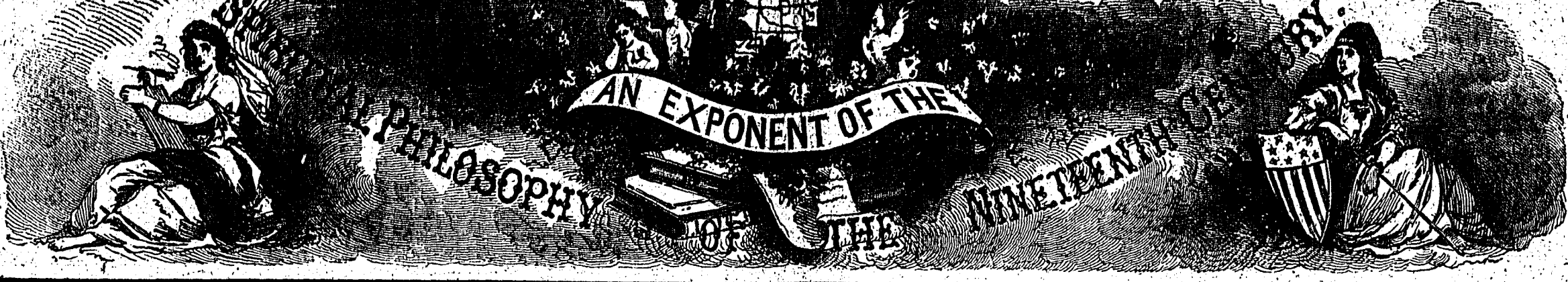


BANNER OF LIGHT.



VOL. LXV.

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

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Before the coming Light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

Biographical Sketch of Alonzo Elliot Newton.

Who was born Feb. 23d, 1821, in the town of Marlborough, at the foot of Grand Monadnock Mountain, Cheshire County, New Hampshire. He was the eighth of a family of nine children, his father being a small farmer, though not owning the farm he cultivated. The boy was a feeble child, often subject to illnesses—his mother saying in after-years that she had hardly expected to raise him. When he was about two years old, the family removed to Westminster, in Vermont; and thence, after three years, to Surry Hill, in New Hampshire; thence again, after three more years, to Westmoreland, in the valley of the Connecticut River, in the same State. Here the father engaged in the pottery business, one of the older sons having learned the art of manufacturing brown earthenware. But the business was not prosperous, the father's health failed, and often the family were in straitened circumstances.

At length, when the subject of this sketch was something more than twelve years old, the father suddenly died, leaving his family without provision for the future. A separation now became necessary, and the mother, with a part of the children (two of the sons having died), removed to Lowell, in Massachusetts, then a rising manufacturing town, leaving Alonzo and an older brother to work on farms in the neighborhood of their former home. This separation was a severe trial to the young lad, especially as the father with whom he was placed was a man of stern Puritanic faith and tendencies, a deacon in the church, and a bachelor. However, in spite of much homesickness, he survived this deprivation, and after a year had elapsed was permitted to join his mother and others of the family in Lowell.

In this new situation, though still frail in

constitution and subject to frequent illness, he was obliged to engage in any occupation he could find by which to earn means to supply his own wants and lighten the burden of his mother. Work in the cotton mills was occasionally tried, but with the long hours then required (fourteen per day), it proved too laborious to be long endured. At length he was allowed to enter a grammar school—his previous use of the meagre facilities afforded in country schools having qualified him to take a creditable position for his age. But he was still obliged to do what he could to earn his support and provide school-books, by such jobs of work as he could find to do out of school hours. He was not only eagerly interested in his school studies, but in all books, especially of travel and history; and he had long had an earnest desire to know how books were made and how newspapers were printed.

Chance at length gave him the coveted opportunity of seeing the inside of a printing-office, a gentleman having employed him to post about the streets some handbills announcing a singing-school, or something of the kind. While in the office to get the handbills he used all the eyes he had in taking in the mysteries of the typographic art. Soon after he obtained an engagement to deliver newspapers to village subscribers, four or five days in the week, before or after school. This afforded frequent opportunities for witnessing the operations of a printing establishment, and he became possessed of a controlling desire to master the art for himself. He made it a point to visit, on his way to or from school, whenever possible, the front doors of the two or three printing-offices in the village, to search among the sweepings for any stray types which careless office-boys might have swept into the streets. In this way he in time became possessed of a small and very defective assortment of types, of various fonts and sizes. But soon a very bonanza fell in his way. His mother removed into a house where a printer had formerly boarded. In rummaging about some shelves in the cellar stairway one day, our would-be disciple of Faust found a package containing several pounds of "pi," badly worn, which this type had brought home to make bullets of, but finding it unsuitable, had left behind. A gold mine in the Rockies never more delighted a prospector! The next thing was to make a pair of "cases," in which to properly distribute this "pi"—which was accomplished mainly by the aid of an axe and a jackknife, for the want of other tools, applied to a few bits of lumber picked up wherever they could be found. And then of course a press must be somehow contrived, with chases, composing-stick, ink-ball, apparatus, etc., to make the establishment complete. How all these things were evolved, by a youth of fifteen, chiefly out of cord-wood from his mother's wood-pile (which, by the way, it was one of his duties to prepare for the family stove meanwhile), with a few fragments of lumber gathered at random, and with no other tools than a common axe, an old meat-saw, a half-inch chisel, a hammer, a jackknife and a gimlet (except that a carpenter once kindly allowed him to enter his shop, for a few hours, and use a plane for smoothing surfaces)—how a working printing-press, having a "platen" of about eight by ten inches, with the other necessary apparatus, could have been evolved under these circumstances, is difficult to explain. But it was done, though some months were consumed in the process.

In the meantime the lad had completed the grammar-school course, and had been admitted to the Lowell High School, where he entered with much avidity upon the study of Latin, Greek, Natural Philosophy, Chemistry, Geometry, Trigonometry, Algebra, etc., carrying the highest number of studies permissible, and always maintaining a good standing in his classes, notwithstanding the multiplicity of his outside occupations. The first important use of his new printing-press was in connection with his school studies. He found the rules of Latin Grammar were scattered through the text-book used, in such a way that they were difficult to find when wanted, and many of them hard to memorize. He therefore collected and printed them in a little book of a dozen pages, about two and one-half inches square, copies of which he sold to his fellow pupils for a few cents each.

One day, while engaged in working his diminutive printing-press, which stood on his mother's dining table while he was surprised by the entrance of the "grocery-man," coming on his round for orders. This grocery-man happened also to be the superintendent of the Sunday School which the boy attended, and a deacon of the church—a very solemn man, who was looked up to with great reverence. The young printer was not a little abashed at being thus caught in what he considered only a boyish amusement, and he trembled all over as the stern deacon stood gazing in seeming astonishment at his folly. At length the superintendent, after making a few inquiries in a kind tone, asked, "Will you do a job for me?" "I will try," was the boy's answer. "Come to my store to-morrow, and I will give you the copy," said the gentleman. On applying as directed, the lad was furnished with the words of a hymn of several stanzas, of which several hundred copies were wanted, and a price was stipulated for the work. Two days later the copies were ready and delivered at the store, very much to the superintendent's surprise, he supposing it would take a week or more to produce them. The price was promptly paid, and probably no artisan was ever prouder of his first earnings than was our amateur printer-boy. But this was not the end of the matter. Some weeks later the regular Sunday School concert was held at the church,

and was attended by the lad, as was his wont. On entering the assembly-room he saw that the "Hymns" he had printed were scattered about on the seats. Being a very bashful boy, he began to fear that something was going to happen that would bring him into dreaded notoriety. He had not long to wait; for, after some preliminary exercises, the superintendent arose with a copy of the "Hymn" in his hand, and proceeded to make a statement which made the boy blush to the toes of his boots and wish that the floor would open and let him drop out of sight! The audience was then requested to join in singing the verses, which was done with a will. Just what the superintendent said, the lad was too confused to remember, but he found afterward that people who were present carried away the idea not only that the printing was done by himself, on a press of his own construction, but the types had been manufactured by him also, and even that the hymn was his own composition!—thus making him out much more of a prodigy than he had any claim to be. This was an instance of injustice to merit of which juvenile geniuses do not often have cause to complain!

But the lad's school career was destined to be short. His mother and oldest sister (the latter having now become the mainstay of the family, as the older sons, who were still living, had emigrated to the far West) had formed the plan, seeing his aptitude for study, of sending him to college and then fitting him for the clerical profession. But he had not half completed the High School course when this sister was stricken down by disease, and after a long illness, passed away from earth. This rendered it necessary for him at once to leave school and seek remunerative employment for the support of his mother and a younger brother. The familiarity already self-acquired with the printing business enabled him to secure immediate occupation on wages, without the necessity of giving several years to apprenticeship, as was then customary. Thus the printing-office became his only college, and practical life his chief means of education.

Being naturally studious and religiously inclined, young Newton, at about the age of twenty years, under the powerful preaching of a noted revivalist (Rev. Dr. Mahan, afterward President of Oberlin College), came to feel that it was his duty to make a public profession of religion, and connect himself with the church (Orthodox Congregational) in which he had been reared. He thenceforward devoted himself for some years earnestly to the work of the church, in the Sunday School and other usual occupations. At first he naturally took for granted the truth of the religious doctrines and ideas in which he had been educated from childhood; but, as intelligence and reasoning power increased, he began to question many of the current notions; he was unable to believe what did not commend itself to him as reasonable and well established by evidence; his mind was ever open to new ideas and to more rational explanations of the great facts of nature and experience; and ere long he discovered that he was either agnostic as to some of the peculiar doctrines of the sect, or that he held them in a quite different sense from that entertained by his brethren and associates. However, the particular church with which he was connected was exceptionally liberal in its creed, and no trouble occurred on this account until years later, and in another connection. But to him Truth was ever more important than any creed, and no creed was of any value except so far as it embodied Truth.

In 1844 Mr. Newton, then 23 years of age, went to Boston to seek employment at his favorite craft. This he soon found in the office of the *Temperance Standard*—a weekly journal devoted to the Temperance Reform, in which he was heartily interested—where he held the position of foreman for a considerable period. In 1845 he was married to Miss Sarah J. Emery, who was a native of Boston, but whose acquaintance he had made previously in Lowell, under circumstances of peculiar interest. This union was destined to have an important influence upon the future career of our subject, as will presently be seen. The pair connected themselves with the Mount Vernon Congregational Church in Boston, of which the Rev. E. N. Kirk was then pastor.

In the following year they removed to Portland, Me., where more favorable business engagements offered, and where Mr. N. held the position of foreman and proof-reader in a stereotyping establishment for a time. In 1849 he was induced to return to Boston and take editorial charge of the *Pathfinder Railway Guide*, then just established by Geo. K. Snow & Co., for which position his skill and accuracy as type-setter and proof-reader specially fitted him. This laborious and responsible position he held for several years, till called to one of greater honor and responsibility, as well as still more exhausting labor.

On their return to Boston, Mr. and Mrs. Newton found that many of their old and intimate friends in the Mt. Vernon Church had withdrawn therefrom for the purpose of establishing a Mission Church in a neglected district of the city—namely, at the corner of Causeway and Lowell streets. It was named the "Edwards Congregational Church," and with that they thought best to unite, actively engaging in the work of the Sunday school, and in missionary labor among the poor and degraded people who then largely inhabited that section, to whom they dispensed such counsel and aid as could be offered.

While they were thus engaged, about the year 1850 or '51, the alleged "spirit-rappings," which had broken out in '48 in Western New York, began to attract attention in Boston, and a gentleman of the *Pathfinder* establish-

ment, for whom Mr. N. felt a high regard and esteem—he has since become widely known and respected in the literary world—became interested in investigating them in the family of one of his neighbors at the South End. This friend soon became convinced of their reality as signals from the world of spirits, and frequently narrated the startling results of his interviews to his associates in the office.

Mr. N., while profoundly feeling the need and desirableness of some proofs of the reality of a future life and a spirit-world more recent and more explicit than those narrated in the Christian Scriptures, 1800 years old, was yet fearful that these "rappings" were a trick, or in some way deceptive, since the teachings they were said to impart as to the other life and its conditions did not agree with what he had been taught. He therefore feared his friend was being misled, but saw that the only way to determine this, and to rescue him, was to accompany him to a séance and detect the trick or unmask the deception. He deemed it unmanly and unworthy an honest Christian to shrink, as his brethren in the church seemed disposed to do, from any inquiry which promised to throw additional light on the mysteries of the universe or the destiny of man, lest the Arch-Adversary should lead him astray. He felt that a sincere and intelligent lover of truth and disciple of the Nazarene ought to be a match for his Satanic Majesty in any encounter. He therefore accepted an invitation to go with his friend and listen to the mysterious "raps" for himself.

