

# BANNER OF LIGHT.

VOL. XLVII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 27, 1880.

\$3.00 Per Annum,  
Postage Free.

NO. 1.

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## Banner of Light.

BOSTON, SATURDAY, MARCH 27, 1880.

### POPULAR VIEWS OF EDUCATION.

#### Letter from our Special Correspondent.

To the Editor of the Banner of Light:

I find in a late issue of the *Herald* of your city the report of a meeting convened at the residence of Rev. Joseph Cook, on which occasion the subject of education was discussed with special reference to the relations of the sexes. The Dean of the Episcopal Divinity School at Cambridge being in the chair, President Warren, of Boston University, engaged the attention of a distinguished company by reading an original essay on the general subject. The report states that "he took ground against coeducation"; at the same time he is represented as saying that "the coeducation plan is, in this country, decidedly the better"; that it is the only "practical method" in the rural districts; and that "the disjoint system is the enemy of the home and the foe of civilization." It is probably the fault of the reporter that the President is thus represented as occupying decided ground on both sides of this controversy.

Mrs. Julia Ward Howe followed Mr. Warren. She did not favor the military system, and had as little sympathy with the monastic idea of society. She insisted that the two sexes should be educated together, and that girls shall have equal opportunities with boys in all the higher departments of scholastic research and in the open fields of practical science and art. Among the letters received from distinguished educators one was read from President Chadbourne, who opposed the admission of females to the University. Dr. John Bascom, of the University of Wisconsin, took an opposite view of the subject. He was decidedly in favor of girls being admitted to unlimited competition for university honors, and gave emphatic testimony to the fact that in his experience they proved to be better scholars, and actually carried away the larger share of prizes for superior proficiency. Prof. Hiram Mead proffered a combination of the two systems, as pursued at Oberlin, while President Seeley, of Amherst, thought the education of the sexes, in its earlier stages, might "be carried on jointly"; but that their later studies necessarily involved their practical separation.

Among those who spoke most earnestly against schools for the exclusive education of one sex was Miss Mary Eastman, who believed that girls and boys should be educated together from the infant school to the University. Regarding any arbitrary separation as unnatural, "she believed strongly in the coeducation of the sexes in Universities, and spoke from a large experience of what is going on in them. The tendency of disjoint education was toward morbidness of relation. She had little faith in the Harvard annex, which chiefly furnished work for jaded professors." Rev. Dr. Baker had no personal experience in the two methods, but approved of coeducation. "Prof. Smith of Boston University had few sentiments and some knowledge. His testimony was that his women pupils in the medical department were benefited by coeducation, and the men behaved more like gentlemen. He had never, in seven years, known an instance of scandal." Rev. Dr. W. J. Tucker, of Andover Theological Seminary, believed in equality of education, and was of the opinion that girls are happier in mixed schools.

Rev. A. D. Mayo, an intelligent and thoughtful observer, who had experience as a Trustee of Antioch College, and otherwise, expressed decided views in favor of the association of the sexes in the whole course of their education at school. A large proportion of public school work is, in his judgment, "moral and social. No schools in this country are of so high an order as those where coeducation exists. A natural policing is always going on in the mixed high schools. In social matters in these schools the relations are always excellent."

We may not apprehend all the capricious ideas which are possibly entertained on this subject by certain whimsical people. On reflection we can only conceive of two principal reasons for the opposition to the education of the sexes in the same schools, and by identical methods, except so far as these may be modified by a wise reference to prospective relations and pursuits in life. The first ground of this opposition to the equal education of the sexes appears to be the false idea that girls—owing to

the limited sphere of their ordinary activities—do not require the same opportunities as boys. It is time this mischievous falsehood should give place to broader views of human nature. The fact that society has hitherto assigned to woman only a narrow field for the exercise of her powers, and hence for the achievement of high and honorable ends, is a fundamental fact which most forcibly illustrates this gross injustice to her sex. In the first place she is restricted to a very limited sphere by the conventional usages of the time, so that her efforts and desires—as far as possible—may all begin and end in the little circle of her domestic life; and then, lest she should break away from these unnatural restraints, society limits her opportunities for education, and hence checks the aspirations which lead to noble efforts and greater usefulness.

It is not strange that these arbitrary limitations, running through the universal experience of centuries, have occasioned a partial paralysis of the noblest faculties of womanhood. How can we demonstrate the existence of our latent powers so long as we have no occasion to call them into exercise? If in the more difficult fields of human achievement woman has failed to demonstrate her equality with man, the fact may be owing to the unjust restraints imposed upon her. In the few exceptional cases where she has been favored with anything like a fair and equal opportunity for competition, she has no occasion to blush for the results of her competitive efforts with the opposite sex. If our greatest scientists, inventors, philosophers, historians, poets and musical composers, have not been women, the reason may perhaps be found in the social and other customs of all civilized nations. *Woman has not been taught the grand lesson of independent thought and action.* On the contrary she has been made to believe that self-reliance is *unwomanly*. If she has not greatly distinguished herself in the fields of scientific research and philosophical investigation, it is doubtless for the reason that her limited studies have not embraced the complete classifications of the one, nor has the other placed the universal chain of induction in her delicate hand. If the world never had a Shakespeare among women, what of that? We can only say that our boasted manhood has produced but one, through all the ages, and he was born of a woman. If she is rarely recognized as a great inventor—possessing the highest power in the superior departments of creative art—the fact must never be forgotten that the woman is, in the most comprehensive sense, the architect of the man, on whom—perchance under some spiritual influence—she stamps the divine image of Genius.

