and it seemed most likely to us, as we put their bodies in the little grave, that it was the last we should ever see or hear of them."

There were many premonitions, remarks Mr. Chase, in the early part of this century, that some great event would mark the history of mankind within a score or so of years. Some predicted the end of the world, others a great social change, others the long-looked for millennium when Satan should be bound for a thousand years. None of these speculations of the nature of the expected great event proved true; still the event came, and had its birth, not in a manner as a similar influx of spiritual light dawned a century less than two thousand years ago, but in a humble home in a secluded village, where it was least expected to have its rise.

The Universalist Church is spoken of as being first affected by the New Revelation; from it came T. L. Harris, S. B. Brewster, R. P. Ambler, William Fishbough and John M. Spear as its advocates. A year before its advent at Hydesville, the book of A. J. Davis, "Nature's Divine Revelations," of which Mr. Chase speaks in the highest terms of praise, was published. Knowing the conditions under which this volume was produced, it established in Mr. Chase's mind a conviction of the origin of the intelligence received through persons under the mesmeric influence, and from that day to this, that belief has never been disturbed by a single doubt, because the conviction in his mind was not simply one of belief, but one of knowledge.

Of B. Brittan, mentioned as one of the early advocates and defenders of Modern Spiritualism, Mr. Chase remarks that he "passed over too early to do all the good he could have done here with his mastery of eloquence and pen," both of which powers were effectively "active in the cause" to the day of his death.

The *Universalist*, edited by Mr. Brittan, was published four months prior to the recognition of the raps at Hydesville as a means of communication with the spirit-world. It was a high toned, literary, philosophical journal, making no allusion to the "Rochester Knockings"; but to its columns Mr. Chase was a contributor, and in it he published an article dated March 20th, 1848, ten days before the occurrences at Hydesville, which contained the following passage—a prediction that was soon to find its fulfillment:

"The evident signs which this age bears of a transition, show plainly that they (the current theology and philosophy) must now give way to a new system, containing—as the greater circle contains the less—all truth and light which is within its sphere; thus, the small circle of the little truth which past ages have discovered, and embracing in its wider range all knowledge contained in former systems."

Up to 1850, says Mr. Chase, the want of a spiritual press was greatly felt by him. Singular as it may seem, the only paper in which he could freely express his convictions of the truth of Spiritualism was the *Boston Investigator*, in the columns of which he in September of that year published an article on the immortality of the soul, advocating its plausibility and reasonableness and stating his faith in its reality, though up to this time he had seen very few of the physical manifestations, basing his convictions upon what he had received as evidence of spirit-life in communications given him through mesmerized subjects. He mentions one interesting experience of this nature happening to him.

Mr. Chase did not have to wait long for a paper in which to place his views before the public. The *Spirit Messenger* was started about this time by Apollon Munn and R. P. Ambler, and therein many articles, some of his own, and others by other writers, a few of which are given, show the great caution exercised in his advocacy of the new philosophy. This course appears to have been adopted more as one of policy than of desire, evidently with the belief that a more lasting good can be done a dry and dusty soil by a few drops frequently applied than by dashing upon it a flood of water. They also show, as he remarks, "how strenuously I then tried, as I ever since have, to keep Spiritualism out of Christianity, and Christianity out of Spiritualism, having ever looked upon the dogmas of Christianity as the only poison Spiritualism is likely to take that will destroy its usefulness, if not its life." In this view, he says, many of the ablest defenders of Spiritualism have agreed with him: Prof. Hare, William Denton, H. C. Wright, Dr. Hallowell, A. J. Davis, Dr. Henry F. Gardner, and others.

The reminiscences of early days of Spiritualism, Mr. Chase relates are exceedingly interesting, and serve to bring to the minds of those whose connection with it dates from that period, recollections of places, persons and events that had faded from their memory. They were days when contentions arose between believers and non-believers, but seldom among believers themselves. The revelations were too grand, the channels of communication with the spirit-world too sacred and precious to be made subjects of suspicion and doubt; the days of materialistic Spiritualism had not arrived.

In chapter fourth names and brief memoranda are given of those who volunteered and enlisted in the cause during the first five years of its existence as distinctive Spiritualism. Mention is made of the liberal attitude of the New York Tribune, at that time owned and conducted by Horace Greeley, and the chapter closes with a notice of the sudden demise of William White, formerly one of the publishers of the BANNER OF LIGHT, who is alluded to as "among the best and noblest workers in spreading the new gospel, and one who lived up to its purest teachings"; an opinion that all who knew him will cheerfully endorse.

A chapter devoted to giving some account of the author's political life notes that in 1846 he was elected by the County of Fond du Lac, Wis., to the Constitutional Convention of the State. His first speech in that body was against capital punishment, and on the rights of married women to property which came to them from others than their husbands. The constitution framed by this Convention was not accepted by the popular vote, and a second was called, to which Mr. Chase was also elected. The work of this Convention was accepted. Subsequently Mr. Chase was elected to the State Senate. Upon his induction he seems to have been the prototype of Bradlaugh, for he refused to be sworn into office, but affirmed, as the Society of Friends do, believing the oath to be a farce. He took an active and leading part in the organization of the

Free Soil Party, and received in 1849 its nomination for Governor, but failed of election, the State being strongly Democratic. Other titles and triumphs in the political arena are reported, which we have not space to enumerate. During his travels and labors therein he was invariably the champion of human rights and reformatory measures, never forgetting the cause of Spiritualism, but advocating it wherever and whenever in public and private he could do so.

Following the life-line of his domestic life, Mr. Chase quotes largely from his diaries, showing the wide extent and scope of his labors in the spiritual field, accompanying them during the war of the rebellion with an active tongue and pen in defense of the Union. Of this time he says: "Until near the close of the war, there was seldom a week, and in some periods not a day in many consecutive weeks, that I did not make one or more public speeches in favor of sustaining the national union at all hazards; but on Sundays I almost invariably spoke on Spiritualism." Items like the following frequently occur in this chapter:

"Delivered one hundred and thirty lectures this year, and in eleven of the States—thirty-one on the war and one hundred and five on Spiritualism—for all of which I received \$440, which would not much more than pay my traveling expenses."
"May 7th, 1865. Gave two Sunday lectures at Hastings, and got \$1.75, and rode six miles to deliver them; even this was better than I was many times paid; and yet I never faltered or neglected an opportunity to tell the few that would come to hear me what I could about our philosophy and facts."