On the first occasion, a large and inharmonious company was present—a part of whom were eager believers in the spirit-origin of the strange sounds; but others contemptuously hostile to this idea. It is not surprising, therefore, that the "raps" produced under such circumstances were few and feeble, and quite unsatisfactory. Enough, however, was witnessed to make it evident to our inquirer that the sounds, whatever their source, were not under the conscious control of the medium, who was plainly much annoyed at their failure. Seeing that no satisfactory investigation could take place in a promiscuous crowd, Mr. N. arranged for a private interview, in company with his friend alone, on a succeeding evening. On this occasion, such demonstrations occurred—including not only the profuse production of mysterious sounds, but the communication, by use of the alphabet, of startling statements, tending to identify the communicating intelligence as a friend of former years, of whom no one present but himself could have had any knowledge—assumed to give indubitable proof of the participation of invisible intelligent beings, and to show that these mysterious rappings were not the shallow trick that many imagined. This interview afforded food for thought for some months, during which the subject was studied from every available point of view. At length opportunity offered to visit another medium—in whose presence the phenomena were reputed to be still more demonstrative—Mrs. M. B. Hayden, afterward widely known in this country and in Europe. At her table, himself an entire stranger, but in company with a number of editors and literary gentlemen, Mr. N. was startled by a communication, rapped out letter by letter, purporting to come from his father, deceased more than twenty years previously, and at a hundred miles distance, stating facts correctly so far as known and adding one statement regarding the cause of death which had not before been thought of, but which subsequent inquiry showed to be probably true; and then volunteering a message of fatherly counsel so characteristic and so elevated in tone as to carry almost irresistible conviction of its genuineness. He was profoundly impressed, though not by any means satisfied.

On learning the result of this interview, his wife, who had thus far witnessed none of the alleged spirit-manifestations, expressed a strong desire to attend a séance. She soon after accompanied her husband to Mrs. Hayden's, at whose table she was promptly greeted by a shower of welcoming signals, claiming to be from her deceased relatives, who proceeded to overwhelm her by a number of such convincing proofs of their identity as almost carried her convictions by storm. But they staggered her faith by declaring that she herself was to become a medium of a remarkable character. This she could not credit, and the assertion of it threw doubt upon all the rest. Not many weeks elapsed, however, before, in a most unlooked-for manner, she experienced an opening of the inner or spiritual senses of sight, hearing and feeling (clairvoyance, clairaudience and psychometry) which revealed to her perceptions a world of which she had no previous conception, and which enabled her at times to see and hold converse with the beings of that world, with as much clearness and vividness as ordinarily by the outer senses she saw and heard those around her in the body. This was a form of mediumship at that time rare, and of which neither she nor her husband had seen or known anything before. (She was of Scotch descent, and doubtless inherited a capacity for "second sight" till now undeveloped.) From this point onward Mr. N.'s investigations of Spiritualism were pursued chiefly in the privacy of his own home, where no suspicion of trick or deception on the medium's part could vitiate the results. These new-found powers, of course, needed to be carefully studied, and tested before their testimony could be accepted or so momentous a subject; but it was not long before the proofs that spirit-beings who had once lived in the body, and among them many near relatives and intimate friends, were actually seen and conversed with in the humble homes of these inquirers, had so accumulated as

to become absolutely irresistible and overwhelming.

As soon as full conviction on this point had been reached, Mr. Newton felt strongly desirous to make known the joyful tidings of opened communion with spirit-life, and of continued existence demonstrated to his brethren and sisters in the church. Not that he expected his testimony would be welcomed by the majority of them—for he knew too well the strength of prejudice, skepticism, and intolerance of any ideas seemingly at variance with educational belief, to anticipate such a result. But he felt it obligatory upon him to bear witness to so important a truth to those with whom he had been for years associated in relations of intimate confidence, and who still reposed such trust in him that they had shortly before come within a few votes of electing him to the office of deacon, notwithstanding his youth. He was anxious to frankly state to them the new facts he had learned, and the new views of life and duty he had come to entertain, and then, in case they could not fellowship him in this "new departure,"—as he presumed they would not—to ask them to grant him an honorable release from membership in their body.

A favorable opportunity for making this announcement soon presented itself. The pastor (Rev. Mr. Pond) one Sunday preached a discourse on the "Ministry of Angels," in which he avowed the then unusual belief that departed Christian friends became ministering angels to those they leave behind. But he cited no evidence of the fact, other than its intrinsic reasonableness and the implication of certain scripture texts. During the delivery of this discourse, Mrs. Newton enjoyed a remarkable opening of spirit-vision, by which she saw standing by the preacher's side a luminous being who seemed to be exercising an influence upon him as he spoke, while another, a female spirit, presented herself and declared that she (the spirit) was the preacher's own mother—that she had been with him when he prepared that discourse, and had infused into his mind the novel and advanced ideas it set forth! She urged Mrs. N. to speak to the pastor of this matter; and, to prove that she was his mother, she presented the following scene or vision: She showed herself as standing in the door of a cottage in the country, from which the preacher, as a young man, was taking his departure; and, as he did so, she presented him a book, with her parting blessing.

Soon after this, Mr. and Mrs. Newton took occasion to call upon their pastor, and in the course of the conversation which followed, the latter was asked if the opinion he had expressed in his recent sermon, regarding the employment of our departed friends as ministering angels, was a common one and sanctioned by the recognized standards of the church. He replied that he thought not—it was a new one to himself. "But," he continued, "the idea came to me as I was writing that sermon, and it seemed so reasonable and so evidently true that I wrote it down. And I shall stand to it, whoever may call it in question," he added with warmth and firmness.

This encouraged his callers to narrate to him some of their own recent extraordinary experiences, which seemed to them to furnish fresh and conclusive demonstration of the truth of his opinion—in fact an almost daily realization of the Ministry of Angels in their own household, extending over a period of several months; and they then told him of the incident and vision attending the delivery of his sermon on the subject. He seemed deeply moved, and said, in corroboration of its truth, that the last time he ever saw his mother was when he parted from her at the door of their home in a distant part of Maine, as he left to go to the Theological Seminary. She then presented to him a pocket-Bible, with her parting blessing! She had died during his absence. He then proceeded to narrate some facts coming within his own knowledge, and others preserved in the traditions of his family, which he regarded as indicative of the friendly interposition of invisible beings in various emergencies.

This interview with the pastor confirmed Mr. N. as to the propriety of addressing a fraternal communication to his fellow-members of the Edwards Church, embodying a statement of the novel experiences of himself and companion, and the convictions to which they had arrived, as confirmatory of the doctrine of the sermon. The letter was accordingly prepared, and, thinking it desirable to place a copy in the hands of each member of the church for careful perusal, it was put in type and printed in a pamphlet, under the title of "THE MINISTRY OF ANGELS REALIZED." When the pastor was informed of Mr. N.'s intention to address a letter to the church on this subject, he showed great agitation, and begged him to desist, or at least first submit the communication to a committee of the church for their advice. He seemed to have a premonition of disastrous consequences. But Mr. N. was firm in the conviction that it was his imperative duty to communicate the new light he had received directly to his brethren and sisters, and insisted upon distributing the letter at the close of the next meeting of the church. This was done. A few narrow-minded persons refused to take the pamphlet, but the majority courteously accepted it. Copies were subsequently offered for sale to the public; the first edition was soon disposed of, and numerous others were successively called for; it was reprinted in England, and became one of the standard works of the new movement, as especially adapted to commend it to religious minds.

As might be supposed, this "Letter to the Church" (Continued on fourth page.)

The Anniversaries.

Forty-First Anniversary of the Advent of Modern Spiritualism. Reports of Services Commemorative of the Event held in New York City, Albany, N. Y.; Boston, Mass.; Portland, Me.; Geneva, O.; Moline, Ill., Etc.

New York City.

(Specially Reported for the Banner of Light.)

(Continued.)

A "Triumphal March," dedicated to the Spiritualists and Liberals of America by Señor Ceruelo, was performed for the first time; the composer playing the accompaniment, Mme. Corani, Mrs. Mary Goodwin, G. Dietmann, J. F. Snipes and Mr. Lawrence singing the words. The piece was given in so spirited a manner that the audience demanded its repetition.

Wm. C. Bowen, of Brooklyn, followed with a Grand March, dedicated to the Spiritualists and Liberals of America. Indeed, the march of the Spiritualists and Liberals of America is a triumphal march, for even now, mark ye, the altars of popular superstition are sinking, sinking, and the grounds upon which they stood, the cruel doctrines of popular theology are shifting. These sands are shifting, and the ground beneath the feet of its advocates, of those who uphold these cruel and monstrous doctrines, is falling from beneath them. Popular superstitions, like the moles and rats, are making way for the brighter light of Liberalism and Spiritualism—the rational free thought of the nineteenth century.

"We leave behind us the idols of the past—total depravity, original sin, the infallibility of both man and book, taking for authority something outside of the human consciousness. We turn our backs upon these ideas of the past, and see written as it were upon the future before us the importance of uncontrolled individual loyalty to the truth, as it is made manifest, my brother and my sister, in your consciousness and in mine. I hold the stumbling-block, not only of the church of the present day but of the physical law, is Modern Spiritualism. Human thought is marching under the clear, white and glorious banner of Spiritualism, but it is the stumbling-block of physical scientists. Do you know any of the physical scientists who would set themselves about any explanation of the Millerite delusion? No; because they know that delusion was of itself a disappearing thing. Did you ever know Huxley or Darwin to undertake to explain the beliefs of the Mormon Church, which has become so strong in the western section of this great republic? No; because they trust time and divine intelligence to dissipate that delusion. But when they come to this so-called error, this far-reaching and ever-spreading, so-called, I say, delusion of Modern Spiritualism, they are confounded and disturbed by the great light as they stand with their eyes fixed upon the earth; and seeing that it will not destroy itself, they set themselves about devising a solution of the matter.

"What solution does Prof. Huxley give? Why, look at it, friends. Have you read his last letter? Notwithstanding the literary ability displayed in it, and the fact that he is one of the great leaders in the world of physical science, when we read that letter we thought it would take a very large book to contain all that he does not know upon this subject. Listen to his explanation of the Millerite delusion, and you will find that he has procured that shoe to a circle. Be sure that your shoe is placed on that portion of the floor where there is no beam running underneath, so that the sound may be resonant." Then all you have to do is to draw up the second toe of the foot, and in the words of the small boy, "Let her go, Gallagher," and you will have the spirit-rappings. This great physical scientist comes before the world in a letter, in which he claims to define how the spirit-rapping phenomenon is made, but he does not do it.

"Now, my friends, we who are acquainted with this subject know whereof we affirm, and we say to the skeptics in all kindness and goodwill, before you undertake to cry down these matters, in the name of common sense investigate them thoroughly. Spirit phenomena have been presented to the world through mediums for that especial purpose, and we say that if you will only be candid and persistent, become teachable as little children, you will be wise as serpents as well as harmless as doves; but you will come to the same conclusions that we have.

"Why should the church and the world oppose this glorious truth? Our spirit friends come to us with sweetest blessing; they inspire and console us. They shine upon us, and their voices are filled with the glory of light and love, which is the wonderful nineteenth-century revelation. You will one day come to understand these things in the light of good sense and sober judgment.

"The world is marching on. Notwithstanding foes without and foes within, the truth still holds on its way, and will continue to do so until the whole world becomes thoroughly convinced of the existence of the spirit-land and of the fact of intercourse between this and the invisible world; and mankind shall be, one and all, blessed as they have never been blessed before, with a knowledge of this precious truth. The light, joy and wisdom coming to them shall redempt every individual soul until finally all families shall be reunited, crowned with a glorious immortality.

A song was sung by Prof. Carlos Florentine. Prof. Watson and his son and daughter then appeared each with a violin and entertained the audience with a finely executed trio, previous to which Prof. Watson said:

"As these violins are somewhat celebrated, you may be interested in a brief history of them. The one my daughter holds is the violin of Ole Bull for seven years, and is considered the best specimen of Stradivarius Cremona in existence. It was made in 1616. The violin my son holds was made of wood from an old Lutheran church, which was torn down after having stood two hundred and sixty years. It took the highest prize at the Centennial. The one I have is made of wood taken from the old Brattle-street church in Boston, which stood for two hundred years. As these woods came from pulpits, they ought to be pretty good. We have one made of wood from an old jail in Steuben County, which we consider one of our finest.

"Ole Bull was an early Spiritualist, and he said that Mozart was his guardian spirit, and he always liked his music. I was with him nine or ten years—spent two years in Norway with him, so I ought to know him pretty well. One day, while dining with a party of gentlemen, the subject of Spiritualism came up, and a great deal was said. This Ole Bull said, 'Well, gentlemen, I was going to play the music for you, but if you do not like my music, I shall not play.' And he did not; they had taken the inspiration all out of him."