Since the true nobility of our manhood so much depends upon the sacred relations of maternity, we may readily perceive that the race is defrauded in proportion as the equal education of woman is neglected. If unnatural restraints are imposed upon her freedom of thought and action, the evil consequences flow into and down the great stream of organic life through all generations. If the law fixes unnatural limitations, its requirements should be modified; if custom restrains the normal functions, let custom be gone; if indolence fetters the faculties and sensual indulgence corrupts the fountains of life, let the chains of habit be broken by the will and the channels of feeling and thought purified. Not only a wise policy but every principle of justice requires that every impediment, whether depending on social customs or legislative enactments, should be taken out of the way. The spirit of the age demands that we let down the bars and open wide to woman the broad field of all human activities; and having in terms—in our amended constitution—invested her with an ideal citizenship, we should complete the work by placing in her hand the silent but impressive symbol of political power.

The only other important objection to the coeducation of the sexes seems to be founded on a vague apprehension that such association endangers the moral interests of society. This does not appear from the report to have been openly expressed in the Boston discussion, but it would seem to have been clearly implied. We can only regard this as a mistaken view of an important subject, and this error as the fruitful cause of extensive mischief. We oppose this view, first, because it is *unnatural*. It is by divine ordination that the sexes are born together, and sustain natural relations which are rudely violated by an arbitrary separation. In the pure life of early childhood they necessarily dwell together under the same roof; and among the strongest incentives to an honorable career are the ever sacred memories of home. The boy needs the powerful influence of motherhood and the affections which grow out of the sisterly relation, to soften the ruder features of his nature; and in the home loves he learns the sweet lessons—if he ever learns them at all—of the beauty of virtue and the sacredness of womanhood. The poor boy who is unnecessarily deprived of the gentle influences which refine, temper and exalt the manly youth, is defrauded of his natural rights and most precious inheritance.

Banishment from any of the refining influences of social life is a misfortune to the youth whose character is not completely formed. Even when the strength of manhood has succeeded the period of youthful inexperience, the character is seldom formed on so enduring a basis as to resist a certain tendency to coarseness of feeling, thought and deportment, which is generally developed in an "exclusively male society." But for the rigid enforcement of military discipline, in field and camp, the common soldier would become a semi-savage in his habits. This tendency is further manifest in frontier life; in great mining districts; among men

who follow a sea-faring life, and wherever woman resigns the sceptre of her gentle sovereignty over the human heart.

On the other hand, girls need certain lessons of self-dependence which they may most effectively acquire from the examples of the other sex, and a partial infusion of a more resolute spirit into the character and life of young womanhood. While these influences are best secured by the daily association and coeducation of the sexes, it is believed that the natural results are altogether compatible with real delicacy and the strict propriety of female deportment. The most chivalric of men—natures trained to deeds of noble daring—always respect the divine spirit of gentleness and pay homage to the refinement of true womanhood; but no rational man was ever in love with weakness. The pulling, sickly girl, whose nerves flutter at the sight of a small bug; in whose presence the sudden appearance of a mouse is the signal for a fit of hysteria, is an object of compassion rather than of genuine affection. If any man is willing to assume the life-long responsibility of caring for such a person, he must be credited with a good degree of courage; and, while the integrity of his judgment may be questioned, it will appear in evidence that his *charity* is beyond impeachment.

We make a grave mistake if we presume that the standard of morality can be elevated by an arbitrary separation of the sexes in any of the ordinary relations of our social life. If we expect those institutions which are designed to limit the freedom of criminals and lunatics, this is no more attempted save in our higher schools. Everywhere else the social nature and necessities of mankind are duly respected: in the family circle; in popular places of amusement; at lectures and concerts; in the temples of art; at the altars of religion; on the great lines of travel; in the streets and parks, and in all respectable assemblies of the people. Why, then, should young ladies and gentlemen seeking an education be subject to the degrading and unnatural restraints imposed upon the convicts in the penitentiary and the inmates of bedlam?

All this is at war with human nature, and it is safe to conclude that whatever is unnatural is also demoralizing. Both sexes are always more or less impatient under the conditions of enforced separation. This pedagogical despotism, like every other form of oppression, leads to rebellion. It does not suppress passion, but it inflames desire. The normal forces and currents of human life and feeling are quiet, harmless and musical; but from the hill-side, so long as they are left to flow on in their natural courses, but silent forces and gentle natures sometimes become destructive. You attempt to arrest them by artificial means; build walls and dam up the tides of natural feeling in human minds and hearts; and you will find at last that the pent-up floods will break over all barriers, and like the mountain torrent sweep the ruins over the planes of life below.

S. B. BRITTON.

80 West 11th street, New York.

### THE PENN MONTHLY ON SPIRITUALISM.

To the Editor of the Banner of Light:

It is interesting and not a little amusing to note the changing attitude of prominent minds in this country toward Spiritualism since several distinguished scientists of Germany have avowed conviction of the reality of its facts. Remarkable phenomena which, when observed and described by Americans, no matter how high their character for intelligence and probity, or how thorough their qualifications for observation, have been regarded as unworthy of "scientific" notice, and fit subjects only for ridicule, now that some German physicists and philosophers have given them serious attention, begin to loom up as matters of great moment. Even that peerless exponent of "scientific" orthodoxy, Rev. Joseph Cook, condescends to entertain his Boston audiences in that citadel of ancient Orthodoxy, Old South Church, with a tolerably fair recital of marvels witnessed by certain Professors in Leipzig, and in the light of these he is able to find "four places of evidence" from American sources which he "dares call fairly respectable!" And now *The Penn Monthly*—a publication that is competing for the highest honors in the field of magazine literature, said to be issued under the auspices of the Faculty of Pennsylvania University—in its issue for February, treats its readers to a respectful résumé of the recent publications by Profs. Flothe, Zöllner and Uriel, in favor of Spiritualism, together with the counterblast of Prof. Wundt, which latter is characterized as "a strong one on secondary points, but very weak in the main line of his argument."