Of a camp-meeting at Silver Lake, Mass., in August, 1873, under the management of Drs. Gardner and Richardson, he says: "It was a camp-meeting never to this day excelled by any of the hundreds held since, and none was ever better managed. Reporters estimated fifteen thousand people there at one time." It was very appropriate for Mr. Chase on one occasion when, we are told, placing his name on a hotel register he gave as his place of residence "United States," for he seems to have lived in every portion of the Union, and to have been as migratory as a Tartar.

The pages of the BANNER testify to this, and the audience he has addressed, the individuals with whom he has formed a personal acquaintance, are more in number than we will venture to estimate; while the number of those who have been led to light and mental freedom through the influence of his voice and pen is much larger.

Chapter seven relates what he has learned from his forty years' intercourse with spirits, and imparts valuable truths. In chapter eight selections are given of what is contained by Mr. Chase to various spiritualistic journals, with the general style and character of which our readers are familiar. The closing chapter consists of selections of poetry of various degrees of merit, some of them without merit other than, as is intimated, suggestive of thought, the thought in our case being that what is said might have appeared to better advantage in plain prose without the "jingle." An excellent portrait of Mr. Chase is given as a frontispiece. The book will be valued more for the truths it contains, and the active, useful life it describes, than for its literary merit; and is deserving of a place in the library of every Spiritualist, as a work of reference for all who would familiarize themselves with the history of Modern Spiritualism.

Banner Correspondence.

Connecticut.

WILLIMANTIC.—A correspondent writes April 16th: "At the annual meeting of the Spiritual Society, held the 12th inst., the following officers were chosen for the ensuing year: President, Mr. J. C. Bill; Vice-President, Mrs. J. C. Robinson; Secretary and Treasurer, Mr. W. D. Clark; Trustees, Mr. Dumont Kingsley, Mr. H. N. Bill, Miss Eunice Ripley."

These constitute an entirely new Board of Officers, and like the traditional 'new broom' it is expected they will infuse new life into our Society—in which good work on their part they need the assistance and cooperation of each and every member.

We had the test meeting, Edgar W. Emerson, with us on the 10th and 11th instants. The first evening he gave us the names of thirty-nine spirits who were present, and who were recognized by the audience; on the last evening he gave the names of thirty, and many characteristics of them while in earth-life, besides messages to friends. Mr. Emerson created a very favorable impression during his short stay among us, and we hope to have him here again after he returns from the Pacific coast.

April 20th and May 13th we have Dr. J. C. Street of Boston, Mass.; May 13th, George A. Fuller, M. D., of Dover, Mass.; last two Sundays of May no one is yet engaged; the four Sundays of June we have Prof. W. F. Peck, who placed us in the right road when he was with us in February and March last.

Our Lyceum meets every Sabbath, the order of exercises being generally as follows: Singing, Reading, Singing by the Lyceum; Callisthenics; Conversation on lessons; Marching; Mottoes and recitations; speeches by the Lyceum and visitors, closing with songs. It is a very pleasing sight to see the five-year-olds and fifties marching and going through the wing movements together.

Our Lyceum is increasing all the time, and is evidently on a firmer basis than it has been in the past few years."

Michigan.

GRAND RAPIDS.—Charles M. Potter, Secretary Michigan State Spiritualist Association, in Spring street, writes: "Dr. W. E. Reid, a wonderful test medium and magnetic healer, who has lately become a resident of Grand Rapids, and who has been giving free half-hour tests in slate-writing, independent writing and clairaudience, by answering sealed letters in the pockets of persons in the audience at the Sunday evening meetings of the Spiritualists held in Royal Arcanum Hall, celebrated the Fortieth Anniversary of Modern Spiritualism by giving a public séance in Power's Opera House on Thursday evening, March 29th."

The Hon. L. V. Moulton spoke for an hour, giving an outline of the advancement of Spiritualism from the 'knockings' at Hydesville to the present time, when it is being honored by anniversary celebrations and the entire civilized world. He then showed the difference between slate-writing as done by so-called exponents of Spiritualism and the genuine manifestations of spirit power.

Dr. Ross sang songs before and after the lecture, and was warmly applauded.

Dr. Reid then answered a few questions by independent writing.

When Dr. Reid called for slates at least half of the audience arose, and started for the stage. There was no cabinet, no darkness, but each person held his or her own slate right on the front of the stage, in full view of the audience, with electric lights above and the footlights below."

From sixty to seventy communications were written during the evening—some of the frames of the slates being secured against opening by unique contrivances on the part of those who brought them. Nearly all were recognized. We look upon the occasion as a great success. Good notices of the meeting appeared in all the daily papers."

Arkansas.

MARCHE.—T. Cholski writes: "The dream of the world of its ultimate peaceful federation, and a 'Parliament of Peace,' will to my mind prove nothing but Utopian, so long as there are emperors and kings, and nations like Poland and Ireland are tyrannized, whose best children are being martyred or rot in dungeons."

Germany, and probably all Europe, today, would be Mahomedan, and ruled by a Sultan, if Poland had not driven the Turks from Vienna—had not so many times prohibited them and the ferocious Tartars from future invasions. And what has Europe done with this land? All the murderous wars of late are the consequences of the crime done to Poland, and never can the world think of a peaceful federation till there is justice done to her outraged people. Never will tyrants willingly restore their prey, and free America, it seems to me, can never participate in federation to suppress the freedom of other nations—which it would be liable to do if Poland or Ireland should revolt against their oppressors. Take political crimes out of the world first, and then think about peaceful federation."

April Magazines.

THE AMERICAN MAGAZINE.—The first part of an interesting account of Maximilian and his relations to the government of Mexico, leads the contents. The purpose of the author, Arthur Howard Noll, is to correct misstatements, and to show that Maximilian was a prince of pure character and excellent motives, and that his course was not the crime it is assumed to have been. Portraits of Juárez, Maximilian and Carlota, with other engravings, are given in illustration. "The First Owner of Boston" is a narrative of William Blackstone's participation in the affairs of Boston in 1830, and later in those of Rhode Island—his name being then spelled "Dorset." In "My Converts," Rose Bytting pleasantly describes how she has led a number of people to a better understanding of the theatre, through "a path that led them out of the dull, cold atmosphere of everyday selfishness, into the clear, sweet air of harmless amusement, where thoughts were turned toward kindness and charity." "The Belles of Old Philadelphia" is a descriptive sketch, accompanied by portraits of notable society ladies in the early days of that city. Among the remaining contents are "The Moravian Easter," "The Man I was Looking For," excellent short stories, sketches, poems, etc. The American Magazine Company, New York.