The trio was loudly enjoyed, in response to which was given a hymn by Ole Bull, which he had presented to Prof. Watson. After a piano solo by Prof. Aurelio Ceruelo, Mrs. Leah Fox Underhill stepped forward, and said:

"I am very tender-hearted, especially when my mother's name is mentioned. The cause that brings me here to-day is very dear to me, as it is to thousands of others. As a representative and member of the family through whom the attention of the thinking world of this age was particularly drawn to the physical and mental phenomena of Spiritualism, I do say, in justice to the cause, in justice to myself, and in justice to the memory of my dear mother, whose presence by my side is as real to me as her portrait is to you, many mistakes have been made by friends and well as by enemies. It would be well if the earlier manifestations were better understood. When you consider the number of families who lived in the Hydeville house for years before my father ever heard of it, and the numerous well-known and respectable persons who came afterward and visited it, I ask you what effect the false statements of one or two individuals should have upon the public mind. Prior to its occupancy by a certain family there were no such disturbances, but subsequently they were experienced by all their successors.

"The real, true statement of the early mani-

festations will be found in 'The Missing Link.' Not that I want to advertise that book, but I want the world to know the truth of these things. When my mother was living we listened to manifestations and friends and God knows they were true; the children were there, and the raps followed them. We thought the raps were in the house, and we had no idea they would follow any individual, and the old Dutch woman who lives in the house now will bear witness to the fact of the manifestations.

"I will stand for Spiritualism while I have breath to speak. I know it is true. It is my hope, my comfort, my salvation, and I want all the world to know it. My husband and I are Quakers, and he tells me he cannot go to a funeral in the Society of Friends, and listen to their preaching. He thinks there is nothing so beautiful as Spiritualism. I hold in my hand a letter recited by me from Mr. Oliver Johnson, which I will read:

"DEAR MRS. UNDERHILL—My sympathy goes out to you in view of the strange course taken by your sisters in publicly denouncing Spiritualism, and charging your mother and yourself with producing the rappings by fraud. To any one who knows the facts as I do, such allegation is the height of absurdity. There is no doubt much fraud practiced by mediums, but those raps I have heard a thousand times. (Mr. Johnson and his wife lived with me for four years before I was married.) They are not and could not be produced by fraud, least of all by the working of the toes. I believe in them as firmly as I ever did. What spirit has taken possession of your sisters to lead them to such an accusation as even to charge me with their great Methodist mother, as honest a woman as ever drew the breath of life. I pray God they may be led to repent the wrong they have done to themselves, to you, and to their mother. I am an old man now, and have experienced a great deal of life in my years, and am quite feeble, but I cannot forbear writing you these words of sympathy. I enclose an article from the Springfield Republican which I thought you ought to see. Hoping you may have strength to bear with an ever-older trouble, I am, with kind regards to Mr. Underhill,

Your old time friend, OLIVER JOHNSON.

"I have hundreds of others like this that have been written to me. I at first tried to answer them, but I gave it up. God will take care of it. There is no doubt this thing will all clear up in a little while and we shall all live it."

Mr. E. W. Capron was the next speaker. He said: "In regard to the picture (a large oil painting of Mrs. Fox, the mother of the Fox sisters, which was upon the platform), the reason that induced Mrs. Underhill to have it brought here was that her unfortunate sisters had stated that their mother was a poor, weak-minded woman, and she wanted you to see what kind of a physiognomy she possessed. I knew her well, and she was one of the glorious women of the world.

"I went to Auburn (where I had been practicing Mesmerism) to Hydesville, as soon as I heard of the manifestations, and saw Mrs. Fox. She was cast down; didn't know why such a thing was brought upon them. She thought it a great affliction, and was glad to be rid of it, and she finally consented to let her daughter Catherine go to Auburn. I tried to keep it quiet in my house, for I had brought her there that I might personally investigate and see what it was. My wife took Kate the first night at midnight, took off all her clothing and stood her on pillows, and the sounds were heard all over the house as usual. My wife told me the next morning she couldn't tell what it was, but she knew what it was not.

"Now I want to read you about five lines of what was written of Mrs. Underhill in 1885: 'Mrs. Underhill has borne herself nobly against persecution and abuse of the most bitter kind. Her name should stand blazoned on the annals of history, for she battled against a world of opposition when her sisters and herself were the only mediums left.'"

At the close of Mr. Capron's remarks, Miss Mamie Horton whistled a solo, with encore, after which Mrs. Nellie J. T. Brigham was introduced, and spoke as follows:

"What remains to be said? What closing sentence shall we drop into your listening hearts after hearing so much? This day we celebrate with blooming flowers and palms of victory; with the picture whose presence, laurel-crowned, is an inspiration and a benediction; with music so full and sweet as we have never heard before. Let us carry a grateful remembrance of it probably as long as you remember this day. The day itself has had its clouds; it has been a day of variety. There have been snow and rain and little intervals when the clouds have withheld what they have been at other times so free to give; and now as it draws near to the sunset, the clouds grow thinner, the darkness fades, the light is coming, and there will be a sunset in whose promise you will forget the snow and only remember that the spring is here.

"This is the last day of this month of storm and wind and cold, although this year it has brought you the sunshine and the warm, wandering winds that seem to tell of April and May. Under its royal arch to-day you march forth to greet the time when flowers shall bloom and birds sing. This is typical of Spiritualism. This day we have our blossoms and living palms of victory, our lilies at the end of the rainbow, we have the light and blessing and inspiration that come from better lands. We have that music and that soul of music which is like the atmosphere of heaven. We, too, have had clouds; we, too, have had the rain that dropped like tears from heaven; we, too, have had our snow, our chilling and cutting winds; but now the light is breaking through the clouds; should we not gather into our hearts the promise of the time to come?

"Friends, what is Spiritualism to you? It is that which brings to you the free, pure light of intellectual liberty; it is that which teaches the brotherhood of man and the Fatherhood of God. Spiritualism does not bring merely a barren and cold assertion, it brings demonstration to you from the living; seek patiently, earnestly and carefully; intellectually and reasonably it will bring you the knowledge that life is continued forever. It brings to you in this life a clearer understanding of duty; it shows you the conditions which men call wrongs and sin must be outgrown by your own nature-worked out by your own individual effort; shows you that religion is not enshrined and embodied in a creed; that true religion dwells in right speaking and thinking, in true nobility of character, and this constitutes the law and the peace of the kingdom of heaven. It comes to brain and heart with its manifestations until for you the heavens cease to drop their rain of tears, the snow melts, the robin sings, the flowers bloom, and lo! the winter is ended, and the spring of life and spiritual liberty—the spring of immortality—is within you.

"Oh! blessed truth! that which brings the dawn, that which brings the light, that which opens before your visions the gates of day, and shows you that land where your loved ones dwell. It brings to you messages from unseen witnesses; to your heart that comfort which nothing else in this world can hold or claim or give to you. This is the golden glory of the soul. Not something to amuse and astonish, that is not what Spiritualism is needed for. Men think to show you something that is purely and simply wonderful. The wonderful is only the door that swings open to music, and shows you beyond the certainty of everlasting life the certainty of the intelligent progress of the memory that binds and keeps you in its hands forever and forever. This is Spiritualism. Not something that forces itself upon you, but something that aims to deceive and mislead, to take from human nature its strength, the glory of manhood and womanhood. Spiritualism is like the sun that shines through all lands, and the shadows fade away in the glory of its golden presence. Everything answers to it; the flowers wake up and say, 'You have called us, and we answer.' The morning breaks afresh in the light of the sun, the ice melts and drops in diamond tears, the trees put out their leaves, the flowers and lakes and the golden glory of the rising sun. So Spiritualism shines way back in the past, from Paganism, from the ancient faith of the Hebrews, from the early days of Christ's time; from all lands and all ages the answer is sent, as the light flashes back from ancient membership, from enthusiastic realities, all offering that truth of the olden days, till it comes with a deeper spiritual meaning to the world to-day.

"It is not a new truth, newly created, newly born, suddenly come into being like a butterfly, whose expanding wings leave the chrysalis behind, but the progressive nature of man realizes and grasps it. It is never created, and

never can be destroyed. Spiritualism has been given before, but it was not understood, appreciated or comprehended. Friends, we leave the happiness of this day with you, we cannot unfold all, but it will instruct, help and console."

Mrs. Brigham supplemented her remarks with the following poems:

SPIRITUALISM.

Through the shadows breaking,
Past the rain and snow,
Lo! the flowers are waking,
And love's truths blow.
Hearts bowed down in sadness,
Weary with their pain,
Look up again like violets
Wet with April rain.
Lo! in golden sunset,
Till through storm and night,
To-morrow will be bright.
Dear brothers here, and sisters,
You may look toward the light,
For it will shine for ever bright,
Most glorious and bright."

THE PICTURE.

Picture, crowned with laurel green,
Framed with midships in thy nest,
Bounteous presence, sweet and bright,
Angel, living in the light,
Tender mother heart in heaven,
For you the clouds are riven.
Dark was thy path below,
Sad and worn, and full of woe.
Journeyed here through rain and sleet
Have those blessed wandering feet.
Now there peace within thy breast,
And the mother's love is rest.
Does she think, in that bright heaven,
Where such blessedness is given,
Of the children waiting here?
In the shadows of earth's sphere?
Does she ponder pitying love?
Her forgiveness and her love?
Do her sheltering arms extend
To those who with the shadows blend?
Clear, clear, thy light be shown,
Thou dost see beyond earth's night;
Past the wandering and the falling,
Thou hast heard sweet voices calling.
Thou dost see the glorious light.

Laurels for the heroes true,
Men have gathered in the past,
And have crowned the brows that knew
Darkness on their pathway cast.
Bring the lilies; let their breath
Sweeten bitterness of death.
Bring them, for they grew from gloom;
Bring them, for with stainless bloom
They can tell the truth of love.
And life and death and sorrow prove.
Tell how every wandering soul
Lost to virtuous self-control.
Yet shall grow in faith and trust;
Bloom as flowers do from the dust.
If you sing, we will sing with you,
Bright and clear, and it will stay.
It has come through clouds and rain,
And it always will remain.
Let the palms grow bright and green,
And the flowers bloom and be seen.
Let them speak with fragrant breath—
Roses, blossoming from death.
Let them tell of life and love,
And how victories shall prove
That the stars and angels rise,
And find the light of glorious skies.
So again our voices fall
With "God bless you," one and all.

Berkley Hall, Boston.

(Reported for the Banner of Light.)

(Mrs. Palmer's Remarks Continued.)

Inasmuch as Spiritualism has brought to the world new and higher conceptions of truth, as it has taught man to think for himself, inasmuch as it has proved itself superior to every known religion. It has no vicarious atonement, no vicarious salvation to offer you. If you sin, you must suffer for your sin. You may enjoy the natural consequences. As you sow, so you must reap. As you live, so you must take the consequences of your life. It not only tells you that man is immortal, but it brings the demonstration of that assertion.

Many may say, "Spiritualism is not a Redeemer. It gives me no escape from my life. It has destroyed old forms of faith." Yes, but it has brought you what is better. It brings the light from far away, home to the heart. It brings a new era, a new era of peace and acceptance. It has destroyed the old plan by which you were to escape the consequences of your life; but it has done something more: it has made God a God of Justice, a God of Love, and has made man responsible for himself. This it has accomplished just so far as it has made known to your soul the necessity for a better life, for holier and more divine aspirations; just so far as it has become a redeemer to your soul, and has made you responsible for the responsibility of your own acts, but it has brought you everlasting growth. It tells man there is no death, but everlasting life for all. It tells every heart must be true to its better self, true to God and man. It tells you no idleness can exist in Heaven, for Heaven is a place of activity, of usefulness, of eternal growth.

Then out of all this must come redemption from sin as you, step by step, ascend the ladder of progress. That Spiritualism has prepared the way for the annihilation of the olden faith is enough to entitle it to celebration. What more has it done? It has made possible the cure of disease; it has made possible the removal of darkness and wrong by which the human race has been held in bondage. But for it, where would your mental healers, your metaphysicians, be to-day? Had it not been for the ministry of Spiritualism, none would have dared to call upon men's belief in the Bible, and the Bible would dare to say: "I am free to think as I please. I am free to choose for myself to appropriate God's highest gifts to my best and highest use," as men can do to-day.

To-day the light shines everywhere about you. Bigotry, superstition, fear, faith, have opposed it. They have said: "You must believe in a heaven beyond the stars. You must believe in a God there, upon a throne." Your colleges say their students shall go to church to-day, to believe in a God there, upon a throne. In the midst of progress, but still everywhere the light moves on, and men are learning to see God in that light; to hear him in the whispering of nature; to see him in the dawn, rosy light of morning, in the still calm of the evening. They are learning to find him everywhere, thus coming through nature into close communion with the Divine.

