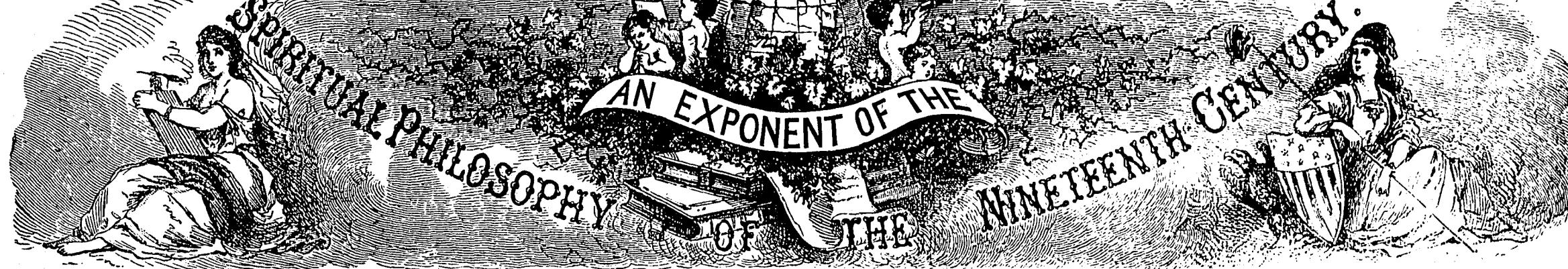


BANNER OF LIGHT.



VOL. XLV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 19, 1879.

\$3.15 Per Annum,
In Advance.

NO. 4.

CONTENTS.

FIRST PAGE.—*The Anniversary: The Thirty-First Anniversary of the Advent of Modern Spiritualism.*
SECOND PAGE.—*Anniversary Celebration in New York City.*
THIRD PAGE.—*Anniversary Celebrations in Battle Creek, Mich.; Worcester, Mass.; Lynn, Mass.; Providence, R. I.; Cleveland, O.; Kingsville, O.; Chicago, Ill.; Piquin, Conn.; Rochester, N. Y.*
FOURTH PAGE.—*Mr. J. Tyerman in England, Recollections from Old Theology, Prof. Denton at Paine Hall, etc.*
FIFTH PAGE.—*Brief Paragraphs, New Publications, New Advertisements, etc.*
SIXTH PAGE.—*Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Ruff and Mrs. Sarah A. Danks. Poetry: Beneficence, Banner Correspondence: Letters from New York, Vermont, Kentucky, New Hampshire, Ohio, Illinois, and Maine. Soul-Power, etc.*
SEVENTH PAGE.—*Mediums in Boston, Book and Miscellaneous Advertisements.*
EIGHTH PAGE.—*Spiritual Literature—Rev. Charles Beecher's Contributions, Spiritual Rationale.*

The Anniversary.

The Thirty-First Anniversary of the Advent of Modern Spiritualism.

CONCLUSION OF PROF. J. R. BUCHANAN'S ADDRESS IN BOSTON ON "THE ARMY OF HEAVEN"; EXERCISES IN NEW YORK CITY—ADDRESSES BY HENRY J. NEWTON, PRESIDENT, MRS. NELLIE J. T. BIGHAM, ANDREW JACKSON DAVIS, AND MRS. MARY F. DAVIS—THE CELEBRATION IN BATTLE CREEK, MICH.; WORCESTER AND LYNN, MASS.; PROVIDENCE, R. I.; CLEVELAND AND KINGSVILLE, O.; CHICAGO, ILL.; PIQUIN, CONN., AND ROCHESTER, N. Y.

[Contributed to and reported for the Banner of Light.]

[Conclusion of Prof. Buchanan's Lecture.]

The Rev. JAS. RICHARDSON, of Connecticut, who died during the late war in our hospital service at Washington, is worthy to be named in connection with Mr. Pierpont as a true and faithful clergyman, who never hesitated or faltered in upholding spiritual truth. Highly gifted and popular in the pulpit, deeply earnest and truly religious—spiritual and religious truth was a part of his nature, and poured out from him as from a living fountain. In his own words, no theological bigotry or superstition. He maintained that "The only true and worthy consistency is that of constant improvement, perpetuity, never-ending progress." This he illustrated in his graceful poetry, in his book on the Nature of Divine Revelation, his discourses and his works on theology and religion, the relation of religion and the pulpit, and a plan for the freedom of the pulpit.

He adopted new truths of necessity, because he loved truth, and he lived a true life. His friend Dr. Brittan, whom he assisted in editing the *Shekinah*, says he never found a man more ready to extend his aid to others, even to the neglect of his own interests. We cannot but regret, for the sake of the living, that a man so gifted, so genial, so religiously spiritual, should have been born with a feeble hemorrhagic constitution which gave way in the meridian of his life.

The Rev. ADIN BALLOU was another eminently good man, and defender of Spiritualism twenty-five years ago, who is still living, but whose estimable son, A. A. Ballou, is active now as a spiritual instructor through the mediumship of Mrs. Richmond.

We cannot overlook HENRY C. WRIGHT, who, though occupying the pulpit as a minister, left that sphere in 1833 for the larger and freer sphere of universal reform, and devoted the balance of his life—thirty-seven years—with untiring energy and courage to temperance, anti-slavery, social reform generally, and Spiritualism, which is itself the Holy Spirit of all reform. His great services to human progress by tongue and pen are remembered, appreciated, and cherished by many thousands all over our country.

It was in 1833 that Prof. ROBERT HARE, who for thirty years had occupied a chair in the Pennsylvania University, and taught at least ten thousand pupils—whose name is still mentioned as one of the foremost names of physical science—Prof. Hare, in the usual authoritative style of Professors of Physical Science, issued a widely published letter to put down the gross delusion of Spiritualism, of which he knew nothing at all. Like other physical scientists he totally ignored the facts, but unlike them, was honest and rational enough to investigate, and after the most thorough, extensive and critical investigations, he gave that many support to the truth which brought him into unpleasant collision with the members of the National Association for the Advancement of Science. With supercilious prejudice these gentlemen assumed that he must have lost his senses, or become impaired in mind.

The lawless violence of feeling shown by these physical scientists against the scientific investigations of one who was the peer or the superior of any of them, is a flagrant evidence of the fact that stands out boldly on every historic page that man have not yet learned to reason, that ninety-nine-hundredths of the educated classes have never yet been able to reason correctly in reference to anything essentially new and foreign to their previous knowledge. The reason is that all our systems of education are essentially imperfect and wrong. Nowhere do they teach men to reason philosophically. Harvard University cannot teach its alumni to reason, because the Faculty do not themselves understand the art of reasoning, and having once placed themselves on the record as the blind unreasoning foes of science, they have not yet repented humbly, or apologized, as they would be most happy to do if they could reason upon facts and obey the law of conscience. Beware of men who never apologize—who perpetrate a wrong, and cannot rise to the moral dignity of making the *amende honorable*. Let us not forget these facts until that institution has bowed before the supremacy of truth.

The lecture of Prof. Hare to an audience of three thousand, at the Tabernacle in the city of New York, November, 1853, was a thoroughly scientific exposition of experiments by himself, which ought to have satisfied the entire scientific world if their reason had not been paralyzed by prejudice.

It was about two years after he began his investigations that he wrote the two memorable letters, in one of which he presented the facts for the consideration of the American Association for the Advancement of Science; in the other he laid the subject before the clergy of the Protestant Episcopal Church at their convention, May 15th, 1855.

Can any one give any honest and substantial reason why neither of those bodies should have been willing to give any attention to the most important communication ever made to any scientific body or to any religious body? Is not bigotry a very demoralizing influence, since the same parties who avow an honorable, scientific investigation, and decry the scientist who offers it, give their names and their money to uphold any cunning traveling impostor and swindler who pretends to imitate spiritual phenomena?

Prof. MAHER, another learned and original chemist, was another exception to the general course of physical scientists. I know little of his career, but I am sure he will long be remembered for the boldness and originality of his profound suggestion or discovery that matter is gradually advancing by passing through living organisms; that the phosphorus or lime which has been in a plant is ever after distinguished in some way from that which lies in the old rocks; and that in animal forms it takes on a still higher character and is brought still nearer to the spirit-world. I think psychometry gives support to this interesting doctrine, and I believe that the world is thus slowly becoming permeated by higher influences and fitted for a higher life. Our houses are filled with the magnetism.

It would be a pleasing task to dwell upon the memory of A. B. WHITING, who passed away September 1871. The memoir by his sister is worthy the attention of Spiritualists, and I take this occasion to suggest that the most profitable reading for our leisure hours is the *biography of noble souls*; for as we read the graphic page our souls are drawn to them and they to us, and we receive fresh inspiration. So it is with these memorial exercises to-day, which to many will bring the presence of their departed friends. Mr. Peabody says of Mr. Whiting, "the blood of a noble ancestry flowed in his veins. He was born a seer." While yet a child a physician announced that he could not live—must soon die—and he replied, "I shall live to visit your grave, for the man in the gray cloak says so." And he did. "In the sunny years of childhood he was considered strange because he saw and conversed with angels. Immortal teachers in words of promise prophesied a career before him of great usefulness."

As a lecturer upon the rise and fall of civilizations and upon ecclesiastical history, touching its relations to religious persecution on the one hand, and Spiritualism on the other, he had no equal upon the rostrum. Sentences dropped from his lips like pearls, charming and charming the multitude. His controlling intelligence, when speaking, was Giovanni Parini, an Italian poet and cardinal flourishing in the seventeenth century (who often spoke in the Italian language). Another of his ministering spirits was an ancient wise man of the East, or, as he termed himself, "the Old Man of the Mountains," Ab-del-murett-el-zuleke. When under the direct influence of this eccentric sage, who passed to the higher existence early in the twelfth century, Mr. Whiting was truly a prophet, changed and transfigured.

How dull and dead seems the soul of man imprisoned in the clouds of earth, living in the blind mechanism of habit, when it sees the fountains of Divine Wisdom opened, and a flood of light, of eloquence, music, science and practical benevolence poured out for all—a flood of knowledge of celestial origin, and turns away like the dazzled bats of the cavern to hide in mediæval darkness of a deeper cavern. The physician turns away in his blindness from a spiritual revelation of the cause and cure of disease which he does not understand; the theologian turns away from the demonstration of the truths which he is upholding with failing strength, trembling and falling under the blows of the physical scientist; the feeble philosopher who thinks he is a philosopher, turns away from a revelation which exhibits limitless worlds of which he never dreamed in his petty and egotistic speculations. How humble might Spencer, Carpenter, Tyndall and Huxley feel in the narrow range of their thought, if the grandeur of the spirit-world could be suddenly flashed into their souls.

The eyeless fish of the Mammoth Cave have as little use for the light of day as many of our pseudo-scientists for the divine light. But those eyeless fish have a vestige of eyes, showing that there is such an organ in their original plan. So our poor blinded humanity living in and for the clouds of earth, struggling as individuals, and battling as nations for the soil under their feet until they can see nothing else, still retains the vestiges of its divine origin, still retains a vestige of spiritual vision which is rapidly developing in a favored few, and the time is coming when all men shall see and wonder at the days of their blindness.