THE INDEPENDENT PULPIT.—A consideration of the question propounded by many to whom it is proposed to supplant popular religion, "What Will You Give in Its Place?" by B. F. Underwood, leads the contents of this month's issue, closing with the following paragraph: "The untrammeled exercise of reason we regard not simply as a right, but a duty. Beliefs we account neither moral nor immoral in themselves, although they may be good or evil in their effects. We judge men by character and conduct, and not by their creeds; by their standing as citizens, not by the frequency of their prayers, or their professions of faith. We would substitute anthropology for theology, science for superstition, courage and independence of thought for servility to creeds." A large variety of subjects are treated upon from a liberal point of view by the editor, and other able writers. Waco, Tex.: J. D. Shaw.

THE COSMOPOLITAN.—An attractive feature of this month's issue is "A Revival of Shakespeare's Midsummer Night's Dream," by Geo. E. Montgomery, profusely illustrated, partly in color. New chapters are given of E. F. Roe's Southern story, "Miss Lou," Max O'Rell writes of "Home Life in France," and a spirited sketch of life "Among the Cretan Mountain-landers" is from the pen of David Ker. Two interesting biographical sketches are given: "Reminiscences of Kaiser Wilhelm," by M. D. Conway, with portraits and other illustrations, and "Louisa May Alcott," by Lucy O. Little. Several poems of much merit are in this number, among them "Inborn," by Ella Wheeler Wilcox, and a very just and worthy tribute to Henry Bergh by Herman L. Rusk. The Cosmopolitan Magazine Co., New York.

THE WOMAN'S WORLD, allusion to which we have already made editorially, has for its chief illustrations an engraving of the Foyer of the Theatre Francaise, in Paris, on a "First Night," and one of the Green Room, the paper to which they are related, "Les Premières," being further illustrated with portraits of the leading dramatic critics of Paris. An interesting illustrated article upon "Lace-making in Ireland" will attract the special attention of readers. Among the contributors to this number are Ouida, Lady Lindsay, the Countess Martineau-Cessareo, and the editor, Oscar Wilde. New York: Cassell & Co.

THE BIZARRE. NOTES AND QUERIES.—"Speculations Concerning Matter," "Terms Used in Talking to Domestic Animals," "Periodicity—Immortality," and "Notes on the History of the Magic Lantern," with several pages of questions and answers, form the contents. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE SIBYRICAL MESSENGER reprints from the *Kadynsky Review* an instructive article upon "Astro-metaphysics," and supplies an interesting miscellany for students. Northfield, Minn.: W. W. Payne.

THOUGHT OF THE TIMES is a new monthly "devoted to stirring topics of today," and edited by S. H. Preston. New York: 1338 Broadway.

Slate-Writing in Dayton, Ohio.

To the Editor of the Banner of Light:

Myself and wife recently were present at a séance held at the residence of one of the most respected business men of this city, Mrs. Seery of Cincinnati being the medium for independent slate-writing and trumpet-speaking. As a test-medium Mrs. Seery has but few equals in this section, and no superior. She should be kept constantly employed in the work to which she has been summoned by the spirit-world.

The company in attendance numbered about twenty. A double slate, that had been thoroughly examined, was, with a grain of pencil enclosed within it, handed to Mrs. Seery. In a few moments the sound of writing upon the inner surface was heard, and shortly after three raps, clearly heard by all in the room, indicating that the message was completed. The slate was handed to my wife, who upon opening it, found a communication from her sister, who passed to spirit-life about five years ago, signed Belle, expressing her joy at being able to thus make her presence known. My wife recognized the writing as identical with her sister's when in this life.

A dark séance was next held. The company was arranged in a circle, two ordinary tin trumpets being placed on the floor in the centre. After singing the manifestations began, and my wife's sister communicated with her by means of one of the trumpets. Addressing her, Belle said: "My dearest sister, I am so glad you came here to-night, for I want to tell you that I am with you all the time, and how glad I am to have the chance to talk to you. Do not be ashamed to tell all you hear and see here to-night, for these are the most glorious gifts of God."

Turning to me, she thanked me for bringing her sister. She then kissed her sister and returned the trumpet to the floor. We were next favored with a beautiful song by the spirit sister of our hostess. Other beautiful songs were sung and communications given, each one present receiving a message.

I am happy to say in conclusion that my wife, who has been from her youth a strict Presbyterian, is now an enthusiastic Spiritualist. Thus the good work goes on.

Respectfully yours, W. A. LEWIS.

[REDACTED]

ALL SORTS OF PARAGRAPHS.

APRIL.

April is here!
There's a song in the maple, thrilling and new;
There's a flash of wings of the heaven's own hue;
There's a voice from the forest, the river and hill;
There's a burst of rapture in woodland rills;
There are stars in the meadow dropped here and there;
There are gleams of arbutus in the air;
There's a dash of rain, as if flung in jest;
There's an arch of color spanning the west;
There's a smile on the April day;
—*Samuel C. Davis, in St. Nicholas for April.*

WHERE ARE THE POLICE?—The *Leviston* (Me.) *Journal* is said to have received publication to the following statement—either a surprising confession of crime or a somewhat reckless use of the "editorial we": "We burn nearly two hotels every day in the United States. We destroy one hospital, asylum or almshouse by fire every two weeks, usually with the loss of one or more lives."

The Roman Catholic bishop of the diocese of Newark has approved a rule of the priests that before any children shall be "confirmed" they must attend a parochial school for two years preceding such confirmation. The reason given for the adoption of this rule is that the parents are ignorant and that their children should attend the public rather than the parochial schools, and it was felt necessary by the church authorities to adopt stringent disciplinary measures to subdue this rebellious spirit.—*The Truth Seeker, New York.*

REAL ESTATE "TIPS."—Spain claimed all of the North American Continent and established a fort at St. Augustine, Florida, in 1565. The first sale of public lands was in 1795. The total amount received for sale of public lands to 1884 inclusive was \$230,285,892.38.—George Washington bequeathed to his heirs 131,546 acres of land, valued at \$87,127.