Spiritualism has come as a destroyer of old forms of faith; it has aroused you from your dream; it has aroused you to inquiry; it has quickened thought; it has stimulated a love of knowledge and inspired investigation and research. As a healer, what is it? It comes not only to heal the body, but the mind—and it does heal both. Look at our mediums, who, by the laying on of hands, are curing physical infirmity of every kind, and thus fulfilling the ancient prophecy as to these latter days. It is not a belief in Christ, a living spirit of truth, a quickening of the human mind, a power to the great Soul of the universe, that Spiritualism rejects; it is the material expression of this truth as it is commonly understood.

Spiritualism is not only a healer, but an educator. It educates to a knowledge of better conditions in life. It teaches all men and all women the importance of being true. It teaches the necessity of living such lives that your children shall be born aright. It comes to free them from superstition and bigotry, from everything that enslave and bind, and makes you free to accept God's love, God's blessing, in the highest, holiest forms in which they can come to you. It tells you you are to live forever, and how. You are to go on, and on, and on, helping those beneath you, no matter how low, no matter how vile, no matter how sinful. Remember, that unless one hand is held down to the needy it is useless to raise the other to the angels. If you would be raised to the heights of eternal glory and join hands with the angels across the River of Death, you must stoop to the great darkness that is covered with the darkness of ignorance and bring them up into the glory of human love, human kindness, for this religion is a religion of helpfulness. Above all things it is charity.

Spiritualism teaches this. Is it evil? It tells you how to live a true life. Is it wrong? Oh! no! and we say that the greatest good that can come to you is to arise in the midst of spirit and walk that narrow path, the radiance of this new light that has been shed in all its brightness upon earth for only a few years; thus you will find for yourselves the truth which shall

make you free, and in Spiritualism, the preacher, the doctor, the helper, the deliverer, the educator, shall you find means to elevate the mind, cultivate the heart, regenerate the body, to grow up to the highest level of all that is truest and best in, around and above you.

The exercises of the evening were concluded with a most remarkable test séance by Mrs. Florence K. Rich. The last spirit who gave a communication had been a Mason, and shook hands with a gentleman in the audience, giving the Masonic "grip" correctly.

On Monday morning, April 1st, the celebration was further extended at Berkeley Hall by an eloquent address by Hon. Sidney Dean. In the afternoon Mrs. Lillie, Mrs. Palmer and Mr. Lake were the speakers—the ceremonies of the two days' celebration closing in the evening with another sterling address by Mr. Dean.

Of this talented gentleman's efforts at Berkeley Hall, on the 1st inst., a correspondent writes: "At the Anniversary exercises on Monday, I listened for the first time to a lecture from the lips of Hon. Sidney Dean, who has given much thought in the past to the cultivation of the heart. He has been preaching that doctrine for more than thirty years, to great acceptance. Until recently he has been considered in the best of fellowship with that sect. I was peculiarly struck with his views on Spiritualism, and his forcible way of presenting them to an audience, and saw at once that he was a power for the Spiritualistic Cause, in his own way and manner. I subsequently was privileged to talk with him, and the conversation proved instructive to me as well as highly interesting. I saw that Mr. Dean, who has been a member of Congress, a minister of the gospel so long, also an editor of a daily paper for some twelve years, has necessarily accumulated a fund of information that few people need know."

After the closest investigation with mediums, scientists and professors, his own spiritual gifts, which are wonderful, have also done much toward convincing him.

Few can excel him in an impromptu speech, but he prefers at present to deal with laws and principles, and gives the sentiments that come to his own understanding, and which harmonize with science already established. His spirit guides are a power, and like the tent-maker of Tarsus, in the early days of the Christian dispensation, he is often while speaking unable to say whether he is "in the body or out." I trust that he may be accorded an extended hearing on spiritual platforms everywhere."

San Francisco, Cal.

To the Editor of the Banner of Light:

Although the balmy air and beautiful scenery attracted many thousands of people to the lovely park, where a fine military band gives free open-air concerts nearly every Sunday afternoon in the year (winter as well as summer), the attendance upon the many meetings in celebration of our Anniversary was very large, forenoon and afternoon; and in the evening, although there were several meetings held at different places, the attendance indicated anything but a waning interest in the grandest unfoldment of the nineteenth century.

METROPOLITAN TEMPLE.

The platform of the Temple was decorated with a great profusion of evergreens and floral pieces, principally contributed by the friends of the investigation, John Slater and W. J. Colville.

At 10:30 A. M. the services commenced with a voluntary by that master of the magnificent organ, Prof. A. O. Eckman. Following a fine rendering of the hymn by Lizzie Doten entitled "The World Hath Felt a Quickening Breath," Mr. Colville made one of his finest inspirational invocations. The congregation united in singing "We Do Not Die; We Cannot Die," after which J. J. Owen, of *The Golden Gate*, made the first address pertinent to the occasion, the interest of which was intensified by the fact that Mr. Owen was one of the investigators of the "toe-snapping" of the Fox sisters at their first public appearance in Rochester, over forty years ago. Mrs. Fries-Bishop then gave an exquisite rendering of "With Verdure Clad," from "The Creation," which was followed by a forcible address by Mr. Colville on Spiritualism and its Evidence Coeval with Human History. After singing "The Mists Roll Away," Mr. Colville gave a fine inspirational poem, and the service closed with Prof. Eckman's beautiful rendering of Meyerbeer's "Anastasia" on the grand organ.

In the evening John Slater gave a varied programme of vocal and instrumental music, readings and recitations, followed by one of his remarkable clairvoyant and clairaudient test séances; all of which was greatly enjoyed. The floral decorations had received additions which made the platform a bower of tropical plants and choicest flowers. Consistent with the set pieces was a floral ladder, the seven rungs representing the spiritual idea of the "ages of man." Surmounting the ladder was a star, indicating the triumph of the spirit over death, and above that the word "John," probably a compliment to the John who has presented more evidences of the continuity of life to our people than was ever given by the John of Patmos.

ST. GEORGE'S HALL.

The celebration by the young people was largely attended, and a varied programme was presented. Recitations appropriate to the occasion were given by several bright boys and girls. Mr. P. C. Tomson read one of Lizzie Doten's grand poems, which was followed by an interesting address, in which he gave some of his experiences. Mrs. Tomson gave a powerful address under influence; Dr. Garner related some of his experiences, and Mesdames Aitken and Perkins gave some convincing tests of spirit-presence. Mr. Perkins varied the exercises by singing several pleasing songs.

WASHINGTON HALL.

The meeting in the afternoon, under the auspices of the Progressive Spiritualists, was very interesting. The services commenced with a fervid invocation, followed by an address in inspired lips of Mrs. Crossette. The venerable pioneer of our ranks, Mrs. M. J. Hendee, spoke feelingly of the workers who have been called up higher since the last Anniversary, and was followed by Mrs. M. Miller. Mr. P. Tomson made some remarks, and Mesdames Rutter and Cook united in a fine duet. Mrs. J. M. Mathews, so long at the head of our Children's Lyceum, read an original inspirational poem, Mrs. Muhler sang "Ruby" in a beautiful manner, and the services were closed with very interesting messages and tests through the mediums of Mrs. Ladd Pinnigan and Mrs. Clara Mayo-Stears, the last-named esteemed medium having recently returned to our city.

The services in the same hall in the evening, under the direction of Judge and Mrs. Swift, were of a very interesting character. Fine solos by Miss Kelly, Miss Muhler, Mr. and Miss Hershberg were given, and the Misses Holmes sweetly sang, with accompaniment, the trio entitled "Swing, Swing, Swing." The venerable pioneer, our dear friend, Mrs. M. J. Hendee, was given by Mr. T. Curtis, Mr. Holmes, and the veteran "spirit postmaster," J. V. Mansfield.

METAPHYSICAL COLLEGE.

Was crowded in the evening to hear W. J. Colville's address on "Spiritualism, Past, Present and Future," which was highly appreciated. Mrs. Bishop added greatly to the interest of the meeting with her exquisite singing, and Mr. Colville closed the service with an inspirational poem on "Heaven."

ODD FELLOWS HALL.

Last, but far from least, was the grand celebration in the above-named hall, by the widely-renowned platform test medium, Mrs. J. J. Whitney, who held the large audience for nearly an hour in eager attention to the convincing tests and tender messages given through her mediumship. Mrs. J. J. R. Nickless, a recent comrade who is gaining many friends by her unassuming, spirituelle manner, gave an interesting address and answered questions very satisfactorily. The music was excellent, and the pathetic and humorous poet and reader, Fred Emerson Brooks, added greatly to the pleasure of the occasion.

SUMMERLAND.

The many inquiries received in response to my notice of the movement to establish a town to be controlled by Spiritualists at one of the most highly favored locations in our land, in a recent number of *THE BANNER*, bear witness to the wide circulation and extended influence of the beloved messenger of God's Kingdom. I must ask space for a little explanation in relation to the enterprise, in order that your

readers may have a clear perception of the case. Summerland proper is located about five miles southeast from Santa Barbara, on the Ortopa Rancho, owned by J. L. Williams. There is no incorporated company associated with the place; purchasers receive their deeds directly from the proprietor, and the municipal affairs of the town will be managed by officials duly elected by the residents thereof—as in any other community; and the high standing of many who have bought lots and contemplated building thereon, very soon, warrants the conclusion that this affair will be managed in a manner creditable to the cause of Spiritualism.

The establishment of a Hotel and Sanitarium on Ortopa Hill, immediately adjoining Summerland, will be under the direction of the trustees of a Company duly incorporated under the laws of this State. The haven of rest for weary mediums will probably be located within the town limits of Summerland, where Mr. Williams has generously proposed to set apart a sufficient plot of land for that purpose.

The location of Ortopa Hill for a first-class hotel is unsurpassed for beauty and variety of scenery, and equability of climate. It is a place of beautiful sea, valley and mountain scenery; balmy air, fragrant flowers, and the home of the "olive and the vine."

Parties desiring more particular information should address inquiries to H. L. Williams, P. O. Box 34, Santa Barbara, Cal.

ALBERT MORTON.

Portland, Me.

To the Editor of the Banner of Light:

Our hall was beautifully decorated with flowers, by "The Ladies' Aid Society." At the rear of the stage, upon a white background, were the words: "Spiritualism, its Progress—1848-1880." The stage was literally covered with banks of flowers and beautiful bouquets, offerings to those dear ones who have gone just before us to the Summer-land.

Suspended from the center of the stage was a bunch of forty-one beautiful roses, typical of the forty-one years of the modern phase of Spiritualism.

At 7:30 P. M. the meeting was called to order, and after music by the choir, the Chairman made a few appropriate remarks, and introduced Dr. Henry Slade, the celebrated slate-writing medium. After an invocation, Mrs. Ella Littlefield favored the audience with a song.

Dr. Slade then spoke for over an hour in a pleasing, conversational style, taking as his subject "The Joys and Sorrows of a Medium." He is a very pleasing speaker, and the recital of his experience as a medium was very interesting to the large audience present.

At 7:30 P. M. the hall was crowded to overflowing with people anxious to see and listen to Dr. Slade. After music by the choir Mr. Andrew Cross was introduced, and read in a very acceptable manner Edgar Allan Poe's beautiful poem: "The Raven." He was followed with a song by Mrs. Ella Littlefield.

Dr. Slade resumed the recital of his experiences as a medium, giving incidents of his meeting with many of the crowded heads of Europe, and with the most noted professors whom he had the pleasure of sitting for. The audiences were well pleased with his services here, and we all trust he will be with us again. [Dr. Slade is meeting with good success, and is astonishing some of our people who have looked upon myself and other Spiritualists as quite mistaken in our views—to say the least. The *Argus* reporter interviewed him, and came away mystified. A very candid report of the séance was afterward given in that paper. I also wish to say a word in regard to Mrs. Ada Poye and Mr. Algerton. Both of them have done important work in Portland. Good to the cause must come from the agitation of the subject—for the truth will always triumph, and we want the truth and nothing but the truth.]

70 Lincoln street. H. C. BERRY.

Moline, Ill.

To the Editor of the Banner of Light:

The Mississippi Valley Association of Spiritualists held its semi-annual meeting at Moline, Ill., March 29th, 30th and 31st, and in connection celebrated the Forty-First Anniversary of Modern Spiritualism.

The meeting was a decided success in business arrangements for the Camp-Meeting to be held in Clinton, Ia., July and August this coming summer; also in attendance of representative Spiritualists of the M. V. A. S., and the high order of merit of the exercises presented during the meeting.

Prof. J. S. Loveland of California (President of the M. V. A. S.), Mrs. Sarah Jenkins (Vice President), of Moline, Ill., Dr. J. H. Randall (Secretary), of Chicago, Ill., were present, also Dr. J. C. Phillips, of Omaha, Wis., Mrs. E. A. Wells, of New York City, Mrs. C. Blodgett of Davenport, Ia., noted psychometrist and test medium.