SELDEN J. FINNEY left his body near San Mateo, California, about four years ago. The great world does not know what it lost in him. A poor boy of Northern Ohio, with but little education, his mediumship developed him into a wonder. He spoke Greek, Indian and foreign languages. I know not how many. I saw him about twenty-eight years ago, when he made eloquent Indian speeches and wrote messages unreadable, that seemed to be in Chinese and other languages. I preserved one of those, and I know psychometrically that it was from a grand old Asiatic philosopher, whose name I believe was Homenyong. He continued developing. There are some great mediums who are not much outside of mediumship, but Finney was a man and he became prominent in California politics. He was a fine specimen of strong philosophical oratory, the ablest reasoner in the spiritual camp. His handling of Spencer's theories was like the crushing operation of a quartz mill. If Finney had been taken to Europe and publicly pitted against any materialistic philosophers who would have dared to meet him, the encounter would have surpassed anything in that line since the brilliant Giordano Bruno confounded the stupid pedantry of Oxford University professors.

It is the stereotyped sneer of materialistic scoundrels that whatever comes through mediums, indicates the spirit-world to be full of driveling idiots. Let one of those scoundrels stand before a man like Finney and measure swords with him, and he would soon be a sadder and a wiser man.

I confess that I feel humbled when I stand before a medium who can draw a check for any amount on an intellectual bank that never fails and never suspends paying out for a moment—the man or woman who has but to open the mouth and pour out a ready poem on any subject which would require hours of meditation from Longfellow or Bryant. The man who sneers at mediumistic poetry has but little poetry in his own soul. The improvisation of Mr. Wheeler here on the 19th of January was a marvel of mental power.

The departure of FRANCES A. CONANT, less than four years ago, to the spirit-world, from which she has returned to her friends in a perfectly materialized form, lifted her out of a life of physical debility and suffering. Mrs. Conant, composed a *mediumship of feeble health*, a gratitude of all Spiritualists entitles her to the portals of the spirit-world—opened wide their earth-friends, it is said, for more than ten thousand spirits.

There was no shadow of doubt upon her pure integrity. Not only have we the frequent recognition of the spirit-messages published in the *Banner of Light*, as true, by those to whom they relate, but we are struck with their vast variety of character, phraseology, and personal incidents which give a lifelike character beyond anything that could have been achieved by fancy or by artistic skill. The Message Department of the *Banner of Light* thus became one of the strongest evidences of the power of spirits to return in unmistakable identity. The gloomy doctrine that recognizes death as the bourne from which no traveler returns was annihilated by these messages. It is not a dungeon-door that we pass, as believed by the gloomy superstition that drives men and women to insanity and despair, but a flowery road leading upward on the hillside for the messages of love. And, more than that, we know that the hill-tops of life in this world rise into the cloud-land of spirit-life, where mortal and immortal may speak face to face in sweetest converse. And if we live along the hill-side, looking up to the summit, will keep our cottage in order—keep the fragrance of the rose and the honeysuckle around our door, the heavenly visitants will walk down among us in reorganized and glorified bodies, and teach us how to live the life of Heaven.

And the Kingdom of Heaven is coming. On the Mount of Transfiguration earth and Heaven shall be mingled. And ye who are tired of the strife, the grossness and the dullness of the lowlands of life should move your habitation to this Holy Mountain. Come out from the animal world, associate together for divine love and wisdom, and establish the Holy Mountain in your midst. There our departed sister may still be to us the angel of the flowery pathway to celestial life. She is here to-day, and she will respond to all our efforts; she will still work in fulfillment of her dying mother's prediction to her child—"God has a wondrous work for you to do in after years, and you must stay here and perform it." And so well did she perform it for twenty years that thousands love and cherish her memory.

We honor her, to use the language of Mrs. Britten, as the "medium-child, the seeress, the clairvoyant, the clairaudient, the good physician, the skillful bone-setter and surgeon, the weird physical foreman, the reader of hearts, the bright trance-speaker, the trance and automatic writer, prophetess and sibyl," to which I may add the gift of tongues for unknown languages, and the transfigured medium. We honor her especially as the channel through whom the spirits projected the *Banner of Light*, selecting its name and publishers, and guiding them by guardian angels in all the difficulties of their undertaking. That undertaking itself was a proof of the practical wisdom of the spirit-world.

The establishment of this paper, twenty-two years ago, was the most important event in the progress of the spiritual movement, for it became the grand reservoir of intelligence and the centre of illumination—as the pillar of fire by night or millions in darkness. Few realize the grand and almost omnipotent power of the press, and especially of an honest and enlightening press, that leads instead of following public opinion. The common press is a

business institution, drifting along with the great tide of public opinion, but the *spiritual press* is the *pulpit of Heaven*, and there is no better labor for humanity to-day than supporting and increasing the circulation of spiritual newspapers—the true evangelists of the nineteenth century, aided by a host of true and faithful workers—lecturers and mediums, the vanguard of the army of Heaven. I speak earnestly of this because there are so few who understand its importance—so many Spiritualists who neglect an imperative duty to the cause, an equally imperative duty to themselves. He who deprives himself and family of a spiritual newspaper acts as wisely as if he had walked up his parlor window.

The Message Department of the *Banner* has been sneered at by thoughtless skeptics, but it was a grand work of philanthropy at the expense of his generous managers. It was a work of philanthropy to struggling spirits, and it was a grand thing to the denizens of earth to open a window in the sky where the ascended spirits might come in view and speak to us.

In connection with Mrs. Conant and the *Banner of Light*, we are reminded of the departure of Wm. WHITE, on the first of May, 1873, 66 years of age. The last fourteen years of his life were given to the *Banner of Light*—a worthy man to a worthy cause—faithful to every duty. Industry, fidelity and kindness were his unvarying traits. No word of anger, slander or vituperation ever passed his lips. He lived in the presence of the eternal responsibility. "Tis but a little while (said he) that we shall want anything here—then we shall receive our reward." He has received his reward, and when he returns to the spirit-circle he brings a sweet influence, and says that he is more active now than ever before.

We are also reminded that it is but little over two years since the Hon. STEPHEN S. JONES was sent suddenly away by the bullet of an assassin. It was dimly foreseen and predicted by spirit-friends, but their warnings did not prevent the fact. A brave, strong, capable man, he came from the sphere of law, politics and finance, to give the last ten years of his life to spiritual truth. His energy and success in establishing and maintaining a great newspaper, the *Religious-Philosophical Journal*, and publishing house, even triumphing over destruction by fire, and their best monument in its continued life and success. Mr. Jones was a man of strong convictions and fearless speech. Would that we had more of his executive ability and moral courage. He would have been a great help to the cause of truth, that we have lost. The good work in which he was engaged in the spirit-world which send up an influence into the spirit-world which may be beneficial to its inhabitants, and help them to shower blessing over us in return.

Of ROBERT DALE OWEN, the name and fame are so familiar and dear that only brief mention need be made of one whose life would be a fitting theme for an hour. An old friend—the first generous words of appreciation of my scientific discoveries in the Eastern press were from his pen thirty-six years ago. Following his father's philanthropic path with far greater literary power, although an unyielding opponent of popular beliefs, his wisdom, his virtue and statesmanship were rewarded wonderfully in politics. As legislator, and as President of the Indiana Constitutional Convention, he originated many legal reforms. His two terms in Congress, and his residence as Minister at Naples, exhibited his power to do all things well, and his reformatory writings will long be a blessing to society. His philanthropic honesty was conspicuous in this, that beginning in his father's faith, a total disbelief in religion, he ended as a Christian Spiritualist, which means a rational Christian. After a most patient and deliberate investigation. It was a cruel injustice to speak of Mr. Owen as credulous. He was, on the contrary, deliberate and slow to a fault in his investigations. It seemed to me almost a waste of time, as he went on accumulating proof after proof, when the truth was already fully proved. It is not quite two years since he died, in his seventy-sixth year. He is still interested in all progress here, and he has stated explicitly that the discourse from him pronounced by Mrs. Richmond was really his—the statement coming in a manner which precludes all doubt—and I think myself that it bears intrinsic evidence of his style of thought. It will not be long before you shall hear from Mr. Owen through the press, and know that he is still attending to Spiritual Science.

In connection with the name of Robert Dale Owen, we are reminded of the illustrious Englishman who have upheld Spiritualism in company with his beloved and world-renowned father, Robert Owen, who, by the request of LOUIS BROUGHAM, attended the sittings of Mrs. Dr. Hayden twenty-six years ago, and who, although a positive disbeliever of immortality—although he had in 1826 proclaimed Religion to be one of the trinity of evils that had degraded mankind—adopted the truth at once when he witnessed the demonstration, and at the celebration of his eighty-third birthday, some weeks later, stood up before the large array, chiefly of skeptics, materialists and atheists, who loved and idolized him as a father, and there, with Mrs. Hayden by his side, proclaimed his solemn conviction of immortality amid the most intense though subdued emotion of those men—his life-long associates in reform—who mourned to see in him the pillar of their unbelief overthrown. With the same courage with which he had proclaimed his unbelief he proclaimed his belief for the remainder of his life. There was an example of the love of truth, but not a solitary example among the great men of England, or among good men of any country, for the love of humanity lifts men into the atmosphere of truth.

JOSEPH WARREN, who gave forty years to a plan of social reform by absolute justice and per-

fect individuality, became necessarily, by the very honesty and benevolence of his aims, a recipient of the larger truth of Spiritualism. I knew him thirty-eight years ago as an original, honest and self-sacrificing man. Of such is the Army of Heaven.

Dr. ELLIOTSON, who died at the age of eighty over ten years ago, was a still more conspicuous example than Mr. Owen. He stood at the head of the medical profession in London, or at least as high as any, and was the President of the Medico-Chirurgical Society of London, and Fellow of the Royal Society. Convinced of the truth of animal magnetism, he fought its battles with the holdest moral courage until he was overwhelmed by the opposition. His career in this was like the career of Galileo in spirit and result. But he had his failings. Like many other brave men he lacked in breadth of thought and faith. He was an uncompromising materialist, though an honest one. His distinguished associate, Dr. Ashburner, in the publication of the *Zoist* was more liberal, and embraced Spiritualism, and sustained it as bravely as magnetism. But Elliotson separated from him, and opposed Spiritualism with ungenerous, bitterness until in 1852, at Dieppe, he witnessed spiritual facts that he could not explain, and like an honest man surrendered all his pride of opinion. He investigated and upheld the science, regretting with profound sorrow his past errors, and became a zealous Christian Spiritualist, his conversion reminding us of that of St. Paul.

Prof. DeMORGAN, of the University of London, the eminent mathematician, was converted in the same way. His very first interview with Mrs. Hayden gave him facts that could not be explained away, and he reasoned rightly, for he was a perfect mathematical reasoner. In the work on matter and spirit, published by his wife and himself, he gives some hard hits at the bigots.

Prof. WM. GREGORY, of the University of Edinburgh, who passed away twenty-one years ago, was another of the first-class men of science whom we honor. A more ready and genial recipient of truth, his great merit as a chemist is in my judgment eclipsed by the talent and philosophy shown in his work on Animal Magnetism, which I would commend to your reading.

The scientists of America should be put to shame by the examples of ELLIOTSON, ASHBURNER, GREGORY, Dr. KERNER, Dr. ESCHENMAYER, BARON GULDENSTUBBE, LEON RIVAIL, and EMANUEL FICHTE, the German philosopher, developed almost the entire philosophy and phenomena of Spiritualism before American had thought of it seriously, and in fact before the majority of us were born.