Joe Cook has completed his course of Monday lectures in Boston. Amen.—*Wade's Fibre and Fabric.*

Senator Ingalls, agnostic though he is, confesses to a belief that his path has been laid out for him by fate or a higher power.

A genuine sounder is a man who, by his sanctity, has obtained credit, and, through religious professions, keeps back property from his legitimate creditors.—*Price Current.*

George Eliot talks in *Romola* about people "who can no more hide their prejudices than a dog can hide the natural tone of his bark!" The world seems full at present of an order of scientists, theologians and daily newspaper scribblers who are troubled in just that way whenever Spiritualism comes within the field of their myopic vision.

[A TOUGH PROPHET].—Dr. J. W. Lee said in a sermon a few Sundays ago that the reason the lions did not eat Daniel when he was cast into their den was that he was two-thirds backbone and one-third pure grit.—*The Atlantic Constitution.*

There have been upward of 200 revolutions in Mexico since 1812.

I cannot consent, as your queen, to take revenue from that which destroys the souls and bodies of my subjects.—[Queen of Madagascar]. The whisky ring finds no favor in an enlightened country like Madagascar.—*New Orleans Picayune.*

A religious paper in a Western State walls out that it costs of a population of about 500,000 and 600,000 wholly unrecruited by any regular religious ministrations." Set the Foreign Missions Board on them!

I regard compulsory and penal provisions, such as those of the Vaccination Act, with distrust, and, giving, and were I engaged on an inquiry, I should require very clear proof of their necessity before giving them my approval.—*The Right Hon. W. E. Gladstone, M. P.*

On the earth there are about three hundred and twenty thousand different kinds of living creatures.

SPRING—WITH AN IF!
Now doth the mute and struggling worm,
Far in his clay deeps writhe and squirm,
To life recalled,
Wriggle and crawl for all he's worth
To get above the breaking earth
His forehead bald.
As for musketoes, wasps and bees,
And other things as prompt as these
To bite and sting,
If only kindly Nature would
Forget to waken them, for good—
Thrice welcome, Spring!

The names for money in the language of the Okla-homa are interesting. Gold is mases-ska-ka, literally, "yellow white iron"; silver is mases-ska-ska, or white iron; greenbacks are mine-huap-mases ska, or "paper that talks white iron."

Washington Territory is larger than Maine and Massachusetts combined, and when she applies for admission into the Union, it will be as though Maine and Massachusetts as one Territory were asking for admission, with all the fisheries on the dominion coast and on the Grand Banks the property of the United States, and as though at the same time after leaving Cape Cod there was no constant sailing vessel on the ship coast lake route until Norfolk or Charleston should be reached.—*Salt Lake Tribune.*

It appears, reports the *Omaha World*, that the Church of England is getting so pressed for money that Canon Gregory proposes to cut down the salary of the Archbishop of Canterbury from \$75,000 to \$60,000, and the salary of the Archbishop of York from \$50,000 to \$40,000.

The *BANNER OF LIGHT* recently gave an exposition of the enlightened and advanced views of Rabbi Solomon Schneider, of Boston, on the Old Testament, which would be profitable for Protestant Christians carefully and seriously to consider: the gist of his discourse was, that "modern researches and Bible criticisms had undermined the infallibility of the Bible. Its divine authorship was denied in fact, and its divine authority was denied in theory. The authenticity of the New Testament is even more questionable than that of the Old.—P. C. T., in New Thought.

A British company lately got control in Padas, Borneo, since when the inhabitants have been in a state of discontent and revolt, and the latest reports show that they have risen against the company, murdered four policemen, burned the town of Batu, and attempted to destroy another, from the carrying out of which they were prevented by the British men of war *Ramirez*, which rambled in on time. How beautifully Englishmen continue the old methods of creating hate among natives everywhere, and how well human nature at every end of the earth gives color and proof to the complaints of England's enemies at her own door!

—*Record.*

Many years ago, before the Civil War, Ralph Waldo Emerson fairly predicted the telephone. "By new arts," he wrote, "the earth is subdued, and we are on the brink of new wonders. The sun paints; presently we shall organize the echo as we do now the shadow."

That Vermont clergyman who received a silver dollar and a barrel of apples out of one hundred and twenty-one funeral sermons may have been well paid after all.—*Our maintain Independent.*

He made more out of it at that than the editor who printed their obituary notices.—*Saratoga (N.Y.) Eagle.*

In the time of King Edward II. the price of the Bible in England was thirty-seven pounds. A laboring man then received a penny and a half a day, from which it will be seen that it would have required the earnings of more than eighteen years to pay for a Bible.

The island of Christmas in the Pacific Ocean has been seized by Kris Kringle Blamark—captured to make a German holiday, as it were.—*New York World.*

"THANK YOU, NIGHOOR!"—As a rule, an editor gets about one thousand thanks a year. Once in a while he gets a kind word, and it warms and cheers his weather-beaten, storm-racked heart to the innermost core. Most people are afraid to tell an editor when he writes an article that particularly pleases them, for fear of making him proud, we suppose, but if they find anything that does not accord precisely with their views, they will neglect their business to hunt him up and tell him of it. Pshaw! dear friends; do not think you will spoil the editor by giving him an occasional word of cheer, any more than you will spoil your child by complimenting it upon a piece of paton-work it has finished. Of course you could beat the job yourself, but that does not deter you from heaping round of encouragement on the child. It does not hurt. So you could doubtless beat the average editor running a paper. Of course you could. The man does not live who can't beat an editor running a paper.

—*Record.*

It is done this year. He only runs it because you have not time to; but this fact need not deter you from giving him a word of encouragement occasionally.—*Danville (W.V.) Breeze.*

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 210 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

All Spiritualists are cordially invited to become connected with this ALLIANCE—either as resident or non-resident members—and to take an active part in its work. This ALLIANCE defines a Spiritualist to be "One who knows that intelligent communication can be had between the living and the so-called dead, and all such are invited to become members."

NELSON CHASE, President.
J. F. JENKINS, Secretary, 44 Golden Lane, New York.

American Spiritualist Alliance.