The lectures, readings and tests on this occasion were most excellent, making the meeting one of great interest to both skeptic and believer. The platform was rendered beautiful by the choicest of hot-house flowers in vases and baskets, which were gifts by appreciative friends to the mediums and speakers. The conditions throughout were beautiful and harmonious.

Dr. J. C. Phillips delighted the audience with some of the beautiful songs by C. P. Longley; George Liebermetch, of Geneseo, Ill., a pianist, added greatly to the occasion with some fine instrumental music.

Thus a good work was accomplished, and the door opened by the Angel of Truth to many a sorrowing heart. Mrs. J. C. B. Davenport, Ia.

Quincy, Ill.

To the Editor of the Banner of Light:

Our Anniversary exercises consisted of a discourse, historical and prophetic, through the mediumship of J. Madison Allen, accompanied by test-readings and inspirational music.

The lecture (which was highly commended) gave a general survey of the religious, social, intellectual and industrial progress of the race in the past, and took a hopeful view of the future, predicated upon the advent and development of Modern Spiritualism—Deity's last, best gift to man.

[The Anniversary meetings completed Prof. Allen's seven weeks' labors in Quincy, Ill. He is now in Hannibal, Mo.]

Geneva, O.

To the Editor of the Banner of Light:

The Anniversary was interestingly observed by our Society. The morning service was opened with inspiring singing by the Clark family; then a poem, entitled "God of Nature," was read by the speaker, Mrs. Carrie C. Van Duse, after which various subjects were handed in for the morning lecture, and were expounded by the inspiring guides of the medium to the apparent satisfaction of all present.

After a closing sacred song, adjourned until 6 P. M. for a conference meeting, in which all were free to participate. This proved to be an interesting feature of the day. At 7:30 the audience reassembled to listen to the Anniversary [Continued on eighth page.]

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Tabold, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposity, diabetes, dropsy from valvular heart disease

(Continued from first page.)

Edwards Church" caused "no small stir about that way" in Puritan Boston. It was sharply criticized in *The Congregationalist*, the denominational organ of the Orthodox body, and this criticism called forth an equally sharp rejoinder from Mr. Newton. In another pamphlet, after some months of hesitation and delay, the church decided itself to act in the matter. Its leading members had confessed themselves at a loss how to proceed in so unusual a case. Mr. N. had repeatedly urged upon them a simple compliance with the request of himself and wife for an honorable dismissal from membership, since no charge of violation of duty existed against them. But this was refused as being "contrary to the precedents of the denomination, which dismissed members only with recommendation to join some other church. The only doors out of the church were by death or excommunication for cause." In their perplexity, a committee of the church actually called on Mr. N. to ask him to commit himself to some objectionable doctrine on which they might found a charge against him, as they failed to find any sufficient ground in his published Letter! This he declined to do, as being unreasonable; but urged that it would be far more proper and honorable for the church to comply with his request for a dismissal. If the church had no precedent for such a reasonable action, it was probably because no similar case had ever before occurred; but it was time that such a precedent was established. To this the committee assented, and they promised to recommend this course to the church. But doubtless this simple-minded committee was overruled by the longer heads of the denomination. At all events the authors of the Letter to the Edwards Church were not long after cited to appear before that body to answer to certain trumped-up charges of heresy, not very carefully expressed. (In the meantime the church had fallen into financial difficulties and was understood to be in a moribund condition—its unfortunate pastor having deceased while absent on a vacation.) On presenting himself for trial, Mr. Newton found an evident disposition on the part of the leading members of the church to proceed in a harsh, arbitrary and irregular manner, not in accordance with the requirements of the New Testament or the church constitution. Consequently, after briefly showing the ill-founded nature of the charges preferred, he, on behalf of himself and wife, declared that the assembly, by their unchristian procedure, had forfeited all right to be regarded as a church of Christ, and he should no longer recognize them as such. Taking his hat, he withdrew from the ecclesiastical court—thus virtually excommunicating the church, instead of their excommunicating him as intended.

The pretended church, nonplussed by this unexpected move, adjourned for two weeks to consider what next should be done. At the end of that time, acting, as was said, under the advice of the wiser heads of the sect, the members again met and passed resolutions highly commendatory of the Christian character and services of the recalcitrant members, but withdrawing from further watch and care over them until such time as they should see fit to renounce certain alleged errors of belief into which they had fallen. This was a very mild substitute for the old-fashioned ban of excommunication. Not many weeks later the church voted to dissolve, and thus became extinct.

Having thus freed himself from the trammels of ecclesiasticism, Mr. Newton now felt fully at liberty to engage in efforts for the spread of the new light. In connection with Mr. John S. Adams, who had withdrawn from a church in Chelsea, he opened and conducted Sunday meetings in Chapman Hall (School street), in which the facts and truths of Spiritualism were expounded, and which led the way to the establishment of regular Sunday discourses on the subject. He also contributed occasionally to the press, and published a third pamphlet containing an "Answer to Charges" preferred by the church, with an account of his trial before it.

In 1855, having been thrown out of his former employment, chiefly on account of his interest in these new ideas, Mr. N. was invited to take the editorial charge of a new journal devoted to the advocacy of Spiritualism, called *The New England Spiritualist*, of which Allen Putnam, and other leading Spiritualists of Boston, were the chief promoters. In this position Mr. N. continued until, in 1857 or '58, the paper was merged with the *Spiritual Age*, which had been started some time previously in New York by Prof. S. B. Brittan. Under the latter title, and under the joint editorship of Messrs. Newton and Brittan, this paper was published simultaneously in Boston and New York for a considerable period. At length the arduous labors involved in conducting a journal devoted to an unpopular cause—which at this early period was assailed most unscrupulously from all quarters—together with the traveling and public lecturing that were incidental to the position, and the deprivations resulting from inadequate pecuniary support, proved too severe a tax upon a constitution never very robust, and broken health obliged Mr. Newton to dispose of his interest in the paper to other parties, in whose hands it did not long survive. To the character of his editorial services, the following tribute was subsequently borne by his collaborator, Prof. Brittan, in a "History of Modern Spiritualism," which appeared in Desilver's "Religious Denominations of the United States," published in Philadelphia in 1861:

"Mr. Newton soon won universal respect and confidence by his judicious editorial supervision, and his own clear and candid elucidations of the moral and theological aspects and bearings of Spiritualism. During the limited period of his connection with the *Spiritual Press*, no man labored more faithfully to disseminate correct views of the subject, to which he so fervently devoted the best energies of a frail body, and the noblest faculties of an earnest, enlightened and truth-loving mind."

(Concluded in our next issue.)

Mrs. Ada Foye.

It gives us great pleasure to learn that this fine medium and highly respected lady is having well-attended and appreciative meetings in Troy, N. Y., under the auspices of the First Spiritual Society there; and that the tests have been very convincing, etc. The week-night meetings in Albany have also been very satisfactory, where Mrs. F. has exhibited her wonderful medial powers to crowded houses.

Next Sunday closes Mrs. Foye's engagement in Troy, when she will proceed to Philadelphia, where she will occupy the spiritual platform during May.

LAKE PLACASANT.—The directors of this summer resort will hold a meeting on the grounds May 4th.

The Spirit of Criticism.

One of the recent inspirational discourses of Mrs. Richmond, in Chicago, consisted of a treatment of the above theme, in which were contained many timely suggestions, enforced and illustrated in the most effective manner. The existing state of society," observed the speaker, seems to confound the spirit of captiousness and assumption with the genuine spirit of criticism. The principle which underlies all criticism is a thorough appreciation, a thorough and impartial knowledge; but this is very far from being the standard of the modern critic. We may not criticize everything, because no human being is qualified to do it, unless he or she is perfect.

Human reason asks you to turn to nature as your guide; but without the aid of spiritual perception which is within man you could not turn to nature, for nature is blind and deaf and dumb to your cry. It is a false promise. It is a blind subterfuge of intellectual criticism to claim that without the aid of the human spirit man can find anything in nature. The spirit of man furnishes the comprehension for the visible universe which the spirit of God has fashioned.

In contrast with this prevailing spirit of criticism, the succeeding weekly discourse by the same speaker treated of the spirit of appreciation, which was defined by Socrates to be the true meaning of friendship. When will all learn the ancient lesson that "if one seeks communion with the gods one must learn first to have suitable communion with his fellow-man?" Human lives are placed on earth to see and acknowledge the good that is in each other—to find out, through the partaking of human sympathy, how the true light of the spirit flows in and through mankind when one recognizes another from within. It is not often that we know that the life we pass by, in silent indifference or even scorn, holds rare treasures, which might make our lives brighter, and do us good for all the days of our existence, if we had but the kindness and the appreciation to recognize it.

Still we feel certain that with all the criticism, fault-finding, acrimony and bitterness that is in the world, there is a steady undercurrent of recognition. But we must bestow that which we seek. Each must give that which is required from others. If we would be appreciated, we must ourselves appreciate. If necessary, let it be more than half from our own side. Life is too barren of appreciation. Something more is needed than politeness and courtesy. Something deeper, namely, that we should appreciate one another. How many find out, when it is too late, that they love one another.

To be appreciative we must be sympathetic. Sympathy is the basis and life. And sympathy must have its well-springs in that eternal and pure fountain of unselfish love, most like the love of Christ. The nearer men and women come to the Christ-life, the more do they see the good in other people, and the less they see their imperfections. It is a truly gracious spirit that enables one always to see the good in others, and to point to what is really desirable or admirable in them when they are depreciated. No life is utterly barren of some gift that would be gracious and beneficial to those around if it were not withered and crushed by this habit of continual fault-finding. It seems to be the spice of society, constituting without any malice the excitement of social circles.

Why should we not be poets and artists when viewing human nature? Why do people love and appreciate only the merits of their friends, not recognizing that the whole world after a manner may be their friends, and that there is a living beauty and loveliness in every human life?

The Nationalist's Club.

The volume entitled "Looking Backward" is being extensively read, and the influence of the views of social life it sets forth, though deemed impracticable by some—as well they may be a hundred years in advance of their realization—and practicable by others, is beginning to show itself in various quarters. The most prominent of the evidences of this is the formation in this city of the "Nationalist's Club," of which Capt. C. E. Bowers is President, and whose membership includes Colonel Thomas Wentworth Higginson, Miss Frances E. Willard, Mrs. Mary A. Livermore, Rabbi Solomon Schindler, General A. F. Devereux, and numerous clergymen, among whom are Rev. Edward Everett Hale, Rev. O. P. Gifford, Rev. Philip S. Moxom, Rev. W. D. P. Bliss of South Boston, Rev. Philo V. Sprague of Charlestown, and others. Besides these there are editors, doctors, lawyers and other professional men.

In the purpose of this organization there seems to be the germ of a permanent solution of the labor question, its declared object being "the nationalization of industry," the benefits of which and its practical workings are outlined in Mr. Bellamy's book.

The membership of this club is of two classes, active and associate. Active membership is open only to persons who believe in the nationalization of industry: that is to say, all industry. Associate membership is for those more conservative persons who believe in the nationalization of some special industry, such as the railroad business, the telegraph business, or the express business.

The purpose of both classes will be, within the respective limits of each to equalize the labor and traffic, with the remuneration and profits thereof, among the people, in place of the inequalities that now exist.

In the "Declaration of Principles" adopted is the following, which shows that to effect this stupendous change no revolutionary measures are anticipated:

"But in striving to apply this nobler and wiser principle to the complex conditions of modern life, we advocate no sudden or ill-considered changes; we make no war upon individuals; we do not censure those who have accumulated immense fortunes simply by carrying to a logical end the false principle on which business is now based."

The President of the Club, Capt. Bowers, has stated to a press reporter that it originated with twenty readers of "Looking Backward," who met for this purpose at 61 State street on the 1st of last December.

It was remarked extensively a year ago that one town in Kansas, Oenolosoa, of about three thousand inhabitants, had elected women for mayor and council, but it has generally escaped mention that the same women were re-elected recently for another year. They have walked things up, cleaned the streets, put down new sidewalks, painted public buildings, and made everything subject to genuine, house-wifely care; and the men like it, think their town has caught a bonanza, and are for keeping the women at work.

FITTING TRIBUTES TO BRO. NEWTON.

At the Spiritualist Free Meeting held at the BANNER OF LIGHT Circle-Room on Tuesday, April 10th, Mrs. M. T. Shellmeyer-Lingley, medium, the sublimed words of appreciation of him who has so lately gone out from among us in the mortal were voiced by her guide, Joris Pizunov:

Death has been likened to the reaper that goes forth in the morning time, mowing down those who stand in his path; not always choosing the ripened grain, however, but sometimes cutting down the tiny blossoms; and taking them to his own embrace.

Death may properly be looked upon as a deliverer, since it comes to mortality to gather to itself, and to transplant to higher climes and more beautiful sunlit worlds, those who have become ripened through the years, they have outlived the time of their little tender blossoms that are too frail and delicate to weather the storms of this earth and are therefore fit to take their places on high.