The article referred to appears over the signature of Prof. Robert Ellis Thompson, who holds the chair of social science in the University above named, and is its Librarian; he also bears the title of Reverend, and is known as a writer of marked ability on public affairs. The Rev. Professor does not shrink from administering a sharp and deserved rebuke to materialistic scientists in general for their neglect of and aversion to investigation of the spiritual phenomena. This is his language:

"This reluctance to investigate Spiritualism is not unnatural. It is one of the many instances of what we might call the *proovness* of the human mind—its disposition to keep in back on tracks and to shun contact with ideas which are alien to those with which it is habitually conversant. We have all felt it, more or less, in ourselves. The indisposition to read a newspaper which represents a political party or a religious body with which we are out of sympathy is one of the simplest instances. But scientific men are impartial investigators by profession, whatever their practice may be; it is their business to get at the meaning of facts without reference to prepossessions of any kind.

However, there is a good deal of human nature in even scientific men, and they are as liable to distortions of judgment, through secret preferences, as are any other class of persons."

After speaking of the embarrassments encountered by the ordinary theologian and moralist in presenting satisfactory evidence of their theories to the scientific mind, our Professor continues:

"The Spiritualist, however, seems to meet the scientific man on his own ground—to put the evidences of spiritual existence into a shape in which even the tests of the laboratory can be applied to them. He presents tangible facts, such as can be made the subject of exact observation by the senses. He challenges the world to come and look into these facts; and the scientific world turns its back upon both him and his facts! Even those who do not attach any great value to the evidential force of these facts, and who do not accept the Spiritualist's own explanation of them, cannot but feel that this shrinking from investigation is exceedingly significant. It discloses a habit of mind the reverse of impartial—a habit of mind which has unfitted scientific men in general for weighing the evidence for any group of facts outside of the ordinary routine of scientific inquiry."

But notwithstanding the justice of this rebuke, Prof. Thompson does an evident injustice to the late distinguished Dr. Hare, formerly an honored professor in the same University, and who was an eminent exception to the class of scientific men referred to. Of him Prof. T. uses the following language:

"It is true that Dr. Hare, the eminent chemist, risked his reputation for sanity by his ardent adoption of the ordinary theories as to the nature and cause of these phenomena; but he noted in the spirit of a disciple, not of a pure investigator. The inventor of the blowpipe did nothing to give us the assurance that these spiritual manifestations had been subjected to any such tests as he would have applied in the case of a new chemical theory."

It seems scarcely possible that one who has read Dr. Hare's narrative of his "Experimental Investigation of the Spirit Manifestations," given in his elaborate work under that title, and published in 1855, which embraces descriptions of various ingenious mechanical apparatus devised to eliminate the possibility of mistake, could say that Dr. H. "did nothing to give us the assurance," etc. Can it be that his successors in the University are ignorant of this work?

It is true that Dr. Hare became an ardent "disciple," or convert to the theory of spirit agency, but not till after a stout resistance on his part, and after what he himself terms "the most precise and laborious experiments," which resulted in such proof as no intelligent and honest mind could reject. Being thus convinced, he was too sincere and courageous a man not to boldly avow his convictions. Unfortunately, perhaps, for its best reception, he coupled the narrative of his purely scientific investigations in this matter with the presentation of various somewhat crude theological and philosophical opinions, which were distasteful not only to the religious public but to many Spiritualists as well; but these should not detract, in any truth-loving mind, from the value of his careful observations and competent testimony bearing on the fact of spirit agency. He was more than twenty years in advance of the German professors in demonstrating this truth, but it still remains true that a prophet is without honor in his own country.

After giving the pith of the recent discussions in Germany on the subject of Spiritualism, Prof. Thompson proceeds to announce some rather extraordinary opinions of his own in the matter. These may form a topic of remark on a future occasion. A. E. NEWTON.

Amherst, N. J.

### Letter from E. S. Wheeler.

To the Editor of the Banner of Light:

Since I last addressed you, a number of things worthy of note have occurred in this locality, and I have remarked various matters elsewhere I intended to offer you; but it is somewhat difficult to secure such items as have not already been recorded through the industry of those who originate or compile the contents of the columns of your comprehensive journal.

After Mrs. Elizabeth L. Watson was called home by sickness in her family, as noted in my former letter, and our Association deprived of her services so pleasantly anticipated for February last, the platform of the First Association of Spiritualists of Philadelphia has been occupied, in order of time, by the writer, by J. M. Peebles, and by Sarah A. Byrnes. I have spoken in this city, and for this Association, more or less, for a decade of years, but old friends have pronounced my latest delivery upon "The Higher Spiritualism" the best of my discourses. In the rearrangement of the forces of life, in which we, through circumstances, are from time to time more or less seriously involved, improvement should be in order. J. M. Peebles spoke in the peculiar style by which he is recognized everywhere. He gets around to this city about as often as anywhere else, I fancy, and always commands attention, though often heard by the older class among us. Mrs. Sarah A. Byrnes is doing a good work here, and her labors have been called "the commencement of next winter" has discouraged attendance somewhat.

To show the drift of public opinion as to Spiritualism here and now, and abroad as well, I present the following extracts from the correspondence of our newspapers and from editorial paragraphs. The first is from correspondence of the *Philadelphia Times*, a paper which has been sharply critical, even, as considered by some, abusive of Spiritualists. The extract is taken from a recent London, Eng., letter by a regular correspondent:

"SPIRITUALISM AT OXFORD AND CAMBRIDGE. It is a source of annoyance to many fathers of families that at both our great universities there are Spiritualist societies in existence, which to a very considerable extent are popular with the undergraduates. Among a number of young men who are at a time of life when novelty of any sort is sure to be attractive, it is no wonder that spiritual manifestations and séances of all sorts should find many patrons and admirers. If, however, a firm belief in Spiritualism were at all consistent with proper religious principle, the evil could be but a small one. Yet, as a matter of fact, most men and women, whether young or old, who are

at all bitten with the mania, as a rule are regarded by sensible people as having some sort of flaw in their moral character. It would not be true to say that the great majority of Spiritualists are those who incline to the shady walks of life; but, as a matter of fact, I must own that the most ardent Spiritualists are not among those whom I should choose as our friends. If I had no more to urge against them I should at least say that they were nervous, excitable and eccentric individuals. At any rate I have no great desire that Spiritualism should flourish at our universities and so seriously affect the minds of a number of young men who, by their birth, wealth and education, are likely in after life to have a considerable influence on society in general. Indeed, I honestly hope that the locus-pocus of the science manifestations will be firmly put down by the university authorities."