To the Editor of the Banner of Light:
At the regular meeting of the American Spiritualist Alliance, held April 18th, at No. 219 West 42d street, New York, the Committee of the Whole adopted a report on "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," and recommend its adoption by the Alliance. The question being put, it was declared adopted. [The Report will appear next week.—Ed. B. of L.]

At 9:30 o'clock the Alliance adjourned, and the usual circle of friends gathered for the evening. Spirit-communications were formed, and continued for an hour, during which time many spirits were seen and described, and some spoke to those present, using the independent voice, and others controlled and used their mediums to address us.

JOHN FRANKLIN CLARK, Cor. Sec'y.

Prof. Brittan's Message.

To the Editor of the Banner of Light:
It is due to my old friend, Prof. S. B. Brittan, as well as to the medium of your Message Department, that I should publicly express my appreciation of the kind and encouraging message sent me by him, as printed in your issue of April 21st.

To be thus singled out for personal mention, among the Professor's many friends on earth, is as gratifying as it was unexpected on my part; but doubtless there were reasons for it which I cannot be so apparent to others as to myself. Not only were Prof. Brittan and myself at one time intimately associated as joint editors of *The Spiritual Age*, but since his transition to the higher life our intimacy has been greatly increased; and, as he intimates, I have been made frequently aware of his presence in my own home, and have enjoyed many an interview with him of the highest interest. To him I have been indebted for many words of personal encouragement in times of trial and difficulty, and also for valuable suggestions of spiritual truth which have been incorporated into my writings for the public.

There are also reasons for this kind remembrance on his part, at the present time, of which I cannot speak, but which are deeply appreciated.

Many thanks from myself and my companion to all concerned. It is a fresh instance of "The Ministry of Angels Realized," for which we are devoutly grateful.

Yours truly, A. E. NEWTON.
Arlington, Mass., April 22d.

Mr. Baxter and the Providence Association.

To the Editor of the Banner of Light:
On Sunday, 22d inst., another success was scored for Spiritualism in the city of Providence. That J. Frank Baxter, in his combination of song, reading, lecture and mediumship, is "a host in himself," good in every part, is the verdict of numbers in this city, and it was well attested by a festival, and the lecture in the morning, and the large and enthusiastic gathering in the evening.

Mr. Baxter, within a half-dozen years, has given weight to a hundred lectures with equal success in Providence, and it does seem as if each effort additional surpassed all his others. His searching analysis of spiritualistic tenets and advice to investigators, given in the morning, was masterly; and the lecture in the evening, on "Spiritualism Fact and Fanciful," timely, caustic, instructive, and, as well, entertaining. In the latter he showed profound knowledge of the apparently under inspiration, preaching wiser than he knew, and fairly convulsed his audience as he tellingly exhibited the eccentricities and inconsistencies of this spirit orator.

Mr. Baxter concluded his exercises with an hour's scenes, as usual, brimful of interesting features, and then dismissed the congregation until another Sunday, May 2d, inst., when he will serve the Association again.

He gave notice that Mr. A. E. Tisdale would be the speaker through May, and that May night the Association would have a festival, when supper, games and dancing would be the order.

"ROGER WILLIAMS."
[Mary E. A. Whitney writes in addition: "We hope the friends of the spiritual cause will be able to attend and social party to be given at Blackstone Hall May 1st."]

Warren Chase to His Friends.

My "Forty Years' Experience on the Spiritual Roster," as a sequel to my Autobiography, is now for sale at the BANNER OF LIGHT office, and by myself. It is a book of three hundred and twenty-four pages, contains a full and complete history of my life, and a perfect likeness of my face; price per copy \$1, and postage 10 cents when sent by mail.

I trust my friends will help me out with this work, which I am sure will give satisfaction. The sale of the first thousand copies will not return me its cost, and I must depend on the second edition, and until that is partly sold I must be in debt to the publishers, as I have not saved enough from my forty years' labor to publish this book.—Address me at Cobden, Ill., after May 1st.

WARREN CHASE.
Cobden, Ill., April 18th, 1888.

Appeal in Behalf of Robert Cooper, of Eastbourne, Eng.

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and falling health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully returned.

From THE BANNER'S God's Poor Fund.—\$10.00
L. Colby..... 10.00
A. E. Newton..... 25.00
J. F. Jenkins..... 10.00
L. P. Rich..... 10.00
C. H. Spear..... 2.00
W. J. Colville..... 1.25

To Correspondents.
No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

NANKIN B. O., ALEXON, O.—We do not consider questions of such a strictly personal nature as are yours in our Free Circle. It would be better for you to have a private sitting with a clairvoyant medium, or to submit your queries to some private trance medium for consideration. This order of work is entirely outside that of the Banner Circle Room.

Southwest Michigan.
"Immortality, or Continued Existence," will be discussed by the Spiritualists of Southwest Michigan, at Ann Arbor, on May 2d and 3d.

An able corps of speakers will be in attendance. Good vocal music, and a variety of songs, will be given. Mediums of rare gifts may be expected.

The meeting will open at McCormick's Opera House on Saturday, May 2d, at 8 P.M., closing Sunday evening. People from a distance will be cared for by the Fenwick friends.

All are invited. L. S. BUDICK, President, Texas.
Miss MINNIE NESSITT, Sec'y, Decatur.
Vice-Presidents: B. B. BIERMAN, Treasurer, South Haven.
J. H. BIERMAN, Secretary, South Haven.
Frank Kelly, Boston Harbor; D. Boynton, Waterville; Capt. N. Hobbs, Grand Haven; Mrs. May Brown, Broadville; Mrs. Lottie Warner, Paw Paw; Miss Zella Walt, Decatur; Reub. Snyder, Marquette; A. C. Woodruff, South Haven; H. Balfour, Bangor; Dr. Wigot, Waterville.

Clackamas, Ore.
The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning on May 2d, and continuing for several days. Spirit-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting.

The Committee of Arrangements will use every reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

The Society has a good hall on the grounds, and a hotel for the accommodation of boarders and lodgers.
A cordial invitation is extended to all.
WM. PHILLIPS, President.
THOMAS HUCKMAN, Sec'y.

"The Old Vegetable Pulmonary Balm" is the best cough cure in the world." Cutler Bros. & Co., Boston.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Miss M. T. Shelhamer lectured during April in Attleboro, Mass.; Portsmouth, N. H.; and at Pigeon Cove, Mass. She will speak in Attleboro, Portsmouth and other places in May.