I feel it a duty and a privilege to-day to speak from our platform concerning one faithful and tried soul: one who has recently passed out of mortality into the light and bloom and verdure of the spiritual world: one who in years past I was glad to meet as a friend and an associate; one who relieved from many of his earthly sufferings, kindly judgment and tender consideration, one from whom myself and others have received sympathy and helpfulness in our mission to earth, through the various agencies and avenues which we have found connected with the spiritual cause: I refer to that veteran pioneer and fellow-worker in Spiritualism, A. E. NEWTON, whom Spiritualists everywhere have learned to know and love—not only through the agency of the pen that traced such kindly and beautiful words of cheer of instruction of consolation or of power, (as the case may have been,) but also through the tender ministrations of his own charitable spirit, that always looked upon the bright side, that saw not so much the errors and failures, the shortcomings of his fellow-men, as he did their good deeds; who ever passed kindly judgment upon the acts of others.

It is my duty to-day and in so doing I have the sympathy of many other spirits who have known and blessed this brother—especially our friend, Dr. Eakin, who stands by my side—to speak a word of commendation and eulogy concerning him who has just ascended the golden stairway of progression and entered the spiritual kingdom of light and love! I speak of him as we have found him: a brother and a helper; a fellow-worker in the cause of truth, shrinking not at any personal sacrifice, halting not at whatever might be the criticism passed concerning his movement, when the voice of duty called him to be first and foremost with his message and with his word of conviction.

Faithful to the end, he has fallen like a soldier at his post; his pen has been laid aside, when the words which he sought to trace had not been fully completed, the messages he had to give not altogether expressed or fulfilled; but in his demise his work shall live; the influence and magnetism of his personal life, and his example, will remain with you, and as a source of helpfulness and of spiritual growth, if you so choose to look upon them, because they may inspire the lives of those who come, for whom he has been faithful, of one who was true, who was truly spiritual in aspiration, in character and in his life.

What shall I say of the reception that came to such a spirit upon entering the higher domain of existence? Surely there was no period of slumber for him, his newly-awakened senses were keenly alive! As he stood upon the spirit-shore, above and apart from the frail body which he had vacated, and gazed around him upon the gathering of those who had loved him, who loved him, whom he loved—as he beheld the glories opening before him, he felt that he was indeed at home; he knew that all the mystery of death had been compassed, all pain surmounted, all doubt and uncertainty and trembling pressed forever under his feet. Our friend realized what the meaning of the word "transfiguration" is, as he stood, a soul transfigured, ready to meet his friends, receiving the welcome of those who came, for whom he had ministered in the past, for whom he had spoken the good word, and who loved him for himself.

I need not linger upon this, for the time will come when our friend and brother will speak for himself of his entrance into the spirit-world; when he will bring his own messages of consolation and peace to the loved and loving companion whom he has left, yet not left upon this mortal side, for he will still be with her, to guide and cheer her, to face her life, when he will, for himself, speak the words of affection and of remembrance to the children who are still pressing the mortal vale of existence, and the word of regard and of cheerful encouragement to the friends and co-workers everywhere whom he has known and respected. So I shall not speak of these at this time. I only say that it is well with your friend; he is happy to have arisen into the higher life, and rejoiced that it is his privilege to look back over the lives of those who came, for whom he may not shrink from his revelations.

We desire to send his word of love to the dear ones of his home, and to say that truly they shall know it is well with him.

While we speak of our friend we have also others to remember who have passed over recently, who have been faithful and tried, and who have been welcomed on the spirit shore. It is well with all who have tried to do their duty and have been faithful to the light within their souls. It is well with those who are now fading away, and will soon take their places in answer to the summons that must fall. They who have done right, and who have sought to fulfill their missions—even though humbly, yet if uncomplainingly—will find welcome and a happy home in the spiritual world.

To the Editor of the Banner of Light:

It is with very deep regret that I have received the intelligence of the decease of Mr. A. E. Newton—not, indeed, on his own account, since a translation from the earthly sphere, in his case, cannot but prove a most desirable change, but because the vineyard of spiritual truth, in which he worked so long, so faithfully, and so well, still needs such services as he, above all others, was able to render.

His aptness and clearness in statement, his justness and elevation of view, his gentleness yet keenness of argument, and his accuracy and chasteness of style enabled him, as a writer upon spiritual topics, to wield an influence such as no one, with whom I am acquainted in the spiritual field, has the power to exert.

Mr. Newton was certainly a Spiritualist in the fullest and best sense of that somewhat abused term. He apprehended and appreciated spiritual things, and was fully competent, from the long and mature thought he had given to them, from many different standpoints, to treat them profoundly, sympathetically and effectively. He clearly discerned the relation between the sensuous phenomena that lie at the foundation of Modern Spiritualism and those higher spiritual truths which are discernible only to the cultured spiritual mind. Hence there was in Bro. Newton's exposition and ardent advocacy of Spiritualism so much that appealed to minds of that character—the character which is usually called religious, but should, with greater accuracy and definiteness, be designated spiritual, implying a cultivation of the spirit, and an advancement beyond the sphere of the gross, earthly or materialistic toward that which characterizes the purified and exalted spirit, prepared, in some measure, to take its place among the "spirits of the just made perfect," before casting off the habiliments of the material life. What we call Spiritualism certainly needs spiritualization, before, with all its marvelous facts, evidences and rational principles, it will become thoroughly acceptable to truly religious or spiritual minds, especially to those who have become spiritualized without sensuous Spiritualism, and of these there is a vast host. To aid in the consummation of this great and important work was Mr. Newton's task; and he did it well, and we shall have to look for a worthy successor to him.

Doubting not at all that what, in this event, is our very great loss—especially at this time of antagonism and conflict between the old, false ideas of religious truth, and those to which the modern manifestations from the world of spirits have given rise—is Brother

Newton's inestimable gain, in his translation to that world; rejoicing in what he has bequeathed to earthly humanity in his published thoughts and expositions of valuable knowledge, and above all, in his rich example of fidelity and worthiness. I am sure I but reiterate the acclaim of the kindred spirits whom he has already met and greeted, when I say, as I am sure all who knew Mr. Newton are willing to say with me: Well done, good and faithful servant; enter thou into that joy and peace which the spirits of the good and faithful alone can know!

HENRY KIMBLE.

New York, April 21st, 1889.

To the Editor of the Banner of Light:

Your letter announcing the sudden passing out of our good brother and friend, A. E. Newton, surprised and saddened me.

I made his acquaintance in '57, at the time of the Harvard College excitement, and I have always found him the same kind, genial friend, through all the years since. There was much that was sweet and lovable in his nature. He had fine powers of reflection, and expressed his thoughts clearly and well. One always felt sure of finding something of value in all his written expressions.

Is it not astonishing how our pioneers are vanishing from the field of external vision?

Fraternally yours: FRANK L. H. WILLIS.

46 Avenue D, Park Park, Rochester, N. Y., April 11th.

Rev. M. J. Savage on Spiritualism.

On Sunday morning last Mr. Savage addressed his congregation on "Spiritualism and The Easter Hope" at the Church of the Unity, Boston. A synopsis of his remarks is given below:

This Easter day and the Easter hope are older than Christianity, and, perhaps, than any organized religion of the world. Easter is human, a human hope, and all the children of one Father have an equal right to whatever sunshine and consolation they may gather from it. It is the belief that life is ever born over death, and that love shall never lose its own.

As regards Spiritualism as a reinforcement, or possible demonstrative confirmation of that hope, the speaker, in commencing, denounced in terms of righteous condemnation the practice of anything like deception or misrepresentation on the part of those claiming a place among the army of mediums. "Yet," he said, "it ought to be said in justice that the earnest, honest believer deprecates this state of things as much as anybody, and he ought not to be held responsible."

The speaker then referred to certain "stock" accusations which are regularly made at intervals against Spiritualism, by the evangelists of religion, and others, and stated that there has not been a single charge made against Modern Spiritualism which was not made by the pagan outlookers against the Christian faith, in the early days of that dispensation.

My critic of a great movement, he said, is bound to judge it from its best side. In spite of all I have said, there is in what may properly be called a higher Spiritualism, a perfect system of thought, ethics, of belief concerning God, man, and the world, that is clearly brought out, and there is also a vast literature of Spiritualism, and the critic ought to make himself familiar with it before he criticizes. The first belief of this higher Spiritualism is that death is not the end, but is the cause of a new beginning. It claims to be the upward process of the individual life. It claims to have demonstrated this, for it teaches that inside this gross, material body there is an eternal body which is disengaged at death—that this universe is under the law of cause and effect, and that we begin life anew as we leave off, being precisely what we made ourselves in by our thoughts and deeds here—that in the other life we shall meet not ghosts, spectral beings, but our fathers, mothers, sisters, neighbors, friends, and all the loved ones we have known here. It teaches that under certain conditions there are manifestations of the reality of that life to this, showing that those we thought of as lost are living.

This higher Spiritualism, moreover, is in perfect accord with the highest and finest philosophical speculation of the world; it is also in perfect accord with the finest and highest moral principles that have ever been discovered. Now, these are facts to which Spiritualism is in perfect accord, and which are facts to which the world, there have come these stories of abnormal occurrences that men have not been able to explain. Are these stories, told by the gravest and most reliable writers of the world, the result of delusion? If I could believe the central claim of Modern Spiritualism, that fact would run a line of light back through the ages—through every religion and every nation. It would give me an added respect for the ability of the average man to observe and tell the truth. It would explain thousands of things that are now inexplicable. What a light it would throw on the Bible! for the Bible is full of Spiritualism. And if I could believe in the possible spiritual reappearance of some one dead, it would make it easy for me to believe that the apostle Paul saw Jesus after the crucifixion.

Note another fact of vast significance. Evolution has ever tended from the lower forms of life on the horizontal plane to the higher forms that are erect. Man have at last man, raising his perpendicular, with an immense development of brain, and evolution seized on the brain and went on developing intellectual power after bodily development had ceased. Then came the ethical, the moral development, and later still came the development of the spirit. It seems to me in perfect accord with the scientific doctrine of evolution that we may have reached a stage in the history of the world where there is to be a grand, wide-spread development of the spiritual nature of man. It is important to hold, however, that it is not the material investigation and claims belief only on the ground of facts. Mr. Savage here mentioned facts that had come under his own knowledge—facts which he described as utterly inexplicable on any scientific theory of their time. He went on to recount that hypnotism, clairvoyance and telepathy, or mind reading, once sneered at, were now recognized as realities. In closing, he said: "I am so anxious to find truth that I cannot afford to make up my mind too readily; I must not take things as probable, but I must know them as true."

Last Sunday, at the Temple Adath Israel, Rabbi Solomon Schindler in his usual talented manner drew Lessons of Liberty from The Feast of the Passover. He said: It has always been with us, as with our ancestors, a festival devoted to a reflection upon freedom. It has always preached to us the lesson that Liberty should be man's highest aspiration; that only through Freedom man could reach happiness, and that therefore this jewel ought to be striven for with the greatest zeal, and when obtained be guarded with the most jealous watchfulness. Liberty is a word that stirs the human heart whenever it is uttered, and Liberty will be eulogized as long as a human tongue exists to sing its praise, and still there exists no word that has been misinterpreted more frequently, or which in general lacks so much a definition that cannot be misunderstood.

Whenever we speak of Liberty, we must leave out of sight the liberty of the savage or the liberty of the hermit, and consider merely that kind of liberty which man as a social being, as a member of human society, has the right to demand. It has ever been well understood that human society could not exist if every person were to do as he chooses and would not submit to laws, rules and regulations which were to define the rights of every individual member or class of members.

Festivals like the present, devoted to meditation upon what Freedom is, and what Liberty means, are to encourage us and to stimulate us to tend a helpful hand; and if we celebrate the Passover in this spirit, if we inhale from it this invigorating essence, then will our time not have been spent in vain, and the festival itself will become an honor to us and a blessing to all mankind.

The Evening Star, of Washington, for April 10th, announces that Col. Jas. McCall, Hollingsworth, a well-known resident of the District of Columbia, and for thirteen years the popular Superintendent of the Mount Vernon estate, passed to spirit-life on the 10th inst. from his home on West street, Georgetown. His death was the result of Bright's disease. Col. Hollingsworth was a native of Baltimore, and was about seventy years of age. He was a veteran of the Mexican war, and a 49er in California. He left a widow, but no children. At one time met Col. Hollingsworth at his post, at Mount Vernon, and have pleasant recollections of him as a genial gentleman.

A correspondent writes from San Francisco: "When mortals undertake to direct the spiritual movement which is being advanced by the unseen world for the benefit of earth's children, they very soon come to grief, and are scattered like chaff before the wind. This is true in every instance, and will continue to be so long as man is in need of spiritual aid. The spiritual world works in various ways 'its wonders to perform,' and that which seems not right to a few may be of the greatest possible benefit to the many."

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"Dying and Coming Back to Life."