Comment seems needless! The next is an editorial from *Tappan's Sunday Times*, and though appearing in a journal of a rather sensational order, is, as I have reason to know, a candid expression of sentiment by a competent writer, not supposed to be a Spiritualist:

"It is a curious to see a Spiritualist, a religious belief to come before the jury as evidence or even take it into consideration themselves in deciding legal questions? It is the general impression that we have no religious test in this country, and it seems as though a man's or woman's chance for justice was somewhat dependent upon taking the liberty of thinking for him or herself in matters of faith. The philosophy of Spiritualism is beautiful. It embraces the practical brotherhood of mankind. It believes in the perfectibility of human nature, and acknowledges the equality of all souls. For this reason, those who profess to reject none who come to them, and their communion is made the prey of eccentric and odd people, and sometimes knaves. But the lives of Spiritualists, who are really influenced by faith, are so pure and good, so rich in charity and love, that all who know them must admit that they live up to some higher standard of morality than that which influences the majority of mankind."

There are no less than five different congregations of Spiritualists in Philadelphia. One of these is about collecting funds to build a church. For this purpose, they have a Ladies' Aid Association, which gives entertainments once in each month. Refreshments are furnished, and the young people dance. At these reunions, one is surprised to find how many Spiritualists there are belonging to the best class of citizens, people of wealth and position, who, while adopting a mode of worship in accordance with their convictions, do not make a parade of their beliefs, believing that their religion should rest between themselves and their God. Surely it is a most indecent assault upon the liberty of conscience to attach the odium of ridicule in a public court upon a faith that is, in so many cases, distinguished by so much merit in the lives of its adherents."

I have informed you we have contracted for the grounds at Neshaunmy Falls for our camp-meeting this year? If not, such is the fact; concerning which more will appear soon in the business department of the *Banner of Light*.

The First Association of Spiritualists of Philadelphia propose to appropriately celebrate the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, 1880, in the hall 810 Spring Garden street, where various exercises will take place during the day, and a grand sociable convene in the evening, under the auspices of the Ladies' Aid Society. To this last a moderate admittance fee will be charged.

On Sunday, April 4th, 1880, will be held public meetings to still further commemorate the advent of the dispensation so fraught with blessings already realized, and still to be realized to humanity. The speakers already named are Mrs. Sarah A. Byrnes, our worthy President, H. B. Champion, Edward S. Wheeler, Cephas B. Lynn, and others. The hall will be decorated appropriately, and extra music provided. Meetings held morning, afternoon and evening.

All who are in sympathy with this great liberal and spiritualistic movement are cordially invited to join with us in this celebration. We hope to welcome the representatives of free thought and progressive action of all classes from our entire State, the whole Delaware Valley, and the country at large, upon the days above named.

As regards the discussion of the Medical Question, so ably debated of late in Massachusetts, I have something decidedly rich, rare and racy to communicate as soon as I get full details. The matter concerns one of our oldest and most famous colleges, and one of the unlettered mediums of this city, to the confusion of the autocrats of the pill-box! You shall have particulars from me, unless, as is probable, you receive them from another hand.

I have spoken of late in Camden, N. J., where a staunch little band of Spiritualist friends have kept up an organization and done good work for years. They have the which was not a Lyceum. Their patient labor can but have reward in success in due time. "Cephas" is the card for April for our platform. He will have to exceed all his past success here, to come up to the expectations he has raised by the really grand creation he gave at Neshaunmy Falls Camp-Meeting last summer.

Yours fraternally, EDWARD S. WHEELER,  
Cor. Sec. First Assn. of S. of P.  
1412 North 11th Street, Philadelphia, Pa.,  
March 15th, 1880.

### Letter from Hon. Warren Chase.

To the Editor and Readers of the Banner of Light:

As my name, which for many years was nearly every week in the *Banner of Light* as a correspondent, has, since I have taken up my residence in California, seldom appeared in its columns, and lest some of its readers who have long known me as a defender of our beautiful and truthful philosophy should think I have deserted the ranks of the faithful, I take this occasion to say to all, that although I am editing a greenback paper and filling out a term in the State Senate, I have neither lost my interest nor ceased to defend Spiritualism in public and private, and in every place where I have time and opportunity to do so. Up to the time I left my home in Santa Barbara for my seat in this Senate I lectured nearly every Sunday, and have since been wherever societies have called on me and my public duties would allow. I was sixty-seven years old the day I took my seat in this body, health and spirits good, and no man goes with more satisfaction and assurance down the few declining years left to me than I do, to meet on the other side the many dear friends and collaborators who have already preceded me to the Summer-Land. WARREN CHASE,  
Senate Chamber, Sacramento, Cal.,  
March 4th, 1880.

HEALING BY LAYING ON OF HANDS. By James Mack. Pp. 32, 12mo. Boston: Colby & Rich.

This work is somewhat similar to that recently published by Dr. J. I. Newton on the same subject. It, however, differs, inasmuch as it gives a rather lengthy history of the "healers" in older as well as modern times, and enters into the philosophy and processes of this method of healing. Dr. Mack writes in a straightforward style, directly to the purpose, and with a earnestness which carries conviction. The book is replete with facts, and will prove invaluable to the future historian of the movement.—R. P. Journal.