Dr. KERNER, who departed about seventeen years ago, was the biographer of Frederica Hauffe, the Seeress of Prevorst, with whom he had nearly all that we have to-day—the rappings, the movement of bodies, the levitation, clairvoyance and prevoyance, spiritual communications, the apparition of the departed, and the audible voice of the spirits. All this was developed in 1826. Moreover he was a vigorous and brilliant writer, and when assailed he made a successful defence.

Dr. ESCHENMAYER, who died in 1872, wrote also on psychology, discussing the same phenomena. Let us bow reverently at the tombs of these philosophers, for this is the anniversary, not of the advent of the spirits who have always been with humanity, nor of their just appreciation by mortals, which has ever been the case with a gifted few, but we are celebrating the anniversary of the delicate raps by which our ascended friends cracked the eggshells of our American nest, and developed the young eagles that now soar, and the nightingales that now sing the song of heaven for us. We are celebrating, in other words, the anniversary of American PHENOMENAL SPIRITUALISM.

Phenomenal Spiritualism opened wide the door which Orthodoxy slammed in the face of our celestial friends—the door which, like the gates of Milton's hell, "grated harsh thunder," and its terrible tones sent the torrent of despair through the heart of humanity. That infernal sound has ceased for us, and as the music of the spheres comes through to our ravished ears, we call to have the door opened wider, and if any man shall presume to stand in that door as janitor, policeman or priest, and tell us that we have heard enough, that it is time to obstruct the door, and listen to him, and his report of what is on the other side, he will be blown away as a feather by the swift breeze of public opinion. So long as we love our ascended friends, so long as we revere our ancestors in the higher spheres, and seek their wisdom, the door of Phenomenal Spiritualism will stand wide open, and the doors will be multiplied until all barriers are gone.

Have any of us invited the presence of Kerner, and Eschenmayer, and Frederica Hauffe, and Baron GULDENSTUBBE, and Allan Kardec, to our firesides? BARON GULDENSTUBBE was a scholar and gentleman in the highest sense of those terms, and belonged to the higher social spheres. In addition to his other services it is interesting to remember his power of mediumship, which enabled him to visit the old tombs of eminent historical personages, and with pieces of blank paper receive from the illustrious dead communications written by their own hands. These phenomena were personally attested by ten persons of social eminence, and it seems a matter of course to add they were stopped by the bigotry of the priests.

LEON HIPPOLYTE RIVAIL was given by the spirits the *nom de plume* of Allan Kardec, by which he is known to us, as Dickens was called "Boz," and Scott "the author of Waverley." He had a reputation before he began to write

stood or walked through all this time, and I remember back thirty-four years, when I did not know any besides a few that gathered in a room

in Spring street, in New York; there was the group of white people, I remember it well. I have been ever since trying to learn the lessons to which at that time I gave utterance, or which I do not pretend that I comprehend one-twentieth part of them. I can say every week, as far as I have time, I am very satisfied.

Mr. J. G. Withers then sang a melody on the flute, executing the "Swiss Boy's Farewell," with pleasing effect. The Chairman next introduced Mrs. Davis, the wife of the last speaker.

ADDRESS BY MRS. MARY F. DAVIS.

I have been reminded by some of the remarks that have been made of one who was the President last year, and also another who sat before us then, both of whom have now gone to the better country. Dr. Hallock was even then looking away over the hills of Beulah, of which he spoke, to the Delectable Mountains far beyond. Who among us gathered here to-day, and during the year that is to come, will also enter the Palace Beautiful? Perhaps some, perhaps some, but at all events, dear friends, we have been taught by Spiritualism to no longer dread the great change, to no longer dread the entrance upon that blessed, eternal state, where lies that better country, the land of morning and perpetual spring. I cannot but feel that many who are here to-day have been brought, during the past thirty-one years in which Spiritualism has been known, to realize the value of this new belief, or a revival of an old belief, in the existence of the soul after death. At my right hand are seated four, at least, of the pioneers in this great religious reform; [Applause] one a member of that family to which the tiny rays first came. We have continued to investigate this great mystery, and opening the door we truly enter the unseen universe. I would call them by name, I would invite them to stand, if but for a moment, on the platform, that you might see those pioneers. Will they please step upon the platform? [Applause.]

In compliance with the request of Mrs. Fox Underhill, Mr. and Mrs. Kedzie and Mr. Capron took places upon the platform, and were introduced by Mrs. Davis to the audience.

The speaker continued as follows:

Mr. Capron, at my right, was a resident of Rochester at the time the communications first came by means of raps. Mrs. Leah Fox Underhill, I know I may speak her name with reverence, and that you will listen as I speak that name: the name of one who, and much persecution helped to introduce this saving religion of the nineteenth century, Mrs. Leah Fox Underhill. [Applause.] Mr. and Mrs. Kedzie were then also residents of Rochester, N. Y. These with others gathered together, and like those who in ancient times assembled in an upper chamber, they assembled, and asked of the infinite and unseen to answer this great mystery. Now may we not hear one word from Mr. Capron? [Applause.]

Mr. Capron said: I am hardly able to speak from reason of illness, and I hardly know what to say, being thus invited without any anticipation of being brought here. I can only say I was there; [Applause] that we were ordered by the spirits and begged by the spirits to bring this before the public. We held the first meeting ever convened in the interests of the modern dispensation, and from that meeting, as you know, the cause has gone on and you see what it is to-day. [Applause.]

In behalf of the friends [continued Mrs. Davis] I thank these pioneers for showing their faces and giving us the word of God. Let me say that those who have appeared before you, as well as your speaker, have had occasion to test the consoling and comforting effect of this belief in the changing life, and the presence and guardianship of those whom we love.

Mrs. Davis closed her address by reciting a poem. Address also delivered by Mrs. E. J. Bullene and Dr. Samuel Grover, and the exercises were brought to a close with singing by the Eclectic Quartette, consisting of Messrs. Geo. B. Davis, Jas. R. Greene, A. Alexander and Edw. C. Halsey.

The meeting adjourned to meet at the same place on Monday evening, the 21st, where, in social converse, and with music and the dance, the hours sped all too fast.

BATTLE CREEK, MICH.

To the Editor of the Banner of Light:

The Anniversary was celebrated at Stuart's Hall, in this place, the services commencing Saturday, March 29th, and continuing three days. The meeting opened at 10 o'clock A. M., by a song from our gifted musical medium, Mrs. Ole Child, of Greenville; Dr. J. V. Spencer, an active leader and noble brother, presiding as Chairman in the absence of the President, A. A. Whitney. The entire session was devoted to a general conference.

Saturday afternoon Rev. A. J. Fishback gave the first address, presenting some excellent thoughts regarding "Our Differences of Opinion"—caution against anger being the general result. He paid a glowing tribute of respect to you, and exhorted briefly to the rapid strides in intellectual attainments she has made since the advent of Modern Spiritualism. Liberty, he said, was the natural outgrowth of our faith, and he testified in terms of joyful praise to the beauty, blessing and usefulness of the various gifts it bestows.

Mrs. R. Shepard, a lady of great power to interest an audience, and of most remarkable talent, followed with a brief speech: "I know," she said, "of no event of more importance or greater significance than the one we are now gathered to celebrate. Hope had cheered us for long ages in the past. Truth had taken the place of hope. Woman was coming to the front, and she almost trembled for her coming, unless she came understandingly. She favored equal suffrage of both sexes, limited only by intellectual incapacity; not suffrage for the nines of either sex.

George H. Geer, a young speaker of great promise, said: "Not alone do we celebrate Spiritualism, but Liberty as well. Christianity favored the persecution of the liberties of the people; Spiritualism demands freedom." He favored suffrage for all—man, woman and child, and, no matter, young or old, knowledge would come thereby the more speedily to all. He then gave lessons of experience, and a higher type of virtue and morals ensue. He would enforce upon the attention of all the necessity of liberty of the voice and liberty of the press throughout the nation. Dr. M. Bennett impressed, would give more impetus to our cause than all the sermons preached for liberty.

A. J. Fishback commended the remarks of Bro. Geer, also his wonderful trance power. He claimed for himself the title of "Christian Spiritualist," and favored that name Christian, in the sense when it implied "overcome evil with good."

Song by Mrs. Child, "Prepare for that Beautiful Place."

On Saturday evening the hall was crowded to its utmost capacity, it being known that Mrs. Simpson, the flower-medium of Chicago, would be present. Mrs. Child sang "Good Night, Friends," after which Mrs. Shepard answered in her terse, inimitable and conclusive way the following written questions: "Who are the truly righteous?" "Why are mediums subject to the control of Indians?" "Was Jesus a communist?" Our fallen sisters; how to save them? She took for the subject of the evening discourse: "The Influence of Spiritualism upon the Future Political and Religious Condition of our Country." This address was one of the best we ever listened to.

Mrs. R. L. Simpson, of Chicago, the celebrated flower-medium and independent slate-writer, then came forward, and through her mediumship were produced a beautiful calla lily and a day lily, said only to blossom in the month of June at the extreme south.

Sunday morning the hall was densely crowded, as was the case during the afternoon and evening. After a beautiful song by Mrs. Child a conference of one hour was participated in, short, pithy speeches being made by H. Willis, of Battle Creek, Mr. Sanborn, of Detroit, Miss Hildreth (medium), of Chester, and Mrs. Talmadge, of Marshall; after which G. H. Geer entertained the audience by a scientific lecture upon "Death and the Return." This lecture was a most artistic literary and oratorical effort, and was said by many to have been the very best ever delivered upon our rostrum. The attention of the large audience was firmly riveted from beginning to end, and the flatter-

ing eulogiums pronounced upon all sides at its close, gave evidence of its value.

Afternoon session opened with speeches by Mrs. A. A. Whitney, of Battle Creek, Lawyer Earl, of Plainfield, and Dr. P. T. Johnson, of Coldwater. Song by Mrs. Child, "What are You Groping For?"

A. J. Fishback spoke upon the "Harmonical Philosophy," in his usually impressive manner, urging upon Spiritualists the duty of living pure, true and upright lives.

Song by A. M. Jordan and Miss Pierce.

At the close of the session a tumbler of water containing two white plums and a carnation plum was exhibited to the audience as the result of a private séance held with Mrs. Simpson in one of the back rooms of Stuart's Hall. Among the audience was Mr. John Deshon, a well-known farmer and a gentleman of large means residing in the town of Emmett, who rose to his feet and said he would give fifty dollars if Mrs. Simpson would produce before the people the same kind of flowers as those shown. The offer, accepted by Mrs. Deshon, was carried out, and he put Mrs. Simpson to the wonderful test before the large audience. Mrs. Simpson rolled the sleeve of her dress of the right arm to the elbow, put her right hand underneath the state, the tumbler of water on top of the state, and placing her right hand underneath that of Mrs. Simpson's, and placing it up against the underside of the table. After a few moments' duration Mr. Deshon pulled the slate out from the table, and behold, the three plums were found in the tumbler, and the carnation in the state. It was a perfect storm of applause, and it was fully five minutes before order could be restored. Mr. Deshon paid his fifty dollars, and has, perhaps, learned ere this that the flowers were produced from some power that is difficult to conceive of.

G. H. Geer occupied the evening session with the delivery of a fine address upon the "Moral Science of Spiritualism," music by our sweet singers, Mr. Jordan and Miss Pierce, also entering into the programme of exercises; at the close, Mrs. Simpson gave tests, in which two more flowers were produced, one a large moss rose, and the other a tulip.

Song by Mrs. Child, "Good Night, Dear Friends."

On Monday morning, Henry Willis related some wonderful manifestations of spirit influence, occurring long years before Modern Spiritualism was known.