Hon. Warren Chase closes his engagements in Evansville, Ind., April 20th, and goes to his home in Cobden, Ill., to rest till the camp meeting opens at Clinton, Ill., where he will attend, and act as agent for the BANNER OF LIGHT.

Mrs. S. E. W. Bishop addressed the friends in Sterling, Ill., Sunday, April 15th and 22d. From thence she proceeded to Denver, Col., where her address will be for the present, 310 Champa street.

C. Fannie Allen will complete a month's engagement in Worcester, Mass., April 23rd; speaks in Salem, May 6th; in Lynn, May 13th; in Stoneham, May 20th. Will speak in other New England engagements. Address Stoneham, Mass.

J. Frank Baxter was in Lynn during the present week, and will lecture in Providence, R. I., next Sunday; Thursday and Friday, May 3d and 4th, he will lecture in Milford, and on Sunday, May 6th, in Gloucester; Sunday, May 13th, is unexpectedly at liberty for any place within fifty miles of Boston, week evening appointments, not permitting him to extend travel. Address 181 Walnut street, Chelsea, Mass.

Dr. Dean Clarke (the opening portion of whose Anniversary address will be found on our seventh page) will speak in Lowell, Mass., May 9th and 20th, and in Massachusetts after that week in Gloucester, Boston on May 13th and 27th. He is open for engagements wherever his services are desired, and earnestly solicits opportunity to use his eminent spiritual gifts for the public good. Spiritualists should not allow any of our talented workers to be without employment. Address him in care of this office.

Bishop A. Beal closes his engagement in Troy, N. Y., on May 1st, and on Sunday, May 6th, he will lecture in Troy, N. Y., at 8 P.M., and on Sunday, May 13th, at 8 P.M., at Glen Falls, N. Y., where he can be addressed.

Frank T. Ripley can be engaged for the Sundays of the months of May and June, to lecture and give platform tests. Address him in care of BARNES OF LIGHT.

Mrs. Carrie C. VanDuzee will lecture in Rochester, N. Y., the month of May.

Samuel Wheeler, of Philadelphia, so writes a correspondent, has been lecturing for the last two months in Washington, D. C., during the month of April, and working for the Children's Progressive League, and a movement for building a Spiritual Temple in which to hold meetings. "Mr. Wheeler has been recently enlisted as a lecturer, but he is an able, earnest and efficient worker, and Spiritualists throughout the country should keep him directly employed in the field, which is now fully ripe for the harvest."

A. E. Tisdale has finished a very successful series of lectures at the First Spiritual Temple in Boston; he is to speak in Brockton the 29th of April, and in Providence the month of May. His camp engagements are as follows: at Natick, July 22d; Ocean Grove, 28th and 29th; Lake Pleasant, Aug. 3d and 5th; Onset Bay, Aug. 10th and 12th; Hanson, Aug. 18th and 19th; and at the first week in September. From Aug. 20th to the 1st of September he is disengaged; soleties wishing his services may address him at his home, Medford, Mass.

Edgar W. Karpson has the following engagements for May: 2d, Brockton, Mass.; 6th, Lynn, Mass.; 8th and 9th, Peterboro, N. H.; 13th, Worcester, Mass.; 14th, Foxboro, Mass.; 20th, Middle Fall, Havertill, Mass.; after which he leaves for California, where he is engaged for the month of June with the Oakland Camp-Meeting.

J. W. Fletcher will speak in the Boston Spiritual Temple on Sunday, April 29th. Subject: "Materialization: Past and Present."

Mrs. Jennie K. D. Conant finished her engagements at Fitchburg and Leominster, Mass., Sunday, April 22d—being her third Sunday service before large audiences, on Friday, the 13th, she gave a benefit to the Fitchburg Society, where she has been largely employed dispensing spiritual truths. Mrs. Conant having closed her engagements for the present, her next return will be in the month of June, where she will remain in quiet until camp-meetings.

All advertisements, notices of meetings, or other favors intended for publication in this paper, must be sent in prior to 12 M. on Tuesday of each week, otherwise such matter will not appear until the following week.

ONE of the finest and most artistic lines of silks for the covering of walls of parlors, libraries and dining rooms can be seen at J. H. Pray, Sons & Co. Their line of patterns is especially choice, and comprises many patterns not to be found elsewhere.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at 10 cents. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH: A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE CARPENTER DOVE. Illustrated. Published weekly in San Francisco. Single copy, 10 cents.

THE HAZARD. NOTES AND QUERIES, with Answers and Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

RELIGIO-PSYCHOLOGICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE ILLINOIS JOURNAL. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE NATIONMAN. Published monthly at Chicago, Ill. Single copy, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE SCIENCE OF LIFE. Published monthly at Chicago, Ill. Single copy, 10 cents.

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ADVERTISEMENTS.

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BOSTON, MASS.

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A True Narrative of the Supernatural.

BY WALTER HUBBELL.

12mo, paper, 25 cents.

It is an immensely interesting story—the story of a girl, Esther Chase, who, upon things generally, etc. But buy and read for yourself.—*New York Herald.* The author's affidavit as to the truth of the statements accompanying each volume. For sale by all Booksellers. Sent postpaid on receipt of price.

Union Square, New York, 101 State Street, Chicago, Ill.
A21 16w

Onset Lots

AUCTION.

ON Wednesday, May 10th, at 12 o'clock noon, will be sold to the highest bidder a number of choice lots in the most valuable portion of the Onset territory. These lots are next to and adjacent to the Hotel Onset. Several of them are on the Boulevard, commanding an unequalled view of the Bay. Also on the line of one proposed street railway, and the proposed extension of another on a new street. No water lot can be bought at private sale for less than \$1000. Some near by command \$1000. Remember, to the HIGHEST bidder. Take advantage of this opportunity for investment, or to secure the only choice lots that can be bought at market prices. For order of directors.

ONSET BAY GROVE ASSOCIATION.
A21 16w

J. W. FLETCHER,

Clairvoyant

Trance Medium,

6 BEACON STREET, BOSTON,

TREATS all forms of disease. Special success in Lung and Rheumatic troubles.

FREE CIRCLE

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Commencing February 2d,

1031 Washington Street,

Under the auspices of the INDEPENDENT CLUB.