BRIEF PARAGRAPHS.

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Rev. Dr. Pentecost having said in a Detroit pulpit: "Show me an atheist, and I will show you a corrupt man," one of the offers to go with the Reverend Doctor through jails, prisons and respectable places, and for every one they find who is an "atheist" according to Webster's definition, he will pay the Doctor ten dollars, and for every one who admits a belief in the existence of a God and in evangelical religion the Doctor is to pay him one dollar.

Victor Hugo has an exalted opinion of the general press. He says that portion of it extant in his own country: "The French press is one of the masters of the human mind. Its task is daily; its work colossal. It acts at one and the same time and every minute on all parts of the civilized world."

Good doctors are liable to be rapped up in their business.

There is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

The object of the changes in the weather is not always clear, but we can generally see the drift of a snowstorm.

The Boston Journal office was visited by fire on Sunday night last, resulting in a loss estimated at \$27,000. It was confined principally to the editorial and composing-rooms, the occupants of which found Monday morning more of their tables than they required for immediate use.

Herbert Spencer has publicly stated that he is strongly opposed to compulsory vaccination.

No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.

A gentleman, meeting John Savage one day looking very dolorous, said: "Why, Jack, what ails you? Is not your fiddle in tune?" "No, sir," replied Jack, "it's in pawn."

Can it be? Matter immortal, and shall spirit die? Above the nobler, shall less noble rise? Shall man alone, for whom all else survives, No resurrection know? Shall man alone, Imperial man! be sown in barren ground, Less privileged than grain on which it feeds? —Young.

In Lemaitre's Travels we read that over the gate of a church of La Chartreuse, near Milan, is the following inscription: "Marie Virginis, matris, filie, sponsae Dei," which in English is, "To the Virgin Mary, the Mother, the Daughter, the Wife of God." This adds another to the "mysteries of Godliness," for, according to this, Jesus was his own father and the son of his own daughter.

Joseph Cook is already being assailed for admitting that some of the phenomena attributed to the agency of spirits do actually occur, especially that a bit of pencil enclosed between two slates is moved and writing produced by it.

When a man has so far corrupted and prostituted the chastity of his noble soul as to believe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime. —Thomas Paine.

The Ponca Indian Committee of this city have endorsed the action of Mr. T. H. Tibbles, and declared their disbelief of the charges made against him. Justice tallies one more on its score.

"RATHER TO BE CHOSEN THAN GREAT RICHES." Think not what men will say, But walk from day to day As one whose daily pathway lies Close by heaven's wall, "neath angels' eyes. What matter, smile or frown, If angels looking down, Shall each to other talk of thee In tones of love continually, Until the name on earth be seldom heard? Shall get to be in heaven a household word? —(W. E. S., in Boston Transcript.

James Cole, of New Jersey, left \$50,000 to the cause of the heathen, in his will, and his own sister, living a mile away, was sick and suffering for a nurse. James has gone where coal is not needed, and yet they'll take him in.

However much bold assertion and quaint expression may move the mind or tickle the fancy, men of to-day listen closely for the true ring of practical knowledge, and are sick unto death of empirical vagaries and top-dofly sentimentalities.

A gay rooster came tripping light fantastic toes up to the occupant of a quiet nest and said: "Will you dance, biddy?" "Excuse me," said the hen, "I am engaged for this set." —Pleasant.

Like the shell of the Arabian maid in Gehir, is the telephone—e. g. "Apply thy polished lips to your attentive ear, And it remembers its august abode, And murmurs, as the ocean murmured there."

A New Bedford woman reports a new, and it is claimed, successful cure for diphtheria. A little nephew of hers was sick with diphtheria, and the child's mother was told to give him a tea made from the bark of the root of white birch. She did so, and the white coating on the throat and mouth began rapidly to loosen and come off, an entire recovery following. The tea may be used as a drink or a gargle, or may be held in the mouth.

The value of the estate of the late Eben B. Phillips of Swampscott, returned by Messrs. Nathaniel J. Bradlee of Boston and William Howland and William Bassett of Lynn, appraisers, is \$2,500,610.27. The valuation of the property is as follows: Real estate, 686,777.60; railroad shares, \$71,483; railroad bonds \$243,726; notes and mortgages, \$311,617.33; employed in business, \$216,624.24; cash on hand, \$73,108.75; bank, insurance and other stocks, \$22,608; United States and other bonds, \$32,908; shipping and other accounts, \$39,940.14; and other property, \$11,127.31.

The New York World advises people talking through the telephone to do it in an ordinary tone of voice: "The telephone is not deaf [says the editor]. Don't cry 'Hello' in bill-board type; rather whisper it in 'million'."

The women who are forming societies to help the heathen, the negro and the Indian, might find a large field of Christian love and service unoccupied among the sorry tempted shop-girls and sewing women here in this city. —Golden Rule, Boston.

W. J. Colville's Meetings.

On Sunday last, March 24, a large and intelligent congregation gathered in Berkeley Hall, Boston, to listen to an inspirational discourse on "Vicarious Suffering." After the usual morning service, consisting of solos, hymns, reading and invocation, Mr. Colville's guides spoke for an hour on the subject under consideration. They stated that the idea of atonement had originated in two opposite ways: one origin was to be found in the religious ideas of ancient polytheistic nations, who thought that there were many deities, some merciful, others vindictive. To the merciful gods were offered praise and flowers; to the vindictive deities the life-blood of birds, beasts, and men. The Jewish God was a being made up of all the varied attributes supposed to belong to other nations to many deities of antagonistic dispositions, and the sacrifices offered under that system were to appease the wrath of vindictive powers, and give greater strength to the beneficent.