Song, "The Beautiful Island of Sometime," sung by Mr. Jordan and Miss Pierce.

Mr. Geer gave a brief review of spirit manifestations from ancient periods up to the present time; and a scientific analysis of spirit control, and the different phases of mediumship, mechanical, physical and inspirational, touching upon spirit chemistry or materialization, and closing with moral applications and limits for the better culture and education of our youth.

Song by Mrs. Child, music and words improved at the moment, after which Mrs. Shepard gave a fine inspirational poem entitled "Thirty-One Years Ago," and addressed the audience to the occasion, which greatly pleased her listeners.

On Monday afternoon, Mrs. Child sang, "I'm with you To-day." Dr. Spencer related the circumstances attending a private séance held that morning by Mrs. Simpson, at the residence of Chas. Merrill, in the presence of some of our best citizens, the wonderful production of flowers which occurred seeming to deny the possibility of fraud.

Mrs. Child sang, "Heaven Bless Mamma."

Mr. Fishback spoke upon the "Origin and Progress of Modern Spiritualism," touching with the Rochester raps and following its advancement to the present time. He related his own experience in this new dispensation of Spiritualism, which was extremely affecting in parts, and said that his first discourse upon this subject was given at Sturgis, Mich., about nine years since.

Mrs. Child sang, "Drifting with the Tide," and Judge McCracken, of Detroit, gave one of his logical and preeminently practical talks, passing rapidly from one point to another, touching with forcible weight upon many subjects of importance now engrossing the attention of the thinking public.

On Monday evening, Mrs. R. Shepard presented a plan for the organization of a "Mutual Aid and Benefit Society" of Spiritualists and Liberalists, to be controlled entirely by ladies, which proposition received many signatures.

Mrs. Child sang, "You are in the Wrong Boat."

Rev. Fishback spoke briefly upon the "Phenomena of Spiritualism."

Mrs. Shepard gave answer in poems to the following questions: "Where and What is Heaven?" "Voices from the Spirit-Land," and closed the meeting by a choice address upon the subject: "Am I Not a Brother?"

A vote of thanks was tendered to Mrs. Shepard for her valuable services to our Society and State, and a resolution passed recommending her to friends at the East, whither she now goes.

Mrs. Shepard spoke a few parting words in affectionate farewell to a host of admiring friends; and a temperance song, by Mrs. Child, closed the exercises. All departed feeling that this was the most interesting meeting ever held in our city if not in our State.

Mrs. L. E. BAILEY, Secretary.

WORCESTER, MASS.

To the Editor of the Banner of Light:

The Spiritualists of Worcester and vicinity held a grand and enthusiastic Anniversary meeting at Union Hall, on Monday, March 31st.

The afternoon exercises commenced at 2, and lasted till 5 P. M., and the following programme was finely rendered by all who participated: Music, "Divine Goodness," by a quartette composed of Messrs. Lewis and Stone, and Misses Alyea and Ducret; invocation by M. E. Hammond; song, "Beautiful City," conference—an hour perfectly employed by all disposed to speak; select reading, Mrs. Stiles, "The Good Time Now"; song, "We Shall Meet on the Bright Celestial Shore"; essay, M. A. Howes; lecture, "Rise and Progress of Modern Spiritualism," by E. Hammond; song, "Home Sweet Home." In the evening we commenced at 7 and closed at 9:30, the programme being fully as attractive, and as finely executed as that of the afternoon, viz., song, "Over the River"; invocation, Mrs. Juliette Yeaw; song, "When we Meet the Angel Band"; recitation, "Still Live," H. W. Leitch; select reading, "Reveries," M. E. Hammond; song, "Nearer to Thee"; lecture, "Then and Now," Mrs. J. Yeaw; song, "Night Hymn at Sea."

Our thanks are due the several committees for their hearty cooperation; to the audience for the harmony and the good feeling which pervaded the entire meeting; to the friends of the cause outside; also to the quartette, for their fine rendering of the several songs; to each of the others for the mastery style in which they performed the several tasks allotted to them; and last, but not least, to our Chairman, E. R. Fuller, for the able and satisfactory manner in which he conducted the exercises. Judging from the interest manifested, all must have gone home feeling well repaid, and what with the spectacle of cheerful faces, tastefully decorated hall, and good feeling generally, the spirit friends who were with us heart and soul must have felt the conviction that all of earth is not cold and inhospitable.

F. L. HILDRETH.

LYNN, MASS.

To the Editor of the Banner of Light:

On the afternoon and evening of March 31st the Spiritualists of Lynn and vicinity observed the Anniversary in a becoming manner. This is the second time, so far as we are aware, that this event has been noticed by the Spiritualists here; and on both occasions they have been indebted for these blessings to those indefatigable workers in the cause, Mr. and Mrs. George Dillingham, who have toiled early and late in season and out of season, to keep the spiritual flame burning brightly, as well as to minister to the physical relief of disease-stricken humanity.

Notwithstanding a severe snow-storm was raging at the opening of the afternoon meeting, yet a goodly number of the friends of the cause were present. The exercises were opened by an anniversary march, composed expressly for the occasion, and executed by its author, Mrs. Mary F. Lovering, of Boston. She also executed a song entitled, "Over the River." Both pieces

were admirably rendered, and gave great satisfaction.

She was followed by Mrs. Barker, of Marblehead, who offered an invocation, and also made a short address appropriate to the occasion.

Mrs. A. E. Cunningham, of this city, then gave an able lecture under spiritual influence, and also delivered several excellent tests. She was followed by Mrs. George Dillingham, under influence, who in her usual happy manner delivered an interesting address, after which the time was spent in social converse, the relating of experiences, &c., &c.

The severity of the storm had not in the least abated as the hour drew near for the evening exercises to commence, yet at that hour there were over two hundred people present, and the exercises were of a very interesting character. Regret was expressed at the unavoidable absence of Mrs. Dr. Chase, of Swampscott, who was to have read a poem, and Miss Annie L. Orr, of Lynn, who was to have taken part in the singing, but both were detained at home by sickness.

The exercises of the evening were opened by Prof. William Denton, that veteran in the cause, in his usual able and cheerful address, which was listened to with marked attention throughout, gave perfect satisfaction, and was received with frequent demonstrations of applause. The Professor handled his subject with his usual vigor, and dealt stoutly blows for truth and right.

The announcement that Mrs. George N. Johnson, the well-known singer of this city, would take part in the exercises, and sing that charming piece improvised through the inspiration of Lizzie Doten, and entitled, "Jubilate," was enough to convey to the minds of her many friends that rich treasure was in store for them; and when she had finished singing it she was greeted with an ovation, and compelled to make a second appearance, when she sang "Departed Days" in a touching manner, and to the delight of all. Mrs. Cross, of Lynn, presided at the piano, and her execution gave great satisfaction. The celebration closed with social converse, and a picnic supper, in which nearly all present participated. Snow & Goss's band furnished the music for the dance.

As we remarked above, the admirable manner in which the arrangements were made, and the success with which they were carried out, were due to Mr. and Mrs. George Dillingham, assisted by their friends, to whom they return their heartfelt thanks for the many favors received.

J. A.

PROVIDENCE, R. I.

A correspondent writes: "The Spiritualists of Providence celebrated the Thirty-First Anniversary of Modern Spiritualism in 'Slocum Light Guards Armory,' on Monday evening, March 31st, 1879. Although it was the severest storm of the season, a large number were present.—The meeting was called to order at 8 o'clock by Mrs. Hattie L. Hawley, President of the 'Progressive Union,' who after a few brief remarks, introduced Mrs. Sarah A. Hynes-Snow, who delivered a very able discourse upon the origin and growth of Modern Spiritualism. She gracefully answered the many arguments brought against it, and plaidly showed its worth, claiming that it demanded only a just, fair and conscientious investigation. She was listened to with great interest, and the hope is felt by all that at an early date we can hear from her again. At the conclusion of the lecture, Mr. Chapin sang, 'I have found favor to the weak.' The floor being cleared, the company joined in the merry dance with a zest that was good to see, each one seeming bent upon enjoyment, and seeming to care naught for the storm that raged outside. At 11 o'clock supper was served in the upper hall, under charge of Mr. and Mrs. Warner, and Mrs. Hattie, who did their best to supply the wants of the inner man. About 2 o'clock the last one said good-bye, and the Thirty-First Anniversary was, although of the past, a time that will be sweet to be remembered."

CLEVELAND, O.

A correspondent writes as follows: "The Anniversary exercises in this city culminated on the evening of March 31st with the Lyceum exhibition and an Anniversary Ball, at Halle's Hall, under the auspices of the F. R. S. of P. S. and C. P. L., Charles Collier, Conductor, Mrs. Emilie Van Scotten, Guardian, L. Van Scotten, President; Master of Ceremonies, Thomas Lees, assisted by Chas. W. Palmer, Louis Delbrun, and Harry Lees. With the exception of the length of the Exhibition programme it was a most successful evening, and in the spacious hall was taken, and Mr. Charles Collier, the new Conductor, acquitted himself in a highly creditable manner. The most prominent improvement made lately has been in the musical department; the Director, Mr. Wm. Z. Hatcher, has a musical family, and utilizes them in the evening; reading the violin himself, his two sons and Mrs. Williamson (née Ella Ryel) form an excellent orchestra.

The callisthenes were admirably executed by the entire Lyceum, and were led by Miss Tillie H. Lees in appropriate costume, which admitted of the most graceful and artistic manipulation of the piano and organ fusions.

The following was the full programme: Part I.—Introductory remarks by Conductor (Charles Collier); singing of the following Anniversary song (written by J. Frank Baxter) by Mrs. Williamson and the Lyceum:—

Another happy, golden year; Has swiftly passed and passed away; With all the friends who've gathered here We hail our anniversary day.

Cheers—Our welcome anniversary day.

With all the friends who've gathered here We hail our anniversary day.

Our growing numbers still we view, With every year that glides away; With wisdom, health and purity dew, On this our anniversary day.

Cheers—Our welcome anniversary day.

Though some who were once with us here Have gone to fairer climes away; We feel their spirits hovering near—Help echo our joyous day.

Cheers—Our welcome anniversary day.

And when these mortal scenes are past— We'll all meet in spirit-land; And keep our anniversary day.

Cheers—Our welcome anniversary day.

Reading, "The Advent of Spiritualism," Master M. Wilkinson; Mottoes, by leaders and scholars; Callisthenes by the entire Lyceum, led by Miss Tillie H. Lees; March and Pyramid Song, arranged by N. L. Dixon; Fantasia Brilliante, Mr. Chas. W. Palmer.

Part II.—Recitation, "The Spirit Mother," Miss Lillie Hill; Recitation, Charles Watson; Dialogue, Flora Rich and Josie Stewart; Piano-forte solo, Mollie Hag; Recitation, "My Aunt's Baby," Maynor Wilkinson; Ballad, Bessie Van Scotten; Recitation, "Eden's Cook," Recitation, Bertha Smith; Variations—Organ Flutonica, Mr. Chas. W. Palmer.

Part III.—Recitation, "Drunkard's Wife," Mrs. M. Ward; Recitations, Eddie Lemmers, Walter Moore, Walter Sill, Alice Sell, Carrie Sell; Musical Ode—Piano-forte solo, Florence Wheeler; Song, Flora Rich; Song, Cora Dixon; Ballad, "Fables of Drearland," Mrs. E. Williamson; Comic Song, "McCarthy's Runaway Mare," Mr. George Williamson; Glee, Lyceum Quartette; "The Fairy Queen," by Nellie Ingersoll, Minnie Thompson, &c., &c.; Song, "The Good Night," by the Grand Smith Quartette, by F. M. Hill. During the evening an original poem by Mrs. Jane Standen was also presented.