This is the heading to a dispatch from Chicago, Illinois, in regard to the condition of a Mrs. Amer. Wells, that is puzzling the medical fraternity there a good deal. It is said to be a case of "suspended animation": that is, the physical forces were for the time being at rest, which allowed her spirit to roam at will through space. This phase is not unfamiliar to us, and therefore is not of a puzzling nature, as it is said to have been by the good physicians of Chicago. We have seen the late Mrs. J. H. Conant (who was a medium connected with this office, for nineteen years) many times in the condition described, and, when thus entranced, she would often depict the most wonderful scenes in spirit-life that she witnessed.

A correspondent, of *The Medium and Daybreak*, London, Eng., of April 12th, says:

"Thornborough, a village two and a half miles east of Buckingham, is at present much excited by the appearance, said to be, of the luminous spirit of a lately deceased rich old farmer. It has been seen by some when alone, which most dreadfully alarmed them; also by several persons in company. The upper part of the figure is luminous, but the whole person can be recognized by the appearance, being clothed similar to his habit whilst living. Many people who were before skeptical of such things, have lately been convinced by their own eyes."

Our thanks are returned to the following-named friends who have recently made donations of flowers for our Public Free Circle-Room Table: Mrs. William Yeaw, East-Dover, Vt.; Mrs. J. B. Severance; S. M. Pearson, Stratham, N. H. We also cordially thank those friends who have from time to time assisted us in aiding the destitute poor, by donating funds for the purpose, and assure them that their favors have been properly distributed, many acknowledgments of which we have on file.

There must be a vast deal more discussion in Europe upon the subject of vaccination than here, as even the school children appear to partake of a prevailing idea regarding it. Dr. Creighton, in his recently published book: "Jenner and Vaccination," quotes the following from the Vienna *Fremdenblatt*: "A schoolmaster having asked, 'Why was Moses killed by his mother?' a small pupil replied, 'Because his mother did not want him to be vaccinated.'"

Questions sent by correspondents for answer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print.

Attention is called to the letter of Dr. Dean Clarke, on our third page.

Mr. Savage on Spiritualism.

To the Editor of the Globe:

I rarely notice the mistake of a reporter; but on a topic like Spiritualism I am very anxious not to be misrepresented.

I did not say "You all believe Paul saw Jesus on his way to Damascus. Then why not believe the spirits are visible to some men now?" I did say there is as much proof for the latter as for the former.

As reported in the last paragraph, I did not refer at all to Franklin. Neither did I say "In a little time (the higher Spiritualism) will be an accepted truth."

I only tried to treat the question fairly, and left it an undecided problem.

M. J. SAVAGE.

We copy the above from the Boston *Daily Globe* of Monday last, as it is only one specimen of many in which the daily press of this country give too much license to their reporters, who so often misrepresent fair-minded people, like Rev. Mr. Savage, who are not afraid to discuss the subject of Modern Spiritualism on its merits. But *The Globe* has editorially made the amende honorable in this particular case, as it should, as follows:

We regret that a report in *The Globe*, yesterday misrepresented Rev. M. J. Savage's utterances on the subject of Spiritualism. Even *The Globe's* bright and brave reporters will get things a little out of joint once in a while.

Women to the Front.

To the College of Physicians and Surgeons, of Boston, we are informed, belongs the honor of being the only Allopathic or "regular" institution in the East which admits female students; and on Thursday afternoon, April 18th, the cause of medical education of the sexes achieved a triumph at its commencement exercises held in the Harvard-street Church, when three ladies—having finished the course of study and passed with honors a final examination as difficult as that at any medical college in the country—received their diplomas at the same time with six gentlemen.

The degree of M. D. was conferred on that occasion upon Charles H. Bradbury, Mrs. Augusta W. Fletcher, Benjamin T. Galloupe, Mrs. Ella F. Gatchell, Miss Ida R. Gridley, A. M., Joseph Q. Hawes, Charles D. Knowlton, James S. Norton, A. M., Orrin S. Sargent, Mrs. Fletcher was the recipient of beautiful floral offerings from the First Independent Club, whose organization also sent the valedictorian, B. F. Galloupe, a wreath.

We are pleased to ascertain that Mr. W. S. Rowley of Cleveland, O., is meeting with marked success in treating disease. His occult telegraph machine has withstood the most rigid tests by leading scientific experts, which goes to show that a new era is dawning in medical practice. We would advise our readers to investigate this matter for themselves.

A report of the Easter exercises held by the Independent Liberal Church of Greenwich, Mass., will appear next week.

Whose Voice Warned Her?

Sunday night, while the snow and wind-storm was at its height, a blindman street lady was awakened by a buzzing sound in her ears, and was startled by a far-off voice repeating in melodious tones: "Wake up! Wake up!" "Get up!" The lady obeyed the strange summons, and was terribly frightened on discovering that the house was on fire. The soot in the old-fashioned fireplace in the kitchen, which was over a foot deep, was burning, and the flames soon aroused the household and the fire was extinguished before any serious damage was done. That the warning was given no one who knows the lady will doubt, and but for the warning it is probable that the house and some of the occupants would have been burned.—*New-London Telegraph*.

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A REVIEW

A REVIEW OF THE Seybert Commissioners' Report

OR,
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BY A. B. RICHMOND, Esq.,
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from the Diary of an Old Lawyer," "Court and

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seyber Bequest. JON A. B. Richmond, the author, whose eminen-

as a criminal lawyer, and high reputation as a writer, who at once ensure the confidence and attention of the reader. He has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness

of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He dealt his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow

Mr. Richmond, although not a believer in the Spiritist Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend just returned from Cadesaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, and, amidst the most interesting and beautiful scenery, to meet with Mrs. C. He felt that he could do better

but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience then convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he, according to the noblest spirit of the age, has been able to

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In this vicinity to which the public was invited through press and by posters, and the first to be printed and issued in pamphlet form. Though the author says that it is so crude now, and contains some allusions to local and transient events, it is interesting and valuable, because of its connection with the introduction of Spiritualism.

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Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 3 O'CLOCK P.M.

The Hall (which is used exclusively for these meetings) will be open at 3 o'clock; the services commencing at 3 o'clock precisely.

Mrs. M. T. SHELLHAMER-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the nature, laws, and workings of the human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman who will present them to the presiding spirit for consideration.

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give to individuals an opportunity to send words of love to their earthly friends—whose messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher plane of existence. We caution readers to receive no doctrine purporting to be the truth, unless it does not come from the spirit world. All expressions of such truth as they perceive—no more.

It is our duty to inform the public of the fact that the messages of the spirit-world are gratefully appreciated by our angelic visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is their duty to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department should be addressed to the Editor of THE BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shellhamer-Longley.

Report of Public Séance held Feb. 5th, 1889.

Spirit Invocation.

Oh Sacred Spirit, oh Life Infinite and Divine, thou Presence Holy and Pure, we would recognize thee all pervading love, and be uplifted in soul and thought nearer thy pure atmosphere, realizing that thou art the tender and protecting parent, the guide of all humanity, the helper of the weak, the friend of the lowly.

We know, oh our Father God, that thou art leading thy children onward and upward over the hills of time and experience. What though sometimes the discipline that thou givest has been hard and grievous to bear, yet we know that it is for our good. We believe that the darkening experiences of life are for the enrichment of the human soul. We may, perhaps, even if we cannot comprehend, sense dimly thy pure presence through the shadows of our earthly life, amid the mists of doubt and fears of earthly life. Beneath these trials and tribulations the soul may develop its own sweetness and beauty, and blossom out with greater strength and more endurance than it has possessed in times past, and when the sunlight of good cheer appears, and the shadows pass away, we may indeed lift up our voices and our hearts to thee in exultation and praise for the bounties of life. We would at all times understand thy works, and have a sense of thy goodness and grace, but if the comprehension fails to come, we desire to have trusting confidence that by-and-by it will appear.

Oh may our minds be stimulated with new truth, may our souls be imbued with a desire to learn more of life, to become more fully acquainted with the angels of goodness who dwell above. May our spirits put forth their utmost endeavor to unfold the graces and the higher qualities of being, and thus may we be fitted to receive the fullness of the life that is to come, and by-and-by to become worthy the companionship and the association of thy most high and glorious souls.

We ask thy benediction to rest upon every life; and may those who sit in the shadow, who are troubled by great trials, receive thy fullness of life, and understand it more deeply because of their difficulties and their woes.

And oh our Father God, may the loving angels who desire to bring peace and kindly feeling and harmonious association and influence to mortals here be given power and opportunity to fulfill their blessed mission. May they go forth with the balm of healing in their hearts, and shower it upon those who are in need. May they bring instruction to the ignorant, light for those who are in darkness, and such rays of courage, hope and good cheer, as may be needed by the struggling ones of earth. We welcome the angels who approach at this time; we would receive from them the influence of their ministrations of love; and may we give forth in return that tender sympathy, that grateful affection which they may appreciate and appropriate for themselves in their great and good work. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques.—[By V. K. S.] To what extent do spirits of ordinary development take cognizance of the material and common affairs of this world? that is, generally speaking, does a spirit in its incarnated state know and realize the things of this life the same as when embodied here, or only as it comes in rapport with mediums and sensitives?

Ans.—There are varying classes of spirits, and therefore one special rule and standard of observation cannot be set up for all. There are spirits who, having passed from the body, yet retain their powers of observation, and of obtaining knowledge in reference to material things and to mortal life, such as they possessed when on earth. These spirits may be said to live in close relation with physical life, and yet not all of them are earth-bound spirits, not all of them are obliged to remain in contact with this material scale of being. Many of them are refined, advanced and intelligent in mind and in spiritual unfoldment, and therefore they are not what may be called earth-bound spirits, yet they find their pleasure and their work in connection with this outward life of yours, and in coming in contact with mortals and with material objects; these spirits may perceive what is passing around you, may understand what is taking place in those quarters of the land to which they are attracted, and may indeed at times realize and comprehend the conversation of those friends in the form-whom they approach. It may be necessary for some spirits to have possession of a medium, or to come in close contact with a sensitive organism, in order to take this observation and realize these conditions; they seem to be sufficiently perceptive toward the mortal side of life to take up and appropriate this knowledge, so to speak, to themselves; and therefore they are cognizant of the doings of the day, and of the events which come to their friends on earth.

There are other classes of spirits equally as intelligent and as advanced, who therefore find a special work or attraction in connection with material life. Perchance they feel that their work is not finished on the earth. Because they have laid aside their mortal form, it does not follow that the interests, the duties and cares which attended them in the past are also to be laid aside, and so they return into contact with mortal life, and spend much of their time in this sphere or condition of existence. These spirits, however, are not able to perceive or to understand what is taking place on the external side, what are the doings of their friends, or indeed to become strongly versed in any of the occurrences of the day in connection with earth, unless they can come in rapport with a mediumistic organism that will respond to their touch or thought, approach and reflect to them that which they wish to see and understand from the mortal side. These spirits do depend upon mediums for what knowledge they gain concerning earth, and therefore if a mediumistic organism is at hand, which they may take advantage of, these spirits will not be able to perform their work as they wish, or to gain the knowledge and comprehension which they desire.

There are other classes of spirits who have divested themselves of the mortal and passed into the world of souls, who have for a time laid aside the interests and attractions of earth, and are only eager to study the lessons, the laws and the occupations of the higher or spiritual life; therefore these spirits are not attracted to the material. They may at times send back a thought—undoubtedly they do—and an influence toward the friends whom they love still on earth; they may at times send a message of good cheer or identification to those friends who are still in the mortal, but they have no vital concern in relation to this external life, and therefore they do not keep track of what is taking place on earth, nor of the events and experiences which come into the lives of their mortal friends. These spirits feel satisfied; from their own experience, that whatever is to come to their friends or what-

ever is reaching them in the present time must be for a purpose; must be certainly for the unfoldment or enrichment of the minds of those friends, to give them experience and knowledge of life and humanity, and that their souls are glad that they can on this mortal side, they will pass onward to join those who have gone before in the spirit-world, and that there will be reunion and identification in the life beyond.

While there are thousands and millions of intelligent spirits eager and anxious to make themselves known to friends on earth, filled with the desire to have mortals understand spirit communication and the truths of immortality, who are pressing back from the world of spirits, through the gateways of medial life in order to send some token of identification to the hearts and minds of those they love on earth, there are thousands, ay, hosts of spirits not seeking personal identification; not looking for an opening to the home or heart of some personal friend, but anxious to send down words of truth, influences which cannot be called other than that of spiritual communication in order that the truth of immortality may be established below, that the old fears and dogmas, superstitions and errors concerning death and the grave may be abolished from the human heart. There are also thousands of spirits, intelligent, and advancing in their pursuit of knowledge, who are pressing onward in the spirit-world, not anxious to reach the earth again or to come into communication with mortals; they believe that they have passed through their experience in earthly life, and that they have reached a higher ground under the discipline of life, so will those who are traveling the pathways of earth go forward, and by-and-by reach a higher condition. Such spirits are content to wait until the awakening shall come to every spirit, when it will arouse to its condition and its existence in that higher world, apart from this material earth, and they do not especially concern themselves with seeking to understand what is taking place on earth, or in relation to the events and circumstances coming into mortal life. Undoubtedly they might do so did they turn their attention and attraction toward the earth and its people. That they do not is because they are living for something that is beyond.