When sacrifices were offered to kind deities, these offerings were intended to purify the atmosphere and strengthen the gods, as they were supposed to come down and eat up the flesh and drink the blood. The idea prevalent in Christendom to-day—that God punished his son to satisfy his own vengeance—is a corrupt and degenerate remnant of Pagan belief and doctrine. Jesus never taught the doctrine, the Gospels do not give it the slightest countenance, and in the Pauline epistles references are made to old customs which have been frequently confounded with the apostles' doctrinal teaching. The early Christians did not favor the idea, but in the days of some of the fathers who lived later than the fourth century, the doctrine of vicarious suffering appears in this form: That Jesus died to appease the devil. The speaker stated that the

doctrine of atonement, as understood in Orthodox churches, was one against which justice revolted. The Unitarian idea that Jesus saves by example and the influence of a holy life was, however, stated to be a truth. The only sense in which we can suffer to save others is by enduring trial patiently so that others may reap advantages. The discourse was one of the most radical ever delivered through Mr. Colville. Winona's poem was on the legend "How the robin won its red breast," and was an earnest plea for help for the suffering.

At 7:30 P. M., a large audience listened to Mr. Colville's discourse on "Zoroaster, and the Religion of Persia." He was influenced by an Oriental spirit, who was quite at home with his subject. The lecture was a good continuation of the one given in the morning. The poem was on "The Persian Heaven," and "All Souls are Gods."

A very pleasant feature in the morning service was the singing of two very pretty songs by a young lady about twelve years of age, a pupil of Mrs. H. A. Marshall.

On Sunday next, March 28th, an Easter service will be held at 10:30 A. M. Mrs. F. E. Crane, the eminent soprano, will sing, "With Verdure Clad," from the oratorio "Creation," "I Know that my Redeemer Liveth," from the "Messiah," and "The Chorister," by Arthur Sullivan. W. J. Colville's inspirational discourse will be on "Resurrection—The Letter and the Spirit." In the evening at 7:30 a vesper service will be held, during which Mr. Colville's guides will review the position taken by the Rev. Joseph Cook with reference to spiritual phenomena. Mr. Colville will exhibit slates containing direct spirit-writing produced through Mr. Watkins's mediumship, and his controls will prove, by appeals to fact and reason, that the spirit manifestations of to-day are in direct harmony with nature's laws, and that Mr. Cook's distinction between Biblical and Modern Phenomena is groundless. No effort will be spared to render next Sunday's services peculiarly interesting. Flowers are solicited by Mr. Colville for the occasion.

KENDRY HALL, WARREN STREET.

Mr. Colville will deliver a lecture, under influence of his spirit-guides, in this hall, on Friday, March 26th, subject, "The Christ of to-day crucified between two thieves in Modern Society." All seats free. Voluntary collection. Doors open at 7, proceedings commence at 7:45 P. M.

A Free Spiritual Meeting is held here every Friday, at the same hour, when written or verbal questions may be addressed to the controlling intelligences. Every one is heartily welcome.

PARKER MEMORIAL HALL.

The meeting at Parker Memorial Hall was held as usual. Mr. Colville continued his review of Dr. Crowell's late work. The remarks were critical, explanatory and comprehensive. Mr. Cooper presided at the organ. Mr. Bacon announced that next Sunday would close the series of meetings for the season.

Special services will take place next Sunday, commemorative of the Anniversary of Modern Spiritualism, consisting of discourses from Mr. Colville and others, with recitations by Miss Isabel Bacon. Extra music will also be an attractive feature.

The Thirty-Second Anniversary.

Boston.

AMORY HALL.

The Thirty-Second Anniversary of Modern Spiritualism will be celebrated with appropriate exercises at Amory Hall (corner West and Washington streets) on Wednesday, March 31st, under the auspices of the Spiritualists' Ladies' Aid Society. In the morning, at 10:30 o'clock, there will be a conference meeting, in which the following eminent speakers have kindly consented to take part: Dr. A. H. Richardson, Dr. H. B. Storer, W. J. Colville, Dr. J. P. Greenleaf, Dr. J. H. Fowler, Henry C. Lull, Dr. Grover, John W. Kennerly, Mrs. Laura Kendrick, Mrs. N. J. Willis.

In the afternoon, at 2:30 o'clock, J. Frank Baxter will deliver an address appropriate to the exercises of the day we celebrate. The world-renowned tests of this celebrated speaker and medium, combined with his lectures are with singing, will more than repay all who may favor us with their attendance on that day.

The evening will be devoted to conference, in which the well-known inspirational speaker, W. J. Colville, will deliver a short address, assisted by Mrs. Laura Kendrick and several other prominent speakers.

During the day and evening séances will be held in the ante-rooms of the hall, consisting of physical manifestations by Mrs. Maud E. Lord, musical séances by Mrs. Cushman, and test circles by Susie Nickerson White, Mrs. C. W. Wildes, Mrs. Nelson, Arthur Hodges, and several other mediums.

The ladies of the Society have made arrangements to furnish refreshments at a moderate charge to all who may wish to patronize them, and thus assist them in their good work.

In order to defray the expenses incident to the celebration, the small fee of ten cents admission will be charged at the door. The ladies would most cordially invite all to favor them with their presence on that day, and assure their friends that nothing shall be wanting on their part to make the exercises of the occasion worthy of their united efforts.

Per Order of the Committee.

CHILDREN'S PROGRESSIVE LYCEUM No. 2.

Will acknowledge the coming of the anniversary by a special service at Amory Hall, on Sunday morning next, on which occasion the school will be addressed by Miss M. T. Shelhamer, and others; and by a benefit ball at the same place on Tuesday evening, March 30th.

PAINE HALL.

In another column will be found the announcement made by Children's Progressive Lyceum No. 1 of Boston, as to the anniversary services contemplated by its Board of Management.

ANNIVERSARY CELEBRATION.