To particularize some of the many beautiful pieces on the programme and not all would appear invidious. Suffice it to say it was an enjoyable affair all through, and the Cleveland

Lyceum has again acquitted itself with great credit, as it has ever done when appearing as a caterer to the public enjoyment.

As to the Anniversary Ball, the only drawback to these indulging in the temperance exercise was, "It's too crowded." As the clock struck one, the dancers sought the next best place, much needed—and thus ended the Thirty-First Anniversary in the Forest City."

KINGSVILLE, O.

A correspondent writes: "We held a large circle in honor of the 31st Anniversary, combining within it such exercises appropriate to the occasion as were at our command. Frank T. Ripley gave a short lecture, and Stuart L. Rogers recited an original poem. Taken for all in all, we had a fine time, such as only Spiritualists can have. We expected Bro. Harry Bastian, but some misunderstanding prevented his presence."

CHICAGO, ILL.

The First Society of Spiritualists celebrated the Anniversary in an appropriate and interesting manner on the 30th ult. In the morning the Society and the Children's Progressive Lyceum had a union meeting at the church, corner of Monroe and LaSalle streets. The children were tastefully dressed and went through their customary exercises in a manner provocative of admiration on the part of all beholders. The church was beautifully decorated for the occasion, the rostrum or pulpit presenting the aspect of a gorgeous bed of flowers.

The general exercises were followed by an address to the Lyceum by Mrs. Cora L. V. Richmond, the lecturer of the Society. It was a beautiful effort, she gave the spiritual meaning of the groups and the colors that distinguish them, and exhorted all to be as little children—teachable. In spirit-life all teaching was one of unfoldment, and the symbolic was the favorite method. We shall print a full report of this lecture in our next issue.

At the evening hour an audience assembled to listen to a lecture by Mrs. Richmond on the query, "Has Spiritualism a Message to the World—What is it?" We shall print this discourse also in due time.

POQUONNOC, CONN.

To the Editor of the Banner of Light:

By request I send you a few notes concerning the First Spiritualist Society of this place, and its anniversary gathering. Poquonnock is a small village in the town of Windsor, Conn., but small as it is, it has not without its Spiritualist gatherings, since the very earliest days of spiritual manifestations, and Henry C. Wright, Laura Gordon, Amanda Spencer, Warren Chase, Mary Macomber Wood, Mattie Brockwell, and Mrs. Feltton, are among the earnest spirits, under whose ministrations the new seed was scattered and nursed, which is now coming to its maturer growth; each also being due to Mrs. Flava Trull, a resident clairvoyant, who is quite skilled in her practice, and has done much to keep alive the spiritual fires, thus fostering the interest that has never seemed for a single day to flag.

This is the third time we have had the pleasure of joining with the friends in Poquonnock in the anniversary exercises, which this year consisted of singing, readings, recitations, and singing, the interest in this part of the entertainment being heightened by the presence of Mr. Longly, who contributed a goodly share toward the entertainment of the evening. After a bounteous collation, dancing was indulged in until the small hours of the morning, when the guests departed to their several homes, without one discordant element having disturbed the general harmony, all feeling better than when they came.

Perhaps it will not be out of place to state here that for several years the friends have been trying to acquire funds, with the intention of building a hall, until now they have some thing over a thousand dollars deposited in the bank, and active steps are being taken to that end, so much so that it is confidently expected that the coming summer will see the erection of a new and commodious hall, for lecturing and other purposes, as desired by the Spiritualists, and of which the village is greatly in need.

E. ANNE HUSMAN.

ROCHESTER, N. Y.

To the Editor of the Banner of Light:

The Spiritualists of the world, with perfect accord, have agreed upon the importance and appropriateness of commemorating the day upon which Spiritualism, in its modern manifestations, was heralded to mankind. Its observance is even now so universal that its commemoration seems likely to become as dear to general humanity as is the Fourth of July to us as a nation: the one a season of rejoicing because of emancipation from the oppressions of a foreign power; the other of emancipation from superstition and grossness from the spiritual bondage of both body and soul. If in any place the 31st of March should be specially observed, certain it is that that place is Rochester, the Bethlehem of the New Dispensation. This fact is fully realized by the Spiritualists of this city; since, at the request of the friends, the day was called to the subject by our speaker, arrangements to that end were immediately made. The Committee of Arrangements designated the following persons to officiate: W. W. Parsons, President; Vice-Presidents, R. D. Jones, H. T. King, Schuyler Moses, Edward Jones, C. Corbitt, and Cornelia Warren; Secretary, J. E. Burton; and Cornelia Warren; Secretary, J. E. Ludlam, Esq.

Order of Exercises: Morning, conference at 9:30. Afternoon, 1st, Singing by our fine quartette, from the "Spiritual Harp," "We Give You Joyous Greeting," words by Mrs. Nettie Peace; 2nd, Invocation by Mrs. Fox; 3rd, An address by the President, its main object being the presentation of a brief epitome of the history of Spiritualism, which was most appropriate for the occasion, and reflected honor upon the author; 4th, Singing by choir, "The Jubilate," by Mrs. Lizzie Bolton; 5th, Address by Mrs. Cornelia Warren, occupying about one hour. Her remarks were well received by the audience. The forenoon's exercises were then closed by an appropriate benediction from Mrs. Fox.

Afternoon Session.—1st, Singing by the choir, "The Golden Age," by request of the committee; 2nd, Mrs. Fox briefly addressed the people. She was listened to with the most intense interest, her calm and candid statements giving her first experiences with the Fox family securing the undivided attention of the audience. There were several others present who had been witnesses and, to some extent, participants in the marked event we were commemorating, but none who had so thoroughly identified themselves as had Amy Post with the early life of the new movement, taking as she did, the almost friendless Fox girls to her own home, and there with a few spirit-chosen friends carefully investigating the phenomena. Having become convinced of the truth and genuineness of the manifestations, she subsequently stood bravely by the young mediums in the public investigations of Corinthian Hall, where no violence was resorted to, as more fully described in the "History of Modern Spiritualism and its Development in Rochester," as not being published by the writer. Mrs. Post said she had been raised a Friend, but, previous to these developments, had lost faith in a future life; but through them and subsequent experiences she had become satisfied of the fact, and had never since wavered in her faith. She thanked the people for having listened so attentively to her remarks, saying that all who knew her were aware that she was not a speaker; her mission seemed to be to sustain others in the work. She left the rostrum amid the respectful applause of the audience.

Address by J. W. Seaver, of Byron, N. Y. Bro. Seaver spoke for over an hour, and gave one of the most interesting, fervent, and eloquent addresses to which we have ever listened. He reviewed the history of Spiritualism, from its first ray in this city, through its varied manifestations and wonderful growth to the present time. The impassioned utterances, inspired manner, and glowing thoughts of the speaker elicited from the large congregation assembled frequent bursts of applause.

After singing by the choir, an address by Col. D. M. Fox was next in order; subject, "Spirit-

W. L. Jack, M. D., has been recently laboring among the people of Springfield and Northampton, Mass., with success. He finds Spiritualism there and in Greefield, Mass., on the increase. Good work is being done in private circles.

New York Advertisements

THE GREAT
SPIRITUAL REMEDIES.
MRS. SPENCE'S
Positive and Negative Powders.
BUY the **Positives** for any and all manner of disease
Except Paralysis, Deafness, Amnesia, Typhoid and
Typhus Fevers. Buy the **Negatives** for Paralysis, Deaf

of **Positive and Negative** (half and half) for Chills and Fever.

Medicinal, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at your risk and expense by Registered Letter or Money Order. Pamphlets mailed free. Agents wanted. Sold by Druggists.

Address: **Prof. Payton Spencer**, 135 East 96th street, New York City.

Sold also at the Banner of Light Office, Madison, Wis.

EITS CURED!!

FREE!
An infallible and unexcelled remedy for **Fits, Epilepsy, or Falling Sickness**, warranted to effect a speedy and **Permanent Cure**. **"A Free Bottle"** of my renowned specific and valuable treatment sent to any sufferer sending me his Post-office and Express Address.

DR. H. C. ROOT,
April 12, 1897. 183 Pearl-street, N. Y.
DUMONT C. DAKE, M. D.
THE GIFTED HEALER, so celebrated for his many remarkable cures, and wonderful cures of a long standing disease, has no peer in the successful treatment of all kinds of

JUST PUBLISHED--SENT FREE.
COMPLETE History of Wall Street Finance, containing valuable information for investors. Address **BAXTER & CO., Publishers, 17 Wall Street, New York.**

MRS. J. W. STANSBURY Will write you a free and answer brief questions on Health, Beauty, Marriage, etc., with advice, and practical hints concerning the future and mail you free the "Guide to Marriage, etc." Send name, age, sex and lock of hair, with recent stamping. Consultation at office, 10 to 12 A. M. and 2 to 6 P. M., 100 N. 2d St.

\$57.60 AGENTS PROFIT per Week. Will pay
you \$57.60 for \$500.00, NEW ARTICLES JUST
PATENTED. Sample free. J. H. W. R. L. CHILDESTON,
218 Fulton Street, New York City. To March 29.
THE MAGNETIC TREATMENT.
SEND TWENTY-FIVE CENTS TO DR. ANDREW

25 of the **Prettiest Cards** you ever saw, with many more, postpaid. **GOLD, L. RICH & CO., Nassau, N. Y.**
Oct. 26. -2w

**HISTORY OF THE
COUNCIL OF NICE, A.D. 325,**
With a Life of Constantine the Great.

Continued, also, an account of the *Scriptural Canon*, adopted by the *Christian Church*; the *Vote*, on the *Purity of Christ*; the appointment of *Sevendi* as a *legal Sabbath* in the *Roman Empire*; and a new exhibition of the *Christian Religion* in the *day* and the *early Fathers*.

BY DEAN DUDLEY,
A Lawyer and Historian.

THIS IS A SOUND OUTLINE OF THE CRISTIAN WORK, that great enlarged and improved, with a portrait of Confortino, and many critical notes. One of the great writers on these subjects. The first edition was published in 1601, and we have it very interesting and highly approved by eminent writers; that, by all lovers of impartial history of Europe, of the Divine Humanity, Bible Canon, and highest Superstition.

NOTICE OF THE PRESS.

From the New England Historical and Genealogical Register, June, 1861.

This work upon the New England is one of the most valuable of research, and to the same time, gives the author to the scholar of varied learning. It will be found a very convenient manual for the scholar, the reader, the student, the historian of the early Christians. The work is, perhaps, the best of its kind.

The author of this book is a young lawyer of Boston, a well-to-do, intelligent, successful, and cheerful, with the habit of having enjoyed the acquaintance for a number of years with his subject, but he was, nevertheless, startled by church history, though he is that of a *puncher* for seeking upon a bumper of other than the usual kind. The book is for infant who read and enjoy a story of the

is made known that he had written his paper for the Historical Society. Mr. Duff was present at the meeting, information was given, and specimens were supplied showing that his work was well adapted to the subject of the popular *RM*, and by means of the new *RM* the specimens were well integrated with the knowledge of the *RM* by the Historical Society, particularly in the case of the *RM*.

From the Boston Investigation, No. 1, 1884.