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JUST PUBLISHED!

SECRET SYMBOLS

OF THE

ROSICRUCIANS

OF THE

Sixteenth and Seventeenth Centuries.

WITH A TREATISE ON THE

Philosopher's Stone.

Translated from the German by

FRANZ HARTMANN, M. D.

The plates of the Secret Symbols, twenty-seven in number, have been colored by hand, exactly duplicating the originals which Dr. Hartmann secured during his researches in the archives of the Rosicrucian Order in Germany.

Prof. Elliot Cress, F. T. S., writes in reference to the work as follows: "The publication is timely, and cannot fail to attract and interest many persons who seek the symbols of eternal verities in these mysterious paths. Whether or not the Rosicrucians ever existed as an actual secret confraternity, is, as you know, an open question with the public; and those who are best entitled to speak with authority are significantly silent in this particular. But no competent occultist or mystic has any doubts, or will ever fully divulge the esoteric facts in the case. The volume before me is handsomely gotten up, showing both taste and enterprise in the preparation of the plates. Dr. Hartmann says: 'I have found the Rosicrucian symbols in the literature of occultism, which he is from his connection with the Indian branch of the Theosophical Society, well fitted to adorn.'"

Finely printed on heavy paper, pages 12 by

Banner of Light.

BOSTON, SATURDAY, APRIL 28, 1888.

Medical Matters in New York.

To the Editor of the Banner of Light:

I notice in THE BANNER a paragraph in regard to Dr. Swarts in the Police Court at Albany, and the action of the magistrate. It ought to be known that when the infamous New York Statute was under consideration in the Senate, the fact that it did not reach "Faith-Healers" and "Metaphysical Medicine" was distinctly understood. One Senator declared that he had received benefit from such treatment, and threatened, if the bill interfered with them, to defeat it. Hence the managers of the unrighteous movement were compelled to consent to the exception.

We have a good deal of Judge-made law in the State of New York—more than in any other free government—but it will require some more to make the statute of 1887 affect Dr. Swarts. Indeed, I have my doubts concerning its operation in regard to Magnetists, Masseurs, etc. Meanwhile, I believe that a good honest court would rule the entire statute unconstitutional.

I have come here to the city of New York against this kind of legislation. Medical trusts are hardly the thing in a Republic, any more than a Chicago Corner, or any other "Pool." A bill was introduced into the Assembly of New Jersey, which passed at the blizzard period, but as soon as it was cleared up, the Senate squashed it. The measure was a curious affair—like nonsense, it "knew no law."

You are aware that the State statute was found leaky. Two young physicians resolved to disregard it, and were indicted. One was acquitted; in the other case the indictment was quashed. All, therefore, that remains of the Iniquitous measure is the money paid the officials under it, and what power it retains as a scarecrow to young physicians.

There is an epidemic of exanthematous disease in New York and Brooklyn. The usual course is taken: to exaggerate the matter of smallpox and keep scarlatina, measles and diphtheria in the background. Yet the dishonesty of this proceeding is flagrant. I will give you a summary of cases in New York for two weeks:

For the week ending April 7th—Diphtheria, 125 cases and 28 deaths; scarlet fever, 145 cases and 21 deaths; measles, 57 cases and 4 deaths; SMALLPOX, 25 cases and 4 deaths.

For the week ending April 14th—Diphtheria, 158 cases and 31 deaths; scarlatina, 103 cases and 30 deaths; measles, 59 cases and 4 deaths; SMALLPOX, 21 cases and 3 deaths.

It would probably be considered as "against public policy" to make the fact known that New York was having a deadly visitation of scarlet fever and its cognate, diphtheria, with a mortality of one-fifth or one-fourth of all persons attacked, but smallpox, measles, and diphtheria, and a minor rate of mortality, is chronicled diligently.

To be sure, there is money in that. The statements of the disease-peddling vaccination corps suffice to amuse the public, who would be seriously alarmed if they were aware that three other epidemics, each of them several fold more mortal and insidious, were now raging in the metropolis.

The Vaccination Inquirer for April has an article on "Enforced Vaccination under the American Constitution." It quotes Minister Phelps, one of the ablest judges, in regard to the provision that "citizens shall be secure in their persons," and then cites a paragraph from the London Globe, showing up to emulation the recent atrocious procedures in the city of New York: "Unvaccinated persons are vaccinated by a surgeon backed by policemen."

To this the Inquirer quotes from an American: "If I were in New York, I do not want to be vaccinated. I do not think Dr. Edson, even with the support of the police, would try it on. If he did, it might hurt badly with Dr. Edson." There is no doubt of all this. The Constitution is all right; but in many of the Courts it seems to be approximating the value of waste paper. Besides, the difficulties are not for the sufferers, but for the weak and the timid; and such have little chance in a "court of justice." They are easily cowed down.

Mr. Bergh, when alive, attempted to get up a case; but there was a general backing down. When an anti-vaccinator is able and ready to take care of himself, the vaccination peddlers give him a wide berth—they are brave against the helpless only.

Prof. Francis W. Newman, of Oxford, takes the stand that resistance to vaccination should be based on moral grounds:

"Prepare a poison, pill, or killing Parliament that to command the infusing of disease into healthy children (or adults) is beyond the function of any legislation, and is a crime, and murders the innocent. This will be signed by a nation, and will prevail."

This utterance, by one of the first scholars of Great Britain, is worthy of being written in letters of gold. It is true beyond much that is called Holy Writ. Yet if we had Prof. Newman here we could show him small doctors and smaller lawyers who would face him down, as though they understood the matter better than the Omnipotent himself. A. WILDER.

Newark, N. J., April 21st, 1888.

The So-Called Christian Science Problem Solved.

To the Editor of the Banner of Light:

I have solved in my own mind the so-called Christian Science doctrine, and it is perfectly rational and in harmony with the Spiritualistic Philosophy as has been taught in ancient days, also in the present age—the only difference being that the latter is as free as the air and sunshine, while the former is shrouded in mystery and held by copyright or as a secret. The former is sold at a price under various names, all meaning the same thing, and is confined to the earth-sphere, whereas the latter is a spiritual condition of the spirit-sphere, and the Christian scientists have not yet gotten into or publicly embraced—it not being popular, neither money-making.