The congregation assembling in Berkeley Hall have decided on celebrating the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, by holding a meeting commencing at 3 P. M., at which the services will consist of vocal and instrumental music, recitations, readings and anniversary orations delivered by Mrs. Laura Kendrick and W. J. Colville. Strangers to Boston are respectfully informed that this hall is centrally located, and is accessible from all parts of the city. It is in the well-known Odd Fellows' Building, corner Berkeley and Tremont streets, facing Dover street.

PARKER MEMORIAL HALL.

Special services will be held in this hall next Sunday afternoon in commemoration of the Anniversary.

CHARLESTOWN DISTRICT.

Services will also be held in honor of the Anniversary at Evening Star Hall, next Sunday afternoon, under direction of C. B. Marsh.

LYNN, MASS.

Exercises under the management of Mr. and Mrs. George Dillingham, comprising a concert, a lecture and a ball, will be held in Odd Fellows' Hall, this city, Wednesday evening, March 31st, 1880, in commemoration of the Anniversary of Modern Spiritualism, and the well-known Barker Family Old Folks' Concert Troupe, (dressed in ancient costumes of one hundred years ago), Mrs. G. L. Tyler, Mrs. Annie Adams, Mrs. Orr, J. H. Darling and Cora L. Willis will appear in the concert; original poem will be given by Mrs. Dr. Chase, of Swampscott; Prof. William Denton will deliver his interesting lecture on Shakespeare; the whole to conclude with a grand ball, including a free collection to all participants. Music by Hovey & Alden's quadrille band. The services will commence at 8 o'clock P. M.

On Sunday noon, March 28th, a meeting will also be held at Mechanic's Hall, under management of Dr. Dillingham, at which Mrs. Cutting and Mr. Weymouth, of Boston, will be present; several of the young ladies will participate with songs and recitations in the exercises. Mediums and the public invited.

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Dr. J. V. Mansfield, the well-known test medium, will be present and give tests from the platform. Dr. William Fishbough, Dr. Eugene Crowell, Charles Partridge, Mrs. A. E. Cooley, M. D., Mrs. Saxon, Prof. J. R. Buchanan, Mrs. F. O. Hyzer, Dr. J. M. Peabody, among many others, have been invited to be present and unite with us in making the exercises a grand success. Seats free, and everybody welcome.

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By reference to the "Banner Correspondence" column—third page—Mr. Waite's announcement of the exercises to be held in this city on Anniversary Day will be found.

Cleveland, O.

The Spiritualists in and around Cleveland, and all who may choose to participate, are invited to unite with us in celebrating the forthcoming glorious 31st of March (the birthday of Modern Spiritualism) at Hall's Hall, 333 Superior street, commencing at 10 A. M. Prominent speakers and mediums will be present, among them being Hudson and Emma Tuttle, Mrs. H. Morse, Mrs. R. Shepard, and Dr. G. G. Newcomer. The anniversary address will be delivered by Hudson Tuttle; singing by the Grattan Smith Quintette, of Painesville, O.; recitations by the distinguished Mrs. Emma Tuttle; tableaux, etc. For programmes apply to Tillie H. Lees, Secretary, 105 Cross st.

In the evening the Lyceum Exhibition and Anniversary Ball will take place.

T. LEES, President First Society. N. B. DIXON, Conductor C. P. L.

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Information reaches us that an Anniversary Celebration will take place in this town, among the exercises being an address by Frank T. Ripley, on the evening of the 31st.

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A correspondent writes that "The Spiritualists here will celebrate the Thirty-Second Anniversary in an appropriate manner. E. G. Granville has accepted an invitation to speak; quite a number of the friends from Kansas City will also attend, and a grand time generally is expected."

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The Spiritualists in and around Cleveland, and all who may choose to participate, are invited to unite with us in celebrating the forthcoming glorious 31st of March (the birthday of Modern Spiritualism) at Hall's Hall, 333 Superior street, commencing at 10 A. M. Prominent speakers and mediums will be present, among them being Hudson and Emma Tuttle, Mrs. H. Morse, Mrs. R. Shepard, and Dr. G. G. Newcomer. The anniversary address will be delivered by Hudson Tuttle; singing by the Grattan Smith Quintette, of Painesville, O.; recitations by the distinguished Mrs. Emma Tuttle; tableaux, etc. For programmes apply to Tillie H. Lees, Secretary, 105 Cross st.

In the evening the Lyceum Exhibition and Anniversary Ball will take place.

T. LEES, President First Society. N. B. DIXON, Conductor C. P. L.

Dayton, Ohio.

Information reaches us that an Anniversary Celebration will take place in this town, among the exercises being an address by Frank T. Ripley, on the evening of the 31st.

Joplin, Mo.

A correspondent writes that "The Spiritualists here will celebrate the Thirty-Second Anniversary in an appropriate manner. E. G. Granville has accepted an invitation to speak; quite a number of the friends from Kansas City will also attend, and a grand time generally is expected."

Spiritualist Meetings in Boston.

BERKELEY HALL.—Services every Sunday at 10:30 A. M. and 7:30 P. M. in this hall, a Berkeley street, corner West and Washington streets. Subject next Sunday morning, "Resurrection—The Letter and the Spirit"; evening, Vesper service.

CHILDREN'S PROGRESSIVE LYCEUM No. 2.—Children's Progressive Lyceum No. 2 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10:30 o'clock. The members are N. F. Ford, Conductor.

AMORY HALL.—Children's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10:30 A. M. J. B. Hatch, Conductor.

KENDRY HALL.—The Spiritualists of this hall, Warren street, at 7:30, regular speaker, W. J. Colville. The public are cordially invited.

EAGLE HALL.—Spiritual Meetings for tests and speaking by mediums and mediums are held at this hall, 610 Washington street, corner of Essex, every Sunday, at 10:30 A. M. and 7:30 P. M. Excellent quartette singing.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 100 State street, commencing every Sunday morning and afternoon. Good mediums and speakers always present.