[illegible]

From the Boston Herald, March 2, 1861.

The style is elegant over a well-worn, well-used, and found. Price, 10¢ cloth, standard paper cover, 5¢ cloth. For sale by COLBY & B. H.

JUST PUBLISHED.
HOW TO MAGNETIZE
OR,
Magnetism and Clairvoyance.

**A Practical Treatise on the Choice, Management and C-
bilities of Subjects, with Instructions on the
Method of Proceeding, etc.**
BY JAMES VICTOR WILSON.
There has been, and is, a growing demand for a treatise
on the subject of Magnetism and its application. This
has led to the publication of this little work, which is con-

The Simplicity of the Art; Magic, as Available as a Medical Agent; As a Tamer of Elements and Beasts; and as Charm Against Animals; Animals Believed to be Magic; Man as a Magician; Magic as Pastime to Animals and as a Curative; Human Influences, Mental and Physical;

hierarchy of the Power: Its Consistency with Nature; All
be Magnetized; His Health Pre-possessed to the Action; My
Subjects are Best; Modus Operandi: How to Change the Sub-
jects; To Abstract the Nerve-Fluids; Aorta from Heart; How to Pre-
pare the Somnifacient; How to Wake Him; How to Pre-
pare His Interior Faculties; To Magnetize the Local Pains of
Disease and Surgery; To Form a Human Battery; Modus
Procedendi; Six States of Magnetism between Nature's
and Death; Oleo-facient; To Advise the Melt; Course

Caution; Influential and Controlling Causes; Diverse Subjects and Patients; Magneto-Psychology; The Value of the System and the Diseases it is deemed well suited for; Medical Systems own some of their Successes; Effects of Agents; Self-Magnetization; Who can Magnetize; The Favorable to Success; Magnetic Virtue of the Sexes; The Element in Magnetizing; Striking and controlling Elements; Four Magnetic States, with Phenomena; Effects; Distinction between Sympathists and Critics; a Case

From the above titles, selected from the Table of Contents, it will be seen this little manual is very complete, and persons having an interest in the subject should select a book.

Bound, paper. Price 2/6 net, postage free.
For sale by COLLEY & BROWN.

MERCURIUS'S

PREDICTING ALMANAC
FOR 1879.
Containing Predictions of the Winds and
Weather for Every Day.
HOW TO VIEW THE BAROMETER AND TELL THE FUTURE.

IMPROVED TRADE AND A FRUITFUL YEAR
Also many Hundreds of Predictions, the Kind of Weather and Harvest, Predictions concerning all the Crowned Heads of Europe, and other Leading Persons—Informative Sportmen, Fortunate Days for every Subject, Res-

Among the works of like character published in England is considered to be *the best*. Its predictions for the 18th were nearly all fulfilled, many of them with perfect exactness as to date and manner.

Price 25 cents.

For sale by COLLEY & RICH.

THE AGE OF REASON.

TRUE AND FABULOUS THEOLOG
Parts I. and II. By Thomas Paine, author of "Common Sense," "The American Crisis," "Rights of Man," &c. &c. A brief sketch of the Life and Public Services of the Author. This work is published by the American Liberal Tr

Society, and contains 231 pages; set in large, clear type, substantially bound in cloth, and is the best edition of *Age of Reason* extant. The proceeds from the sale of work are used by the Tract Society in issuing liberal tracts.

Price 75 cents, postage 5 cents.

For sale by COLBY & RICH.

(continued)

Banner of Light.

BOSTON, SATURDAY, APRIL 19, 1879.

Spiritual Literature.

REV. CHARLES BEECHER'S "COMMON SENSE."
The Banner of Light, Boston, 1879.

The rapid development of the literature of Spiritualism is unprecedented in the history of the invention and growth of religious ideas. The progress of the human mind has nowhere, at any previous period, presented so many striking illustrations. Spiritualism has proved to be a great and irresistible power in quickening the dormant faculties of mankind. It has called many from the obscurity of the humbler walks of life, and made some of them famous. It has educated a multitude of minds, making public teachers of hundreds who had no power to command the advantages of the ordinary scholastic training. It has literally taken "the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, to bring to naught, things powers; that are." And with what amazing power and absolute certainty is spiritualism doing this work, when popular infidelity has ceased to be aggressive before the demonstrations of our immortality, and material philosophers are struck dumb by every-day experience!

It is significant fact that the free platforms of this great continent are beginning to be crowded by men and women who owe little or nothing to mortal masters. It is true that many of their ideas are imperfectly conceived, and vaguely expressed. The want of method and the absence of mental discipline are everywhere apparent among this class of teachers; and yet they keep their places before the people. They attract crowds, and often excite astonishment by the exhibition of mysterious gifts. By invisible powers these people are enlightened; faculties before inactive are powerfully exercised; and so, in the absence of the learning acquired at school, they are rapidly educated by invisible teachers and spiritual methods. The results are so extraordinary that the scientific skepticism of the age is sorely puzzled to solve the problem which meets the observer on every side.

Now the mental imperfections, moral obliquities and idiosyncrasies of these people are admitted to belong to the human constitution in this world; or are contingent upon a lack of proper culture and the force of outward circumstances. But what can the opposers of Spiritualism say of those rare gifts and spiritual powers which are said to transcend the utmost limits of the human capacity? They can not now reasonably dispute the fact that the phenomena are above and beyond the unaided powers of man—in his earthly relations—for from the beginning they have insisted on this as a reason why they should hold by the actual occurrence of the alleged facts, and not the mere tradition and belief. For aught we know to the contrary, the conception in the mind of an inspirational medium may be complete, when his statement lacks precision. There may even be a clear mental comprehension of a subject or idea, when the proper method of draping the same—which is a matter of art within the province of the external mind—may be wholly wanting. We often recognize a lamentable poverty of thought in the redundancy of speech; and we sometimes discover the outlines of a great truth struggling into birth through the crude suggestions of an uneducated mind.

But I will return to the subject referred to at the beginning of this letter—the literature of Spiritualism. The most important of the recent literary contributions illustrative of this subject, is "Spiritual Manifestations," by Rev. Chas. Beecher. The Beecher is distinguished for independent views, and doubtless accurate more brains than any other single family in the country. The author of this book is perhaps not second to any living representative of his race in the lore of the library. His natural instincts, not less than his profound studies, have liberalized his mind, and imparted a good degree of flexibility to the rigid form and repulsive features of his father's theology.

We were long indebted to this gentleman for a valuable service in the cause of Spiritualism. Having been appointed in 1852, by the Ecumenical body of which he was a member, to the duty of making an investigation of the facts in the great "popular delusion" of the times, he entered upon the work with far greater ability and fairness than have usually characterized the members of his profession. His inquiry soon led to the conviction that the phenomena he witnessed were of spiritual origin, but not according to divine order. He reached the startling conclusion that the manifestations were produced by escaped convicts from hell, and he stated in substance if not in terms, in his elaborate Report, which was at once very learned and very illogical. He could discover nothing in the Manifestations but multifarious forms of mischievous cunning and devilry. In his opinion the spirits were marauding demons who had scaled the walls of the Calvinistic perdition, and were raiding across the boundary line into this world.

It was a dismal view, and very disheartening to the believers in the overruling power of a divine providence. The spectral lights in the picture scarcely relieved the darkness of the author's conception. The present writer made Mr. Beecher's Report the subject of a somewhat elaborate Review, in which we did our best to vindicate the character of the invisible powers, by washing off Mr. Beecher's charcoal from the divinely illuminated face of Spiritualism.

During the twenty-six years which have intervened since the Report on the Spiritual Manifestations was published our author has made great progress, the evidences of which are contained in the volume under review. In his first chapter the author notices the fundamental fact that the agency on which the phenomena depend has everywhere, and at all times—not only before friends, but in the face of the most inveterate opposition—insisted that the manifestations are produced by human spirits, and he very properly recognizes the profound significance of this important fact. He reasons to the inevitable conclusion that if the facts were subjective, or otherwise dependent on physical laws and forces, there could not be this persistent and universal agreement in the responses to questions concerning their origin. In the following passage he takes a broad and just view of the unlimited application of its principles, showing that it embraces the testimony of all degrees of intellectual devel-

opment; moral culture and social refinement, with such as are embodied by the purest religious feeling and sentiment:

"The movement is also remarkable from the extremes of thought and character represented in it. The majority of spiritualists may be uneducated, illiterate, untrained, but not so. There is a respectable minority of high culture and elegant manners, and even scientific attainment. The majority may be untrained, but not so. There is a respectable minority of high culture and elegant manners, and even scientific attainment. The majority may be untrained, but not so. There is a respectable minority of high culture and elegant manners, and even scientific attainment."

Mr. Beecher refers to the more distinguished philosophers who accept the hypothesis that, in the material world, "ultimate particles are mathematical points of force," and adds: "Whereas no one has ever claimed to have seen an ultimate particle, men have, in every age, claimed to have seen spirits. The abstract probability of the existence and agency of spirits is, therefore, equal to, if not greater, than that of the existence of ultimate particles of dead matter."

Following the expression of the author's conviction on the point just noticed, we have a circumstantial account of the remarkable manifestations at the mansion of Rev. Dr. Phelps in Stratford, Conn. The narrative is in the language of Prof. Austin Phelps, D.D., of Andover. Then follows a lengthy colloquy with the spirit of Charlotte Brontë, furnished by Mrs. Harriet Beecher Stowe, about the Duchess of Sutherland; the Duke and Prince Albert; the prospects of England; the anticipated translation of the Queen; the character of Edward Albert; and other persons and things. There is also a short chapter devoted to the subject of Second Sight, in which the interesting experience of Prof. C. E. Stowe, D.D., as a seer, is given, as related in "Oftentimes." A chapter on Visions is followed by one on Remarkable Conversions, of which the experience of Rev. Charles G. Finney is given as a modern illustration, and is succeeded by remarkable examples narrated in the Jewish and Christian Scriptures. In this connection he regards the Hebrews as preeminently susceptible of spiritual influences, as will appear from the following:

"The Jewish nation... may be regarded as a kind of spiritual laboratory, in which the operations of spiritual influences have been carried on with a view to the establishment of a new system of religion. The Jewish nation... may be regarded as a kind of spiritual laboratory, in which the operations of spiritual influences have been carried on with a view to the establishment of a new system of religion. The Jewish nation... may be regarded as a kind of spiritual laboratory, in which the operations of spiritual influences have been carried on with a view to the establishment of a new system of religion."

In a chapter on the "Historic Method" the author gives a further expression and a more general application of his views on the fundamental question. A brief passage will indicate the scope of his observations:

"The history of nations... may be regarded as a kind of spiritual laboratory, in which the operations of spiritual influences have been carried on with a view to the establishment of a new system of religion. The history of nations... may be regarded as a kind of spiritual laboratory, in which the operations of spiritual influences have been carried on with a view to the establishment of a new system of religion."

After applying the science of analogy to the discussion of the elementary principles of the subject, and showing the relation of material elements, physical forces and visible phenomena to human thought and speech; he proceeds to unfold his new exegesis from the standpoint of his theology as modified and improved by his knowledge of Spiritualism. His premises, as expressed in the last extract, are broad as the world; but the scope of his reasoning is limited and determined by life-long habits of thought. If his judgment is warped, we may discover the cause in a preconceived idea of the superiority of Jewish mediumship over that of all other nations. He regards Moses and the prophets, Christ and the Apostles, as seers and mediums for spiritual intercourse; but he believes that their inspiration was derived from infinite sources, that were not opened to the inspired founders of other religious systems. The author feels assured that the evidence of this fact is contained in the divine nature of their teachings; but he does not attempt to sustain this opinion by a qualitative analysis.