Q.—To what extent, if any, do spirits know the thoughts of persons with whom they are not in rapport?

A.—We should not suppose a spirit could possibly read the thought of any person with whom he was not in rapport, though there may be different understandings of the term *en rapport*, or in affinity or sympathy with another. A man does not undertake to read a book without coming in contact with that literary work and paying observance to the conditions which are necessary for its perusal, nor does a spirit attempt to read the thought of another without bringing himself into sympathy with the mind of that other individual. A spirit who is in rapport beside you, and yet be so oblivious to your presence, so unattracted by it, that he would not realize you were there. His thoughts, inclinations and interests may be centered elsewhere; there may be no outward of magnetic sympathy established between you and him, and therefore your life is like a sealed book to him; he cannot read your thought, he does not understand the aspirations of your mind, he knows nothing of your desires or your life-habits, you are to all purposes apart from him, and there is no reciprocity between you. There may, however, be some other person in the room with you to whom that spirit is attracted; there is congeniality between the unseen and the individual by your side; the spirit recognizes the bond of sympathy, and so there is a reciprocity of thought and impulse established between him and your companion. He can read the thought and come into magnetic rapport with the latter individual and learn of his doings or of the events which come into his life.

Again, there may be in your presence, even at the same time, some other spirit who is magnetically attracted to you. There is an affinity established between your life, your spiritual existence, and this other unseen presence, therefore this latter spirit may clearly read your thought, understand the workings of your mind, sense its motives, and indeed delve into its most secret depths. He will realize the impulses that move you, and the thoughts that enter your mind, and the events coming up in your life, and be able to understand you, even though no verbal word may pass between you and him. It is very much a question of sympathy or affinity between spirits as to how they shall be understood.

You may ask: "Cannot spirits of one grade of advancement or culture understand those of another?" And we reply: Yes, under certain circumstances; but there must always be established some bond of sympathy or affinity before a full understanding shall pass between two or more spirits. Take an exalted intelligence, refined and educated, imbued with the desire to bless and instruct his fellowmen; those who are ignorant he would teach, those who are weak and trembling he would imbue with new strength, those who were faltering in the darkness he would lead out into the light, but as he undertakes this mission to the world or to other spirits, he discovers there is no affinity between his mind and his own. What must he do, then, to establish sympathy, some law by which he may take hold and reach them? Some bond must be formed between them and himself. The man of refinement and education discovers that he must be willing to go into the atmosphere of these people and mingle with their lives; he must interest himself with those pursuits, pleasures or habits which are of vital importance to them; he must take hold of these things and seek to understand them, to analyze and weigh them, that he may gather knowledge from the association.

So the spirit must be ready to lay aside the grandeur, the delights, the exaltation and the advantages of that higher existence, which perhaps he has known, to cut himself off from the association of those who are students of those lines of thought and research which have attracted him, and take up his place by the side of the forlorn and unfortunate. This he does. He sends out his influence to those souls, seeks to impress upon them the thought and the knowledge that he is one of them, that he has a friendship for them, that whatever of grandeur and beauty he has attained does not weigh with him in the least against their misfortune, their woes, therefore after a time he comes into magnetic rapport with these individuals, through the better part of their natures coming to life and activity under his ministrations and influence.

What follows? By-and-by there reaches out to him from these unfortunate lives that desire, that prayer for helplessness, for guidance, for leadership, which draws an answering response from his heart, and those who have been degraded, or who have been sunk in the depths of sorrow and despair, feel a kinship with this man who has come to them like a messenger of light. By-and-by they respond heartily to his wish and to his will; they are ready to follow his thought, his example and his guidance to higher planes and pathways of study or of attainment. At first, while the spirit, filled with the desire to bless and to uplift, can perceive and watch the workings of those other spirits whom he desires to minister unto, they cannot see or understand his presence, they are oblivious to him, they do not know what it is stirring within their hearts, which affects their lives, not realizing that it is the influence of this ministering spirit. By-and-by, however, when this magnetic rapport of which we speak is established, they come into contact with the companionship; they then take up into their lives something of his magnetism; it infiltrates their beings, diffuses a warmth and light throughout their natures, which is very helpful and sustaining. Through and under this discipline these spirits begin to generate a lighter, more refined moral force and energy, an aura of their own, which in time creates a more beautiful atmosphere to surround their lives.

Thus we may see that it is possible for a spirit to stand by the side of another, not sufficiently assimilated with that other as to understand his motives or his thoughts. Indeed, there are mortals dwelling in the same family of earth, living side by side in daily contact, who do not understand each other, and as one

expresses himself to the other, he is not comprehended, he is not taken up into the life of that other and borne onward; he would be lonely if there was perfect sympathy and concord between the two. Two brothers may live together year after year, yet be foreign to each other, be unfamiliar with each other's life, perceiving only the outward workings, never reaching down into the depths, or understanding the true man.

What you see in mortal life may be so in the spirit, and yet other human intelligences may come in contact with these two on earth, and in a little while understand them completely, assimilate with them closely, get into the interior workings of their lives, and realize and know what is taking place therein; so other spirits may come in contact with those who have not understood each other, be comprehended and borne onward over plains of knowledge and of thought to higher research and grander attainment.

Q.—[By G. B. Canada.] In the Banner of the 26th of January, 1889, in answer to a question referring to the laws of the spirit-world, the Editor of the Banner said: "This planet must have been thrown off into space from some larger, more active, and glorious orb of light, and have been vitalized by the spirit of life as it came forth from that parenthood, with possibilities of development within its breast," etc. This would seem to be a fair basis for the theory of evolution, including the physical man; but from whence and during what period of its existence does the immortal soul take possession of, or become incorporated with the matter? Or does it spring from the evolution of matter?

A.—We believe in the evolution of matter and of the material universe as a whole. We believe, also, in the evolution of spirit, or the development of intelligence. We do not believe that spirit, or mind, if you will, has been evolved out of the material, the atom, although to our mind matter, the simplest germ or atom of matter, has contained and ever will contain within itself the power and potency of all the developments which we perceive around us in the material universe. We believe, however, that this matter, containing within itself so much of possibility and of power, is vitalized and acted upon by spirit, which is not an outgrowth of the material, but which is essentially, itself, the outgrowth of the spiritual, the putting forth of the divine into practical and intelligent shape and form.

Your correspondent wishes to know at what time—if we believe in the evolution of the race and of the planet—the immortal soul first came into contact with the material germ and expanded itself through the external life. We believe that the material germ, the germ of matter, has ever been acted upon by spiritual force and intelligence, and that this spiritual force and intelligence has always through the ages manifested itself through varying form, for grand and specific purposes, and that these atoms have been correlated and brought into shape in the different objects of nature and of the world in order that they might fill a place and perform a part in the great planetary history of this earth.

On the other hand, we believe that individualized spirit has not vitalized and acted upon the varying forms of objective life, except as it has been expressed through the great divine and supreme mind acting upon these objective forms, which, however, finite man cannot explain or fully understand. But individualized spirits, as manifesting themselves intelligently and humanely through human organisms, through the race of man, we believe first came into contact with this external life when the material germ, or form, organic structure, had sufficiently developed or evolved through the great evolutionary processes of nature to such a condition and such a form as could be most essentially and beneficially acted upon by these individualized spirits or human intelligences. Therefore, it seems to us that not until the organic structure assumed the human form, even though crude and uncultured and imperfect as it must have been, was this external life of the planet peopled by human intelligences.

But you will say: "Spirits teach, as you have done many times from this platform, that animals exist after death, and that they contain or possess intelligence and conscious activity." We reply: Yes; what the future may bring forth through the evolutionary processes of time and unfoldment, in relation to this animal existence belonging to the brute creation, we cannot say. We do not question the possibility of a future development, but that far as we have learned it seems to us that this intelligence, belonging as it does to the brute creation, is not individualized as are the spirits of human beings.

Then perhaps you will say: "How is it possible for the evolutionary theory to be correct, since this theory claims that man has descended from the animal stock, that really his progenitors in the remote past have been part and portion of the brute creation?" This we believe is possible in the external sense, that is, sufficient to give rise to the evolution of the great Supreme Intelligence, has acted upon and vitalized these animal forms belonging to this planet to make them subject to this great law of evolution and progressive development, but that no individual spirit could or ever did take possession of those forms; that from this animal life has been evolved and unfolded such a scheme of external existence, such a process of development as has made possible the advent of the human family on earth, but that not until the material germ, or form, organic structure, was an individualized spirit brought into active expression upon this external plane. When and where and how this was accomplished we are not prepared to say. We believe, however, that the study of this question will so proceed that knowledge will be unfolded from its pursuit, and that the time will come when scientific discovery will find the so-called missing link between the animal and the human families, and that there will be traced a chain of beings, from the lowest to the highest, which will prove to the satisfaction of thinking minds that there is a beautiful law of adaptation of means to ends.

We do not and cannot believe that spirit is the outgrowth of matter, for we have seen enough of spiritual intelligence, apart from the mortal plane, to warrant our opinion that mind exists, and that spirit lives and can live independent of these external forms. It is our firm opinion that every germ and every atom is itself vitalized by spirit, not by individualized person or spirit, that can identify itself in intelligence and consciousness, but by the great Spirit of all Life, by the grand, Infinite Intelligence which governs and controls all law.

Individuals, men and women possessed of powers and activities of moral forces and spiritual impulses, are brought into existence here upon this planet to gain an experience, to pass through a discipline, to prepare themselves for that which is to come, and then to ascend to higher schools of learning and fields of labor. We believe that every spirit thus expressing itself is essentially and truly an outgrowth and offshoot from the divine Mind, from the Supreme Intelligence, vitalized in its own life by an inherent consciousness of power, which makes it being distinct and apart from all other entities, because it seems to us that each has been vitalized for its own eternal unfoldment and growth.

Especially does this seem so to our minds, because those spirits whom we have learned of, those with whom we have come in contact on the other side of life, who are the most advanced and exalted, who have gained the highest degree of wisdom, who have dwelt in the spirit-world so many years that we dare not name them to you lest you should doubt the question, seem to be more individualized, more possessed with potent power and activity, more conscious in their nature, and then to the great force of life, more exhilarated in their efforts to work and to learn and to grow; than are those who have known but little of existence, who are passing on, year after year, gaining their experience. Therefore we conclude that if those who have dwelt in the spirit-world for centuries of time are only growing more potent, more powerful, more grand and glorious in their efforts and works, more perceptive, more quickened in spirit, in their knowledge, in their research, in their life, surely as they go on and grow, there will only come to them greater knowledge and more grand achievements.

Q.—[By the same.] The Rev. William Ellery Channing, D. D., in a reference to Milton, alluding to the Supreme Being with human shape, says: "As far as we give him a material form, we must assign to him a place, and that place will almost necessarily be a distant one, and thus we shall remove him from the soul, which is his true temple." If this be so, should we not, then, appeal to this monitor within us for strength to resist temptation, and lift our aspirations for Light, Truth and Holiness to the great Fountain of Love itself, without striving to conceive a form and local habitation beyond the comprehension of a finite mind?

A.—They who recognize the Spirit of God within the human soul, they who believe that the Supreme lives and dwells and moves throughout and within all humanity, and throughout the entire universe, will not seek to clothe the Divine Mind with human parts and passions, will not conceive of him as a gigantic being in the human likeness, because, as Channing has well said, those who look upon the Infinite as a great man, giving to him parts and passions such as are possessed by weak and suffering humanity, must of necessity choose for their conception of their God a habitation—any locality. Man, clothed upon by his organic frame, must have an abiding place; he is weighted to certain parts and anchored to certain localities; he is an atom in space, and he cannot remove himself from all locality, nor can he send himself forth throughout all the universe at once; he has a habitation and a point in space to which he is bound. And so the mind that conceives of the Infinite as a great man must also conceive of the place where that gigantic man may abide. Therefore he conceives of a locality and calls it heaven, and he fills this place with such images of objective life as are represented to him through the precious metals, through the appearance of jewels and costly gems. We are told that heaven consists of a great city, paved with gold, whose walls are of jasper, and gates of pearl, while those who gather there play upon golden instruments, and are robed in white. And so on. We will not follow the picture; you all have known of these expressions. Therefore if we concede that God is a man, however majestic, however stupendous structure, in frame and appearance he may be, he must have surroundings and a place; and if this be so, he must in a measure be apart from his children and from his own works. 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