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday.

AMORY HALL.—The Spiritualists' Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mrs. A. C. Perkins, President; Flora V. Barrett, Secretary. Meetings under the auspices of this society will be held further notice in Amory Hall on Sunday afternoon of each week, at 2:30 o'clock. Good speakers and mediums will be provided.

PAINE HALL.—I desire to call special attention to the anniversary exercises to commence on next Sunday at this place, as per notice in the Banner of Light. Forenoon, afternoon and evening, there will be present some of our best speakers and mediums, among whom may mention Mrs. Maud E. Lord, Mrs. Abby Burnham, Mrs. Maggie Folsom, Mrs. Currier, Richardson and Storer, Henry C. Lull, and others. I also desire this public notice to acknowledge the courtesy extended to the association by our kind friends of the Banner of Light for the public notices we have received at their hands, assuring them of our full appreciation of the favor, and of our endeavor to show them such kindness.

Our hall was well filled to-day by an appreciative audience. The exercises were very pleasing, consisting of the usual large orchestra, whose members displayed a very fine singing, very responsive. Banner March by the school; piano solo, Nellie Thomas; songs by little Benjamin Smith and Helen M. Dill; calisthenics; recitations by Jennie Lotthrop, Mrs. G. L. Tyler, Mrs. Annie Adams, Mrs. Orr, J. H. Darling and Cora L. Willis will appear in the concert; original poem will be given by Mrs. Dr. Chase, of Swampscott; Prof. William Denton will deliver his interesting lecture on Shakespeare; the whole to conclude with a grand ball, including a free collection to all participants. Music by Hovey & Alden's quadrille band. The services will commence at 8 o'clock P. M.

On Sunday noon, March 28th, a meeting will also be held at Mechanic's Hall, under management of Dr. Dillingham, at which Mrs. Cutting and Mr. Weymouth, of Boston, will be present; several of the young ladies will participate with songs and recitations in the exercises. Mediums and the public invited.

PHILADELPHIA, PA.

Ed. S. Wheeler, in his letter on our first page, sets forth that the First Association of Spiritualists of Philadelphia will celebrate the Thirty-Second Anniversary of the Anniversary of Modern Spiritualism on Wednesday, March 31st, in the hall 810 Spring Garden street, where various ex-

ercises will take place during the day, and a grand social convence in the evening, under the auspices of the Ladies' Aid Society.

BROOKLYN, N. Y.

REPUBLICAN HALL.

The Brooklyn Spiritual Fraternity will celebrate the Thirty-Second Anniversary of Modern Spiritualism at Republican Hall, corner Jay and Fulton streets, (the upper hall over the Vineyard), Saturday evening, March 27, 7:30 P. M. Henry Kiddle, late Superintendent of Public Instruction in New York City, will give the opening address. Subject, "The Rise and Progress of Modern Spiritualism." Mrs. Julia Hindley of New York City, who was dropped as a medium in a Catholic convent, will be present on the platform, and if conditions are favorable, spirit raps similar to those heard by the Fox children at Hydesville, N. Y., March 31st, 1848, may be heard.

Dr. J. V. Mansfield, the well-known test medium, will be present and give tests from the platform. Dr. William Fishbough, Dr. Eugene Crowell, Charles Partridge, Mrs. A. E. Cooley, M. D., Mrs. Saxon, Prof. J. R. Buchanan, Mrs. F. O. Hyzer, Dr. J. M. Peabody, among many others, have been invited to be present and unite with us in making the exercises a grand success. Seats free, and everybody welcome.

EVERETT HALL.

As will be seen by Mr. Miller's favor on our eighth page, the Brooklyn Spiritual Society proposes to honor the anniversary with a programme of exercises of unusual interest.

ROCHESTER, N. Y.

The Spiritualists of Rochester, N. Y., will celebrate the Thirty-Second Anniversary of the advent of Modern Spiritualism on Wednesday, March 31st, services commencing at 10 A. M., continuing through the day and evening until 9 o'clock, then closing with a Social Festival. Possibly the meeting may be protracted another day. Committees on order of business, resolutions, correspondence, and decoration of the Academy of Music, have been appointed, and we believe the arrangements will be such as to ensure a pleasant and profitable time. We would be glad to have Spiritualists and Liberalists from towns adjacent and elsewhere unite with us in this city, recognized the world over as the "Bethlehem of the New Dispensation." Invited speakers will be entertained free of expense, and arrangements will be made with houses of entertainment for others who attend at reduced rates.

C. W. AUSTIN, AMY POST, Mrs. DR. BUTTERFIELD, Dr. CURRIER, Mrs. E. H. GALT, SCHUYLER MOSES, ROBT. RUTHERFORD, and others.

Lockport, N. Y.

Mrs. Love, Mr. Gregory, and Mr. Call, as Committee of Arrangements, send us the following notice: The Spiritualists of Lockport, N. Y., and vicinity will celebrate the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, at Temperance Hall, commencing at 10 A. M., continuing through the day and evening, closing with a social festival. Mrs. H. Colby and Olive K. Smith have consented to remain with us. Speakers and mediums from adjacent towns and vicinity invited. Everything will be done by the committee to insure a pleasant and profitable time. The hand of fellowship is extended to all classes of liberalists on this occasion.

Norwich, N. Y.

F. L. Wilcox informs us that the anniversary will be remembered in this place by two lectures by T. B. Taylor on Sunday, March 28th, and on Wednesday evening, 31st, by a conference and a social dance.

Belfast, Me.

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| DREAMS OF THE SEA.....         | 30 | 11 |
| SOUVENIR DE MEMOIRE WALTZ..... | 20 | 11 |
| CHILDHOOD'S HAPPY HOURS.....   | 25 | 11 |

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