Mr. Beecher recognizes two great contending parties in the spirit-world. Guided by princely rulers they inspire the minds of men; they determine the affairs of nations; give the poor actor his cue; shift the scenes and direct the stage business in this great drama of human life and universal history. He has no doubt the more important dramatic person in this great dramatic performance are all behind the curtain, and that this fact intensifies the interest of the play. To change the figure: the world is viewed as a vast chess-board; whereon kings, queens, bishops, knights and all inferior people are moved by the volition of invisible powers.

One of the great spiritual principles is in love with truth, justice and humanity—purity and righteousness of life. This party is in favor of equal laws and good government; it brings "peace on earth and good-will toward men." This celestial party of the other world is supposed to have long ago established—in the office of the Jewish priesthood—an "Oracle for direct responses from the living God." The opposing army—under the leadership of the "Prince of the powers of the air"—is presumed to be composed of the lower orders of the spirit-world; to be hostile to the higher purposes and interests of mankind; and to be engaged in a perpetual war against the principles "in heavenly places." These belligerents have their lying races among all nations, not excepting the chosen people of the Lord. The earth is one of the outposts of the celestial battle-field, where the devil obtains recruits for his service, and skirmishing demons vex the souls of the righteous.

Mr. Beecher has evidently been a careful student of bibliography, the ripe fruits of whose studies are presented to us in this volume. In a general way he grasps the complete history of the Jews, their religion and literature, in his interesting analysis and scholarly exposition. In the examination of his work we are often reminded that the author is not a profound philosopher, whose mind naturally associates with the subtle principles and laws of being; but a liberal theologian of large acquirements and eminent ability. Not only do we perceive a lack of metaphysical discrimination, but there appears to be a want of logical coherence in his method. While the idea is carried through the book that the spiritual gifts of the Jews were of a higher order than those of other nations; that they were a people especially favored with the most signal manifestations of the Divine presence, and their claims confirmed by the sign-manual of the Almighty; yet he frankly admits—and cites the inspired testimony of their own prophets to prove it—that they were in no way improved by their remarkable opportunities. Indeed, he goes further and seems to question the Divine omniscience in the following passage:

"By the admission of the prophets, the ethical religions evolved better results. Paganism bore better fruit. Con-

clusionism and Buddhism were more successful than this; with Greek and Roman training. These nations, that the Lord left in the care of the enemy, did better than the nation which he took special pains to reform. But why not credit the sin to the nation and the system to God? The system failed because it was too good, too exacting. Ethical systems attempted less, and seemed to succeed better."

The essential fact here stated is doubtless true; but coupled with the author's views of the Jewish theocracy, his statement involves him in grave difficulties. Mr. Beecher would have us charge the sin to the national account and credit the system to God. We are willing to oblige the author; but if we do, how can he defend the system? He assures us that it was not intended to realize the end contemplated by the Divine Mind—indeed, that the system was a failure. May we reverently ask, how did the all-knowing God of Israel come to make such a mistake? And is not such a statement, from such a source, likely to shake the common faith in the alleged superiority of Jewish mediumship, and the divine authority of the sacred writings of Jews and Christians?

The freedom of this criticism must not be permitted to mislead the reader to a false conclusion. Let no one suppose for a moment that I rise from the perusal of Mr. Beecher's book with any trifling estimate of its value. On the contrary, I regard it as one of the most important contributions to our literature. The manifest purpose was to unveil the spiritual significance of the Scriptures on which the Christian world rests the moral superstructure of its faith and hope. How far this object has been accomplished, the reader will judge for himself. In the faithful performance of his work, the author appears to have especially had in view the real interests of Spiritualists, and the urgent necessities of those religious inquirers (no man may number them) who have crucified the living spirit of inspiration by their unreasoning devotion to the dead letter of its ancient history.

The work on "Spiritual Manifestations" is well written with a quiet earnestness, but not in a controversial spirit. The author expresses his views with a mainly independence, yet with all becoming modesty. While some of his explications may fall to secure the reader's acquiescence, his sincerity and ability will command respect. It is seldom, indeed, that we meet with a book from the pen of a clergyman that is so free from pious cant and sectarian dogmatism. The evangelical sect will regard the influence of his labors with suspicion. His own church may not thank him for marshaling the evidences from biblical history, which support the claims of the living faith and the new philosophy. But as he is not

he can afford to wait for appropriate recognition by the Church of the Future. In the mean time he will, I doubt not, find many grateful readers among those who have been spiritually emancipated.

In his conclusion—under an astronomical figure—he illustrates the return of the wandering soul to its perihelion, where, aglow with the light of truth, and incandescent with the Divine Love, it rests in the Infinite Presence, renewed in spirit and radiant with

He makes a fervent appeal to Spiritualists to test—by every means at their command—the character of the invisible sources of intelligence; to dismiss all deceptive spirits; to sink the differences which divide and alienate; to refrain from offensive criticism of the Bible; to cease the war against the Church; to unite in the work of practical reformation; and to depend at last, not on oracles of doubtful wisdom, but on the still voice of the Paraclete, speaking in the conscious soul.

S. B. BRITTON,
2 Van Nest Place, New York.

SPIRITUAL RATIONALE, AS APPLIED TO "COMMON SENSE," "EVIL SPIRITS," AND "EXPOSURES."

BY FREDERICK F. COOK.
To the Editor of the Banner of Light.

Among a certain class of Spiritualists, chiefly those who advocate a knock-down-and-drag-out policy toward mediums, we hear a great deal about applying common-sense to all things having spiritual relations. We are told that common-sense is our only guide, but we are left utterly in the dark as to what they mean by the expression. As this advice is thrust in our faces so persistently, let us devote a few moments to its consideration.

Given a man possessed of a normal mind—meaning thereby that all his faculties are in a healthy working state—what is the sum of his common-sense? It is no more and no less than the equivalent of his experience—for if common-sense is not the correlative of experience, what is it? Now when we come to reflect that our individual experience, when compared to the experience of the human family, is as a drop to an ocean, we find ourselves in a very contracted world, from which escape by any mode and to anywhere is an absolute necessity. As we pass beyond our individual experience our only guide and chart is what may be called comparative common-sense, or the faculty of comparison. When we call comparison to our aid it is well to make haste slowly. If the great divide between the concrete and the abstract, from the familiar and commonplace fields of experience we are about to enter the more complicated domain of pure reason. From comparison we pass to inference; from inference to analogy. The road we have now entered upon is either very safe or very dangerous, according to the ability and training of our mental equipment. So long as we confine our comparisons to things known, we are on reasonably safe ground, even with no better guide than "common-sense." But when we undertake to make comparisons between things known and things only known of common-sense, as the product of experience, is a concealed blockhead. Without entering further into

these metaphysical details, allow me to present the subject more clearly to the mind by means of an illustration. To cover up their questionable motives, we often hear so-called Spiritualists of the "fraud-proof," pseudo-scientific school exclaim: "The spirit-world is an exact counterpart of this world; spirits are good and evil over there just as men are here." And under the pretence of overcoming all sorts of "evil influences" on the spirit-side, they exhibit tendencies and actions that leave absolutely no room to doubt that there is any amount of diabolic spirit at work on this side.

When we come to judge a spirit's action our common sense is of no avail, for the obvious reason that spirit-life is not among our experiences. Of course there is no law to prevent a person from exposing his ignorance, but neither can people avoid forming opinions about men when they observe them in the attempt to measure inter-stellar distances with a tape-line.

When we judge a spirit's action by the standard of common sense, we assume that spirit-life is governed by the same laws that express themselves through matter. A moment's reflection must convince the most obtuse that this method is radically false.

The difference between phenomena and pneuma is almost inexpressible; so is the difference between right as seen through the flesh and right in the abstract, as seen by the spirit. When we reflect that all our knowledge is derived wholly through the senses—that when we are blind we do not see, that when we are deaf we do not hear, that when we are paralyzed

we do not feel, and that the spirit is not so confined but apprehends all things it comes in contact with in all their relations, we cannot fail to note an immeasurable difference, and that difference is the difference expressed by the gulf that lies between true wisdom and "common sense."

For a moment let us pause to see what

THE ATTITUDE OF "COMMON SENSE" has been in the past. The world over it jeered at Cerebrus. Of course common sense told everybody that the sun moved around the earth—confronted they see it plainly with their own eyes? They were not fools, not they? I need not enlarge on this theme. It is on record that common sense has bitterly opposed every step in the march of progress. "Common sense" at large is now opposed to Spiritualism, and within our own ranks this same "common sense" sits idly at the gate, prepared to sneer down everything that does not conform to its notions of what is right, consistent, moral, reasonable, or "respectable."

Spiritual truths are not allied to our experience, and hence, least of any sense, are they apprehended by common sense. We must call to our aid something far higher. Spirit-truths are universal truths, not truths deflected by matter, or colored by our half-sided experiences, but truths that are known to us only as abstract principles.

Where so wide a difference exists between the intelligence that gives and the intelligence that receives, it is obvious that the truth, in essence, must undergo many modifications, not to say adulterations, before it can be presented to our understanding. Hence it devolves on spirits, if they wish to make any progress at all with ignorant and constricted humanity, to present truths not as they are, but as nearly as possible as we think they ought to be. And whenever their teachings differ from our preconceived notions—i.e., our "common sense"—up goes the cry of "fraud," "obsession," "psychological influence," and much beside that only ignorance and malice could invent.

A thorough understanding of the difference implied by disembodied spirit and embodied man, is, perhaps, best realized by an illustration: As we cannot readily grasp a spiritual entity—because of the absence of matter, space and time—we interrogate a spirit to tell us what it is like as to form. Imagine a poet endeavoring to convey to the mind of a savage a conception of poetry. To tell him that it is ideas and scenes embodied in rhythm, would be simply a waste of words.

THE BEST YOU CAN DO is to point to the forest, the brook, the flowers, the stars, and if you succeed in producing any conception at all it will be somewhat to the effect that poetry is something composed of trees, water, and other material things. The spirit has no easier task. With us thought is without substance. Yet the whole spirit body is no more or less than what we call thought. For a spirit to say man fashions his spirit body on earth—it is the image of his thoughts—would convey little or no meaning to an average mortal. A spirit fully appreciates the difficulties that lie in the way of conveying a correct description to our understanding, and rather than leave the mind in bewildered perplexity, it answers that the spirit body is a counterpart of the earth body, just as early religions are forced to convey the anthropomorphic idea that man is fashioned in the image of God, and to emphasize this description, clairvoyants, when privileged to look somewhat beyond the veil, usually see the spirit clothed upon with the old familiar form, and the materialized spirit also adds its testimony that there has been but little change in the outer vestment.

That the spirit-world is unable to advance beyond this material and arbitrary presentation, is a fact most humiliating to man's boasted intelligence—it is all the more humiliating from the fact that we are living in an age in which the theory of evolution or adaptation has taken strong root. We trace life along a line of progress, from the monad to man, and find that man is what he is, as to outward form, because the proportions, and the various parts, are best adapted to his environment. Now to say that this form images the spirit, is quite as preposterous as to argue that man is made in the image of God—that the Almighty also has two legs and two arms. The reason men believe these things, and refuse to believe anything else, is that they mistake effects for causes, have eyes only for the concrete, and are utterly blind to the great abstract.