I will describe the condition of the spirit-sphere as embraced in nearly all the spiritualistic literature before the public to-day, and which is demonstrated by exorcised spirits themselves.

When the change known as death takes place with the human family, the spirit—all there is of man that retains its identity for eternity—goes to a spirit-world where everything spiritual exists, and diseases and pains are not known, except in the mind as far as recollection is retained concerning what was suffered from disease and pain while in the material body.

Doubtless it is easy to change the mode of thinking with exorcised spirits, after they reach the spirit-world, and are discovered from the diseased material body; but to attempt to make an individual believe in the "no-disease" theory, with the material body diseased from head to foot, would seem to show an unbalanced mind; and if individuals kept on speculating in this way they would soon argue themselves out of existence in the earth-sphere, and imagine themselves in the spirit-world, where such teachings belong, if anywhere, instead of the mundane sphere, where the people have to be fed and clothed with material things.

I can readily see how some minds can be psychologized into the belief that all that exists is spirit, and there is nothing that exists in the material which cannot be chemically dissolved into fluids and gases, and nothing will be left but spirit (in the way of identity). But this is not new in thought, neither is it practical any further than being a scientific fact, and as satisfied that the Christian Science teachings would do far more harm than they now do if they were not associated with large fees for the secret or so-called science; but as it is, the material dollars gathered from unseeing impostors hold the fort with the teachers, and without questioning the fact that the teachers are the brakes on the wheel that will cause a religion and turn the tide of thought into a correct and practical way.

The material and the spiritual should be harmonized and blended, both in thought and action, in order to obtain the best results.

The facts indicate that there is what is known

as matter, and it is in abundance on the earth-sphere where we live to-day in the material body, and it is sheer nonsense to play upon words with the view of overawing the credulous. The so-called Christian Science adherents, as far as I can discern, seem to possess about as much of the material as the human family average in their composition.

I will say in conclusion that I fully agree with the sentiments of the veteran Prof. Alonzo Phelps, in his allusion to the Christian Science system, when he said: "Whatever is true in it is not new, and whatever is new in it is not true." This I trace the whole thing as far as I can fathom it.

AUTHOR OF THE VITAL MAGNETIC CURE BOOK.

Spiritualistic Meetings in Boston.

Banner of Light Circle—Room No. 9, Beavertown street—Stances are held every Tuesday and Friday afternoon at 8 o'clock promptly. Admission free. For particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10 A. M. and 7 P. M. (one invited). Hon. P. Weaver, Conductor; Francis A. Woodbury, Corresponding Secretary; J. A. Woodbury, Secretary; J. A. Woodbury, Secretary; J. A. Woodbury, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. and 7 P. M. (one invited). Hon. P. Weaver, Conductor; Francis A. Woodbury, Corresponding Secretary; J. A. Woodbury, Secretary; J. A. Woodbury, Secretary.

Spiritualistic Phenomena Association, Ladies' Aid Parlor, 1031 Washington Street.—Sunday meetings at 10 A. M. and 7 P. M. (one invited). Hon. P. Weaver, Conductor; Francis A. Woodbury, Corresponding Secretary; J. A. Woodbury, Secretary; J. A. Woodbury, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10 A. M. and 7 P. M. (one invited). Hon. P. Weaver, Conductor; Francis A. Woodbury, Corresponding Secretary; J. A. Woodbury, Secretary; J. A. Woodbury, Secretary.

Essex Hall, 616 Washington Street, corner of Essex.—Sundays, at 10 A. M. and 7 P. M. (one invited). Hon. P. Weaver, Conductor; Francis A. Woodbury, Corresponding Secretary; J. A. Woodbury, Secretary; J. A. Woodbury, Secretary.

Washington Street.—The First Spiritual Temple, Ladies' Aid Society, meetings every Friday, Mrs. H. O. Torrey, Secretary. Private sittings for members only, first Friday of each month, at 7 P. M. Public meetings every Friday evening at 7 P. M.

The Independent Club, 1031 Washington Street.—The regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Ohlsen.—The Ladies' Social Aid Society meets in Mrs. Ohlsen's parlors, 1031 Washington Street, every Friday afternoon at 2 o'clock. All are invited. Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7 P. M. at 77½ North Street. Mrs. M. A. Dodge, Secretary.

Lyons.—Children's Lyceum meetings every Sunday at Cadmus Hall, Market Street, at 12 o'clock. Mrs. O. S. Adams, Secretary; Mrs. E. B. Merrill.

Berkeley Hall, Boston Spiritual Temple.—Last Sunday morning, after singing and an invocation, Mrs. Lillie considered, at the request of the audience, whether we are not spirits here, governed by spiritual laws, as much as we shall be when we have passed on to the other life, and should we not concern ourselves more about the future of the life, and less about the other. It is impossible, said Mrs. Lillie, for us to unravel life's mysteries. As a spirit it is impossible for me to see beyond the future of the life, and I stand upon the island of a single day, as you do; I speculate in a measure, and must calculate; I look toward tomorrow, to see what preparation to make for it; I hold a spirit belief in the future. Life is continuous, death is one of its changes, and a right understanding of life will cause one to act and live as one should in this sphere. As spiritual beings we can commune with spirits in the future, and beyond us are intelligences who have arisen from earth. As the clouds gather moisture and return to earth in plentiful showers, so the spirits in the future, connecting the two worlds, and causing them to blend as one.

Other subjects, suggested by questions from the audience, were considered in a manner very satisfactory. In regard to one concerning materialization, it was said: "In the rose there is a soul life; its spirit is the essence and substance of it; it requires night and day, and darkness and light, and it is the beauty; the quickening power of intelligent man has sheltered it and produced it three months before Nature could."

More than 400 spirits were materialized upon the Mount. The spirit of a young girl, who had died in the same way, and was called into exercise to day and produce materialized forms; as children you have many lessons to learn. When you stand upon the summit of a mountain, you see the vast volume in it of the story of creation. Use your own judgment and reason in the science-room, and decide for yourselves. The spirit of a young girl, who had died in the same way, and was called into exercise to day and produce materialized forms; as children you have many lessons to learn. When you stand upon the summit of a mountain, you see the vast volume in it of the story of creation. Use your own judgment and reason in the science-room, and decide for yourselves. The spirit of a young girl, who had died in the same way, and was called into exercise to day and produce materialized forms; as children you have many lessons to learn. 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