THE LAW OF ADAPTATION has all the force of a necessary truth. To deny its universal application is to deny motion. Just what life is over the border, only a "common sense" dogmatist has the assurance to describe; but what it is, not the great underlying laws of existence clearly indicate. As the body of man is an adaptation here, it must be over there; and as the "there" differs from the "here," so must the body of each condition or state be modified by its environment. I take it, however, as spirit power transcends human power, so it is better able to adapt its appearance to any given requirement, and therefore can assume any form, and will always express that form in a spiritual sense expresses its spiritual state, precisely as our form in an earthly sense expresses our earthly state. As spirits move by will-power only, what use for legs; as they move all other things movable by them by will-power, what use for hands; as they do not see through the medium of eyes—no more than the clairvoyant—what use for eyes? Therefore to declare that the spirit-body has any form that we can comprehend with our finite perceptions, is to dogmatize from premises from the use of which even the commonest of "common sense" should feel repelled. A spirit-body fashioned upon the human pattern would be a satire on amorphousness.

Of all influences that have retarded the progress of Spiritualists toward a clearer light, none has been more potent than the wide-spread

BELIEF IN EVIL SPIRITS. To assume evil-disposed spirits is to predicate the spirit-world evil-propagating forces far more powerful than any associated with matter—forces that do not require the aids which matter is known to lend, but that operate directly upon the spirit, and are not evil merely in appearance, but evil *per se*. If not evil *per se*, and only in appearance, it behooves us to look for motives other than life on the surface, and thus we enter the realm of spiritual rationale.

That this belief in evil spirits is not without some justification I am free to admit. Often mere appearances tend strongly to give certain phenomena an evil aspect, and spirits themselves have not been slow to give color to the hypothesis—chiefly for the reason, I surmise, that in the early stages of the great work, an answer should be ready to hand to account for all that might happen that is not according to our pre-conceived notions of how well-meaning spirits should deport themselves. It is sad to reflect that even so enlightened a religion as Spiritualism could not come without some sort of a Satanic bug-a-boo. It also proves that we are yet far removed from the millennium, that the fear of evil is still a greater force than the love of good. "Evil spirits" have served many a wise purpose these last thirty years. They have been all-potent as regulators. The fear of "evil influences" has led to no little good, where doing good for its own sake was out of the question, and it is curious to note with what desperate purpose some Spiritualists cling to this evil bug-a-boo, even while making merry over the tenacity with which Orthodoxy clings to its Satanic majesty.

Aside from the fact that many of the manifestations present

THE APPEARANCE OF EVIL, the argument for evil spirits is based on the assumption that the change called death is really not a change at all, that we shall be there what we are here, and a great deal worse. The investigation of Spiritualism leads one into a world of seeming-idiosyncrasies and contradictions, in which the apparent false far outweighs the apparent true. Now if the apparent is to be accepted as real, then the evil-disposed must outnumber the good on the other side in vast proportion, which is an assumption I should be slow to put forth, even on the supposition that the change involved in death produces no change in purpose and disposition.

Let us consider the assumption that death produces no moral change, as represented by its activities. In the first place, what is evil, or what we call evil? Is it of the spirit or the body? Is, for example, the appetite for liquor, the incentive to more than half the crime committed, a spiritual or physical desire? It is obviously physical. It is a positive craving of the body. The mind is controlled by it, but is not of it. Some will answer that this is a false assumption, that the spirit of the drunkard, after its release from the body, still

craves for liquor. Those who choose to believe this may do so. For one I desire to be counted out.

I think it can be fairly demonstrated that this craving is wholly physical. Let us take a congenial weakness—that of the sexual passion. I hold that this is absolutely analogous. It controls the mind of the debauchee in similar wise as the craving for liquor. It leads to even more heinous crimes. Yet we know that the last vestige of this evil can be destroyed by a process of physical elimination, and dies of itself with the advent of old age, leaving behind only horrid memories and bitter repentance—and this only is the heritage of the spirit. All these physical desires—in fact all incentives to crime—are the result of our constitutions and environment. These are absolutely changed by death. All things are suddenly presented to us in new relations. The change called death, therefore, is a change of the most vital sort, and it behooves us to study it from this significant standpoint. The cup of evil is filled on earth; not a drop is added on the other side.

I WILL GO A STEP FURTHER and aver that the rather a spirit desiring to continue in any evil path followed in earth-life, its course will, from the very first, tend strongly in the opposite direction. Analogies to this reasoning are found on every hand in the lives of men in the form. The debauchee, with all his desires fully gratified for the nonce, turns on himself with reproaches. The physical passions being dormant, the dominating physical influences being for the time shorn of their strength, the mind or spirit is free to operate without hindrance, and the result is remorse more or less keen. It is only after the physical forces again assert themselves that they crowd the mental or spiritual into the background, and then follows another debauch. Now the disembodied spirit is forever deprived of a recurrence of the desire. The mental or spiritual forces alone are active. Hence the dominating influence imposes remorse, and this influence cannot fail to remain active until the evil of the past has been fully compensated by due amends in such kind as is possible under spiritual conditions. To suppose a spirit of evil intent, without the physical domination, is to suppose spiritual fendishness far transcending man's most devilish invention. Except the Diakka-Land of Davis be accepted as a satire, it can only be received as the product of a diseased imagination. That it was designed for a burlesque, I believe in all charity, and it will undoubtedly fill that place in the estimation of posterity. That it has been so largely accepted as real is not only a satire on the average human understanding—not to say "common sense"—but is most conclusive proof of the wisdom of the powers that presented it with realistic details to the authors' extravagances. It is to Spiritualism what the Don Quixote of Cervantes was to Spanish credulity, or the Gulliver's Travels of Swift to Irish gullibility. It is a lesson according to the law of refection.

THERE ARE DEFORTUNITIES of the race that are soul-mental, and for a time after translation is very apt to effect the disposition of the spirit. Prominent among these is the greed for gain. While it is, in a certain sense, the result of organism, a disease, it is yet mental, in that the craving is not bodily, as in the case of the drunkard or devotee at the shrine of lust. The rather the disposition of the spirit operates to repress all bodily propensities, and subjects all physical desires to the intense love of gain. That such a mental trend to obliterate slowly leaves no room to doubt; but the refection so soon degenerates into instantaneity, even in such cases, for the reason that in his new relations the miser cannot fail to be overwhelmed by the unappealing poverty he has amassed about himself, and as his soul is torn with remorse, it is not at all reasonable to suppose that he will go about seeking kindred spirits on earth, with a view to helping them in their selfish schemes of aggrandizement, and yet if he be not the creature of the Don Quixote of the generally accepted "law" that in the intercourse between the two worlds like attracts like? Common sense says "Of course," to this, but a little reflection outside of common sense will soon convince any mind of even the most ordinary powers that what seems like a truism, is in fact an impossible monstrosity. In the first place the "like" is utterly wanting. One life, as to evil, presents action, the other reaction. The one comes from coming together, the sort whom we would call "birds of a feather" are flying from each other. I prefer to believe in a higher spiritual world, where good influences are most needed they are given in greatest abundance. Though not as ours, but as spiritual judgment of needs may dictate.

ALLIED TO THE GREED OF GAIN is the religious bias. Though wholly apart to organism and disposition, it is almost wholly mental, and as such passes with us to the spirit-world. Arrived there, it is still in fullest force, but to assume that any religious notion will remain dominant for an considerable period of time, under an order of things where every fact about the spirit proves the falsity of his belief, is to assume that the spirit-mind is far less open to conviction than mind on earth; for the religious mind is known as such—and spirit-life must be a fact to all spirits—within a reasonable time changes the opinion of even the most rock-rooted here. A man on earth may deny the existence of water, but on the other side he must believe in it. To a spirit the facts of spirit life cannot fail to be an overwhelming reality. It is even more so to some of us here. Human bias is stubborn, but not quite as impenetrable as the religious mind. In Mr. Thomas H. Hazard's interesting account of a series of seances with the Bliss mediums—first published in the *Banner of Light*, and since amplified form—the details of a very dramatic episode are presented. Clairvoyants, when at the home of the Blisses, had frequently spoken of the presence of a monk of most malignant aspect. Finally this malignant presence of Mr. Bliss, and after giving utterance to some extremely vindictive sentiments, announced himself as Loyola. Mr. Hazard apparently inclines to the view that the controlling spirit was the spirit of the founder of the Order of Jesus, and, giving a literal interpretation to the actions and words of the spirit, concludes that he is still the same vindictive zealot he was when on earth. It may be wisdom on the part of a teacher in his present development that he carries his passions and prepossessions with him into the other life, to serve as an incentive to rid ourselves of these hamperings while yet on earth; but to suppose that a religious zealot he was on earth, to my mind presents the progressive possibilities of the other life—which I prefer to regard as the true sphere of progress—in a worse light than those associated with the material.

Allow me to suggest a more plausible explanation. As we know with spirits the allegorical method of teaching is a favorite one. They saw the toils of controversy and persecution whither the Blisses—the clairvoyant descriptions were given just on the eve of the so-called "exposure"—and what more natural than that they should make a prophetic representation to the clairvoyants in the typical garb of a monk? The fact that the clairvoyants saw what they did, is proof that their own spirit-guides aided in the allegorical representation, or, at least, in the clairvoyant's mind. In no respect a natural faculty or gift, in the eyes of the seer. There never was a case where it was not induced.

BY DIRECT SPIRIT POWER for some definite object. Looking at the subject from a practical, common-sense standpoint, we should say that if a direct warning had been substituted for the allegory, much persecution and injury would have been averted; but, as a matter of course, such views are based on the assumption that our limited vision is the better, and that good does not flow from evil. The martyrdom of our mediums during the last three or four years has been one of golden lessons. Already we note the happiest results. The persecutors used a boomerang for their weapon, and in the end were rebounding with redoubled force, and following it is a great wave of charity, that will sweep the persecuting element into a gulf of oblivion.

To return once more to the Blisses: What the clairvoyants saw before the "exposure"; when the conspiracy had culminated, and as Loyola, in the eyes of the liberal world, has been for several centuries *per se* the embodiment of the spirit of persecution. That more appropriate than that he should assume the *role* that seemed, under the circumstances, most fittingly real? He came to finish the allegory. This account of Mr. Hazard's is most interesting. It proves a villainous conspiracy against the Blisses beyond a shadow of doubt; and he and Mr. Roberts deserve the hearty thanks of all true Spiritualists for their determined efforts in the cause of justice.

I derive a vast amount of satisfaction—it is of the grim sort—in noting the utter utility of the venomous efforts of the "fraud-proof" purgers. The headlong attacks of the valorous Knight of de la Mancha on the mocking windmills was practical and well-directed work compared to the results achieved by the fusion of the elements opposed to the development of mediumship and Spiritualism. If only the "exposed" would stay "exposed." And it is really provoking to reflect that it is the "fraud" in Spiritualism that prevents it from getting into "good society" between ourselves. I begin to suspect the "respectability" of the other world, in that it does not make proper effort to "purge" Spiritualism, but continues to employ the mediums that have been fairly and squarely read out of Spiritualism by the highest "authority." This suspicion should be investigated, but only under "fraud-proof" conditions.

I have somewhat more to say on the subjects embraced in this article, but will reserve my remarks for a future occasion.

No. 331 West Van Buren Street, Chicago, Ill.

\$25 in Doctors' visits will do you less good than one bottle of Hop Bitters.